

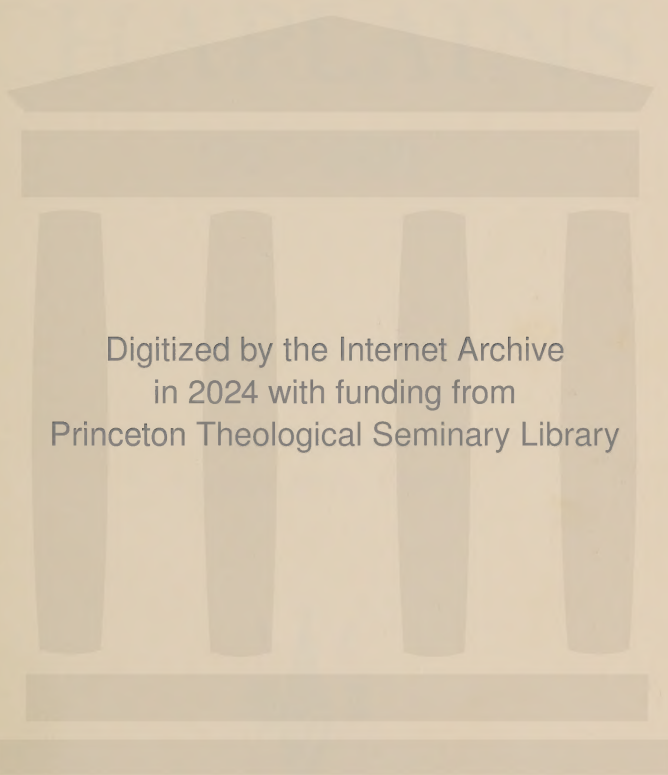
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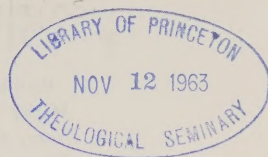
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Air Force

CHAPLAINS

1947-1960

by ✓
Daniel B. Jorgensen
Chaplain, Major, USAF



OFFICE, CHIEF OF AIR FORCE CHAPLAINS

ACKNOWLEDGMENTS

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Citizen Responsibilities

*The Inaugural Address
of the 35th President of the United States,
John F. Kennedy*

In your hands, my fellow citizens, more than mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again—not as a call to bear arms, though arms we need—not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle year in and year out, “rejoicing in hope, patient in tribulation”—a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.

Can we forge against these enemies a grand and global alliance, north and south, east and west, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it—and the glow from that fire can truly light the world.

And so my fellow Americans: ask not what your country can do for you—ask what you can do for your country.

My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you.

With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God’s work must truly be our own.

Foreword

Freedom of worship is one of America's priceless heritages. Religious faith emphasizes that nothing is more important than the individual, that the course of history will be determined by what the individual does or does not do. This conviction is important in an effective defense force. No matter how advanced our weapon systems become, their effective use depends on men who are technically proficient, morally stable, patient in failure or success, self-controlled in decision, and loyal in sublimating personal goals to the national good. The alert readiness of the Air Force and the new frontiers of the space age place a high premium on men of character and ability. The effort of each one is important to the total strength of our country.

In this volume is recounted the service of chaplains to airmen and their families since establishment of the Air Force under the Department of Defense in 1947. There is a cooperative ministry linking military and civilian agencies in religious concern, reaching beyond the military base to the communities from which airmen come and in which they live, and a sharing of effort without compromise of essential beliefs that all men may worship God according to the dictates of their conscience.

I commend this volume which shows the continuing concern of the United States for the spiritual welfare of Air Force personnel and how this concern has been translated into the policies and program of the Air Force Chaplaincy.



Curtis E. LeMay

Curtis E. LeMay
General, USAF
Chief of Staff

Preface

This is the second in a two volume history of the Air Force Chaplaincy. The first recounted the development of the chaplaincy, with particular emphasis on the service of chaplains to Army air units from World War I through World War II. This volume covers the period from January 1947 to December 1960.

A work of this nature would be impossible without the generous assistance of many people. In 1958 the Chief of Air Force Chaplains assigned the project to the author and supervised it through the Professional Division of his Office. The 1020th USAF Special Activities Wing, Fort Myer, Va., provided office space and support. Mrs. Hazel P. McArthur, the only secretary assigned to the project, made an outstanding contribution through her careful typing of research materials and manuscripts, as well as day-to-day correspondence. The Reverend Harry A. McKnight, Jr., devoted his Reserve training time to this project 1958-61, and he gave valued assistance in planning, research, checking manuscripts, selection of photographs, and proofreading.

Inasmuch as more than 1 year of the 3 devoted to preparation of both volumes was spent in research, access to pertinent documents and records was an important feature of the entire program. Those who made records available included: the Office, Chief of Air Force Chaplains; Office Chief of Chaplains (Army), especially Mr. Thomas E. Griesemer; the Historical Division of the Air Force, especially the Research Studies Institute at Maxwell AFB; the National Archives and its World War II Branch in Alexandria, Va.; and the Air Force Pictorial Library. More than 200 chaplains shared their experiences through letters, personal records, and interviews for volume II alone.

Those who critically reviewed the manuscript for Volume II, in part or in whole, and whose comments proved helpful for the final revision, included Chaplains Ormonde S. Brown, Charles I. Carpenter, William L. Clark, John F. Daniels, Terence P. Finnegan, William L. S. Keen, Carl W. McGeehon, Harry A. McKnight, and Martin H. Scharlemann; Mrs. Wilhelmina Burch, of the Historical Division of the Air Force; Mr. W. E. McPeck, of Headquarters, Air Materiel Command; Mr. Eugene Steward and Miss Anne Carey, of the Office, Chief of Air Force Chaplains; M. Sgt. Clarence H. Johnston, of McClellan AFB; and T. Sgt. Bernard H. Malone, of the 1020th Special Activities Wing.

For guidance and assistance on matters of publication and distribution, the author is grateful to Mr. Alvin Shiren of the Air Force Publishing Division; Maj. James F. Sundermann of the Office of Information, Secretary of the Air Force; and T. Sgt. Bernard H. Malone.

This second volume covers a relatively short, but historically important, period of time. For this reason a subject outline, rather than a chronological, was chosen, and the study was divided into two main areas of interest: administration and program. It was thought that this treatment would better reflect major historical concerns and make the material more useful.

Some whose names are mentioned in this volume have been laid to honored rest; others have retired from active duty. This volume is dedicated to them and to all who have participated in the holy task of serving God and country.

Daniel B. Jorgensen
Chaplain, Major, USAF
7 July 1961

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PART I

Administration

Office of the Chief of Air Force Chaplains

The tremendous buildup of U.S. military power in World War II and its heroic employment on a battlefield stretching from Arctic wastes to humid equatorial jungles led to decisive victory. In this gigantic struggle from which few were exempt, the millions of men in our Armed Forces were given opportunity to worship God according to the teachings of their faith and the dictates of their conscience. In distress or battle they were strengthened by the prayer and counsel of chaplains, and those who paid the supreme price for freedom were buried with honor in the mantle of their faith.

The global demands of war and national concern for the spiritual welfare of servicemen brought about the greatest expansion of the chaplaincy in our Nation's history. Civilian denominational indorsing agencies extended their services and programs. Though clergymen were exempt from military duty, approximately 9 percent of all clergymen in the United States volunteered and were accepted: 9,117 serving in the Army and 2,934 serving in the Navy. These figures can be appreciated when one remembers that in June 1940 there were only 382 chaplains on active duty in the Army (137 Regulars, 245 Reserves serving Army and CCC camps) and 93 in the Navy (no Reserve), for a total of 475. A 25-fold increase is impressive.^{1*}

The chaplaincy experienced its greatest development, not only in numbers but in

organization, program, and support. The rank of the Army Chief of Chaplains was raised from colonel to major general and a deputy was authorized with rank of brigadier general; the rank of the Navy Chief of Chaplains was raised from captain to rear admiral. Chaplains William R. Arnold and George Rixey were the Chief of Chaplains and Deputy for the Army and Robert D. Workman was Chief of Chaplains for the Navy. When the Army was reorganized (1942) into Service Forces, Ground Forces, and Air Forces (AAF), a chaplain was assigned as liaison in the Chief's Office to the Air Forces and another acted in the same capacity for the Ground Forces. In addition, the more than 2,200 chaplains serving AAF personnel were supervised by the Air Chaplain in Headquarters, AAF. Chaplain Charles I. Carpenter served in this position through most of the war. Supervisory chaplains were authorized at all levels of command down to Air Division, and, in some instances, wing level. The Air Chaplain exercised control over all chaplains serving in the AAF and, toward the end of the war, assumed control of ecclesiastical equipment and supply after initial procurement by the Army. By then his office included not only himself and a deputy but two branches: Plans, Training and Support; Assignments and Records.

*Superior figures refer to footnotes starting with p. 354.

The most important development for Army chaplains was their being protected from secular duties, an achievement made possible because of the dedicated leadership of Gen. George C. Marshall and Chief of Chaplains Arnold. Recognized as a professional religious leader, the chaplain was free to develop the most extensive spiritual ministry the Army had known.

One reason for the developing program and the enthusiastic response it elicited was the unprecedented building of chapels. Before this time the Army had only 17 permanent chapels and the Navy 15 of various types. During the war, 1,643 were constructed in the United States, and several hundred more were built by various means and materials in oversea areas. These chapels were so designed that men of all faiths could use them. Never in history had a nation so provided houses of worship for its citizens in the armed forces.

Because of these developments, servicemen had ample opportunity to draw upon the deep resources of their faith for meeting the awesome and deadly task thrust upon them. Their response, in personal conviction and attendance at worship services, demonstrated the essential faith undergirding our Nation. (See vol. I.)

Toward a Separate Air Force Chaplaincy

With the cessation of hostilities, most servicemen wanted to return home as soon as possible. The AAF strength of 2,253,000 men on V-J Day (2,411,294 in March 1944) declined to 303,000 (13 percent) by June 1947. Aircrew personnel had dropped from 413,980 to 24,079 (5 percent), aircraft maintenance men from 350,000 to less than 30,000 (8 percent), and effective combat groups from 218 to 2 (December 1946). Of the more than 2,200 chaplains who had served in the AAF, a total of 318 were still on active duty (14 percent).²

The question facing the Nation was whether the military giant which had smashed the

shackles of tyranny should be forced to dwindle into a skeleton and be stored in a closet until needed in time of emergency. Most informed people realized this traditional reaction to war would be unrealistic and dangerous. Within a brief span of years, the United States had been thrust into a position of world leadership which implied responsibilities for defense on a scale never before envisioned. The nature of war and world power had changed to such an extent that readiness, rather than gradual preparation, became the key to national survival. The giant would have to go on a diet, but his muscles and sinews must be kept strong and ready.

The National Security Act of 1947, signed on 26 July, was public recognition of the necessity for an effective defense force. Through it, Congress established the Department of Defense to provide a comprehensive program for the security of the United States with three subordinate departments—the Army, the Navy, and the Air Force—coordinated under civilian control and operated strategically under the Joint Chiefs of Staff. Thus, on 18 September 1947, less than 40 years after the first military aerial flight with a heavier-than-air machine, the U.S. Air Force became a separate department. It represented the most significant development in military organization since the founding of our Nation and included a little more than 300,000 officers and enlisted men on active duty. The Honorable W. Stuart Symington was the first Secretary of the Air Force, and Gen. Carl Spaatz the first Chief of Staff. Research and development were accelerated, recordbreaking flights made, and valuable explorations undertaken in polar regions. A 5-year procurement plan was adopted for firstline aircraft, and an aviation cadet program was established (October 1946) for training 3,000 pilots by the end of 1949.³

One question was whether the Air Force would have its own chaplains. Most of those who had served in the AAF hoped this would

come to pass, but this hope was dashed with publication of the "Army-Air Force Agreements" which stated:

1. The Chaplain Corps, United States Army, will continue to furnish chaplains for duty with the United States Air Force.

2. Chaplains of the Army normally will be attached for duty with the United States Air Force for a three or four year period. . . . While attached for duty with the United States Air Force, Chaplains will be under the command and assignment jurisdiction of the Chief of Staff, United States Air Force.

3. Policy promulgated by the Chief of Chaplains as it affects the United States Air Force will be coordinated with the United States Air Force prior to publication.

4. The United States Air Force will compute their needs of chaplains, chaplains' equipment, and religious supplies and defend the budget for these matters.

5. The United States Army will procure and furnish to the United States Air Force chaplains, chaplains' equipment, and religious supplies in accordance with approved budget allowance.⁴

No AAF chaplain had been consulted about this "agreement." One month before its publication, Army Chief of Chaplains Luther D. Miller had recommended that "the Air Force assume full responsibility and control in all matters pertaining to chaplain personnel, training, and supply within its own command." He also recommended the establishment of a joint board to advise on "overall policy of the Corps of Chaplains."⁵

The provision for rotation of chaplains meant tighter Army control and greater career uncertainty. It raised a storm of protest. Within 2 months Chaplain Carpenter wrote that many chaplains wanted to be released from active duty because of the uncertainty they faced and that Regular Army chaplains were unwilling to serve in the Air Force because "it would break their continuity of service with the Department of the Army." He recommended that the Air Force "initiate action . . . to eliminate

any planned rotation of Chaplains." Medical personnel faced the same problem. The rotation clause was bypassed on mutual agreement of the Army and Air Force.⁶

The Chief of Chaplains in December 1947 requested Air Chaplain Carpenter to assist in a program of personnel procurement to which Carpenter agreed, provided chaplains recalled or newly appointed could state a preference for service with either the Air Force or Army. This gave him entrance into a responsibility formerly handled completely by the Chief of Chaplains and meant that his office was almost entirely independent of the Chief's office.⁷

Both the Army and the Air Force opposed a separate USAF chaplaincy on grounds that it would constitute the first violation of the Spaatz-Eisenhower agreement, which stated that parallel organizations in the Army and Air Force would not be approved unless it was clear that such were organically necessary. The Army felt that a separate chaplaincy would give precedent for the separation of other services, e.g., medical personnel, engineers, and legal personnel.⁸

Carpenter, however, emphasized the pastoral identity of chaplains with men they served. He said, "The entire concept of the religious ministry rests upon the assumption that the pastor and the people whom he serves are united by ties of understanding which provide a sense of belonging together." This intangible psychological factor was the principal reason, he felt, for a chaplaincy identified with the Air Force. Chaplain Maurice Reynolds wrote General Spaatz, his old commander from Eighth Air Force days, "I believe that chaplains should be an integral part of the Air Force. It would give the feeling of being a part of the team."⁹ He wrote his old friend Chief of Chaplains Miller:

The Army, the Navy, and the Air Force work in three different mediums—sea, land, and air—and there are problems which are distinct and different in each of these components, with the result

that the greatest efficiency for the work of the chaplaincy can be obtained from men who are thoroughly familiar with the peculiar problems and difficulties which confront these various services. There is a difference in language . . . customs . . . and discipline.¹⁰

As pastors to airmen, chaplains felt a kinship which demanded a separate chaplaincy, a view shared by the Air Force Association and Gen. James Doolittle.

In 1947, Headquarters, USAF, recommended that the Air Chaplain be appointed to the permanent grade of brigadier general, but this was not approved by the Army.¹¹

In the meantime, the work of the Air Chaplain had increased. When he was first appointed in 1942, his function had been to advise the offices of the AAF on chaplain matters, supervise AAF chaplain activities, and be the AAF liaison to the Chief of Chaplains. During the war, his major responsibility was that of providing chaplain coverage for the burgeoning AAF whose units were being created, manned, trained, and sent overseas to fight a global war. Gen. Henry H. ("Hap") Arnold, commanding general of the AAF, was a man of vital religious faith who at one time early in life had planned to study for the ministry. He insisted on the military principle of "control of forces": if he were responsible for a mission he wanted to control the men and equipment to do it. He insisted on having a chaplain in his headquarters and consulted him frequently. His leadership and the work of the energetic Air Chaplain on his staff were the principal reasons for the AAF chaplaincy achieving virtual autonomy by V-J Day.

With the end of the war, chief emphasis swung from personnel to program. For example, one day in early 1947, Chaplain Carpenter learned that the Personnel Affairs program was being eliminated because of personnel reductions. This was a distinctive Air Force program put into effect by General and Mrs. Arnold for rendering assistance to

AAF families. To Col. Charles Maylon, of Personnel, Carpenter said, "This is a good program. We should keep it. Let the chaplains handle part of it, the part which deals with visitation." Gen. Carl Spaatz agreed that a need continued for assisting families of men who had loyally served their Nation, so the Casualty and Dependents Assistance Program was transferred to the Air Chaplain. It remained there until 1952. Other programs for dependents increased. As a result of this enlarged ministry, chaplains did not experience a cutback but rather an increased quota. By 1948, the Air Chaplain was responsible for all chaplain activities except procurement of supplies and equipment and basic training of chaplains, and in these areas there was close cooperation with the Office, Chief of Chaplains.¹²

Then, on a momentous day in 1948, it happened.

Air Chaplain Carpenter received word that Gen. Carl Spaatz wanted to see him, and, what was most important, he wanted a briefing on the reasons for a separate Air Force chaplaincy. Carpenter knew that this was to be one of his most important conferences since coming on active duty in 1937. He had served as Air Chaplain throughout most of the war, except for 1945, when he headed AAF chaplain activities in Europe, and he had prepared for this moment: the time of decision on a separate chaplaincy. He knew that the Air Force was not in favor of a separate chaplaincy or medical service but planned to have these services performed by Army personnel on loan. He knew that the Army Chief of Chaplains was not enthusiastic for change. He remembered that General Spaatz wanted any study or briefing summarized on one sheet of paper. The years of preparation for this decision were poured into that one sheet of paper, and he went to the conference.

General Spaatz cordially greeted his Air Chaplain, and he listened attentively to the summary. There was an awkward moment

of silence. Then the general said, "Chaplain, it's already been decided. My mind is made up. There will be no separate chaplaincy for the Air Force. In fact, I have a conference at 11 o'clock with Chaplain Miller, of the Army, to work out the details."

Carpenter left with a burning sense of defeat. To Col. Charles Maylon he said, "It looks like we lost this one."

But, at 1:15 that afternoon, he received another call from the office of General Spaatz, "The general wants to see you, and bring that paper with you." He picked up the summary and hurried back.

General Spaatz took the sheet of paper, folded it so that Carpenter's signature would not show, and placed it under the glass on his desk top. "I'll need that," he explained. "Another conference at three with Chaplain Miller. I've changed my mind. The Air Force will have its own chaplains."¹³

What had happened in those 3 hours to change the course of events? Carpenter did not believe that letters from chaplains or his personal efforts had much effect. Even with these in mind, the general had said there would be no separate chaplaincy. The change came because of the conference General Spaatz had with Chief of Chaplains Miller. He realized that as long as chaplains were loaned by the Army, the Air Force would have no real control over them in assignment or program. Another decisive factor was that chaplains serving the Air Force were already operating as though organized completely under Air Force control so that separation would not require any significant increase in personnel or funds, a point which Carpenter had emphasized.

The Office of the Air Chaplain was designated the Office of Chief of Air Force Chaplains and Chaplain Carpenter designated Chief of Air Force Chaplains on 11 June 1948, a year before legislation authorized a separate chaplaincy, through the legal authority of the First War Powers Acts and Executive orders of 1942 and 1946. These changes were reflected in provisions of the

Unification Act of 1948, effective in 1949. Organizationally, the Chief of Air Force Chaplains became a staff subordinate of the Deputy Chief of Staff for Personnel but "retained the privilege of direct consultation with the Chief of Staff on matters within his area of activity."¹⁴

The next step was the establishment of a chaplaincy within the Air Force on 10 May 1949, by means of a "transfer order" from the Office, Secretary of Defense.¹⁵

In the meantime, the Air Force was confronted with a new challenge. On 22 June 1948, the Soviets enforced a surface traffic blockade on Berlin cutting off all supplies coming to West Berlin by rail, highway, and barge. The Air Force was destined by that act to serve in one of its most unusual roles, for more than 2½ million people became dependent on airlift for food and other necessities. By 18 September, "Air Force Day," aircraft carried a daily haul average of 5,572 tons—later raised to more than 6,000 tons—proving the slogan, "Air Power Is Peace Power." By the end of 1948, after 6 months of airlift, United States and British aircraft had delivered more than 700,000 tons—more than the total amount flown over the "Hump" in World War II—in which the daily requirement of 4,500 tons to feed, clothe, and heat Berlin was more than met. On 12 May 1949, the Russians lifted the land blockade. When the airlift, Operation VITTLES, ceased on 30 September 1949, USAF and Navy transports had delivered in 15 months 1,783,826 tons of supplies. It represented the Nation's most important peacetime use of airpower as an instrument of national policy. Its psychological effect throughout the world was incalculable in demonstrating the peaceful desires of the free world and the flexibility of airpower. During the airlift, chaplains ministered to airlift crews and their families and proved the value of continuing the Casualty Assistance program.¹⁶

The Army and Air Force Chaplain's Board was organized 18 May 1949 to facilitate the

transfer of chaplains and the solving of mutual problems. Several committees were appointed, but the most pressing business was agreement on transfer of chaplains from the Army to the Air Force. The Board adopted the following policies: Chaplains on duty with the Air Force and desiring to transfer to the Air Force would be transferred without screening; chaplains on duty with the Army who had no prior experience with the Air Force but wished to transfer would be considered as individual cases (the Army set a quota of 12 for such transfers); effort would be made to keep the ratio between Army and Air Force effective until 1 July 1949; orders transferring personnel would be effective that month; and oversea chaplains would not be returned before their rotation dates. Chaplains in the Reserves, not on active duty, were given opportunity to choose their branch of service, and requests for recall to active duty would be processed by the department in which commission was held. Chaplains without prior military experience could choose their branch of service. All transfers had to be completed before 26 July 1949, because the statutory authority terminated on that date.¹⁷

Though each chaplain had a personal choice for his field of service, less than 10 out of the 458 chaplains on active duty in the Air Force elected to remain with the Army. By 26 July 1949, there were transferred into the Air Force 458 chaplains on active duty (119 Regular and 339 Reserve) and 573 Reserve chaplains on inactive status. Chaplain Carpenter was promoted to the grade of major general, effective the next day, 27 July. Chaplain Peter A. Dunn was the first Deputy Chief of Air Force Chaplains.¹⁸

What is the anniversary date of the Air Force Chaplaincy? May 10 was the date of the transfer order, but this was accomplished by 26 July 1949. The later date represents the accomplished fact.

Separation meant that new regulations were necessary. The "Air Force Chaplain's Program" (AFR 165-3), published 7 December

1948, replaced previous Army and Air Force chaplain directives and was the first outline of the position, activities, and responsibilities of chaplains on duty with the Air Force. It was approved by the Chief, National Guard Bureau, as being applicable to the Air National Guard. The responsibility of commanding officers was clearly defined, "Commanding officers are ultimately as completely responsible for the religious life, morals, and morale within their commands as they are for strictly military affairs." A joint regulation was published on the Army and Air Force Chaplains' Fund, formerly called the Chief of Chaplains Religious Fund, outlining procedures and policies. An Air Force letter was published to facilitate the greater employment of civilian part-time chaplains.¹⁹

The major organizational change in the office between 1947 and 1949 was the establishment of the Casualty Assistance Branch and the Professional Branch, both reflections of the growing program provided Air Force personnel. In these changes is seen an important contrast to the chaplaincy of prewar years when each Army post was a law unto itself and each theater was even more self-contained. The chaplain program—whatever it was—existed because of the initiative of the individual chaplain and the will of his commander. During the years following the war, particularly in the Air Force, there was a growing centralization of program guidance.

The major work of the office in its first year was the establishment or refinement of policies, working out problems of mutual interest with the Army, and effecting closer liaison with civilian endorsing agencies for the procurement of chaplains to serve approximately 416,000 USAF personnel at the end of 1949.

The achievement of a separate Air Force chaplaincy identified the chaplaincy more firmly with command than was accomplished during World War II, an achievement which enhanced the religious and moral program

for the Army, Navy, and Air Force. It helped open the way for medical personnel to be fully assigned to the Air Force. This achievement can be attributed in no small part to the vision of Chaplain Charles I. Carpenter, who rightly became the first Chief of Air Force Chaplains.

The Chief's Office in the Korean Period

North Korean Communists crossed the "38th parallel" to invade the Republic of South Korea on 25 June 1950. A worsening situation had finally erupted into war. The immediate concern for the United States was the evacuation of nationals from the zone of conflict and aid to the Koreans. President Truman at once made the decision to use U.S. air and naval forces, and the United Nations on the following day called for use of any means to stop North Korean aggression. F-80 jets and F-51 Mustangs slowed the advance of Communist invaders while B-26 and B-29 bombers far back of enemy lines destroyed North Korean production, supply lines, distribution plants, and depots. North Koreans, flying aircraft of Soviet manufacture, fought desperately, but United Nations forces soon gained air superiority and kept it to the end of the conflict.

On 1 November 1950, six Russian built jet fighters were sighted, and a week later the first all jetplane aerial combat in history was fought when Lt. Russell J. Brown, flying a USAF F-80, shot down a Mig-15. Increasing numbers of Mig's appeared over North Korea, and the 5th Fighter Interceptor Wing with F-86 Sabrejets was rushed from the United States.

In September 1950, Congress passed its first supplemental appropriation to the fiscal year 1951 budget. Personnel ceilings were suspended, and three more supplemental appropriations were voted in fiscal year 1951. The Air Force had 48 groups in June 1950, 58 by January 1951, 87 wings by July, and 95 wings in service by June 1952.²⁰

Korea was a practical test of a new war

concept. The advent of jet aircraft, thermonuclear warheads, and missiles, together with the experience of World Wars I and II, had conditioned much of the public to thinking in terms of total war. In the New World, war had not one face but three: cold, limited, and total. We discovered that if we were successful in the first two types—cold and limited—we might spare the world the horror and agony of the third. We had fought a cold war since World War II, particularly in the Berlin airlift, the promotion of the North Atlantic Treaty Organization (NATO), and the global capability of the Strategic Air Command (SAC). Now in Korea we had a limited war. It was limited in that strategic bombing capability was denied, for Manchuria was declared "off limits" with a fence at the Yalu River. Supply depots and airfields housing Mig-15's could not be touched.

The Communists limited their aerial war. They did not use aircraft in close ground support nor did they strike deep into allied territory. Not once during the war did the Chinese use the full potential of their air force.

On 19 May 1951 Capt. James Jabara became the first USAF jet ace when he shot down two Mig-15's, making a total of six. On 25 August Maj. Louis J. Seville, who was killed 19 days earlier after attacking Communist troops in his damaged plane until it crashed, was posthumously awarded the Congressional Medal of Honor, the first to be presented to a member of the Air Force. By November 1952, 22 USAF pilots had become jet aces. On 15 April 1951, RB-45's were the first jet bombers used in any war. The ratio of Mig-15's versus F-86's shot down was 9 to 1.

The versatility of our air forces was demonstrated in the 18th Fighter Bomber Wing, which with the F-51 was the first wing to achieve 25,000, then 45,000 sorties in close ground support and interdiction, using bombs up to 1,000 pounds, napalm, rockets, and machinegun ammo. Most of its early mis-

sions were conducted under 500-foot altitudes which contributed to its having the highest rate of casualties for any combat wing. Communists accused it of waging germ warfare. The 2d South African Air Squadron flew with the 18th which moved up and down the peninsula until in 1952 it operated from two air bases, Hoengsong and Chinhae, the only wing in Korea to do so. The rear base was used for maintenance. It moved to K-55 near Osan and went into F-86's without losing a mission in one of the most dramatic moves of the war. On the day the final mission from K-46 was flown in F-51's, the first mission in F-86's was flown from K-55.

The 3-year conflict, which ended 29 July 1953, demonstrated the necessity for close cooperation between Army, Navy, and Air Force units, highlighted some of the problems peculiar to limited war, and emphasized the national requirement for an Air Force "in being," trained and ready to take up the varied tasks of defense. The bitter and dehumanizing experiences of our prisoners of war and the ideological warfare to which they were exposed revealed the nature of the enemy and proved that our combat troops must have convictions strong enough to sustain them in the face of temptation, suffering, and death.

The Air Force Organization Act of 1951 established three major commands and defined mission responsibilities. On 1 October the first pilotless bomber squadron, equipped with TM-61 Matadors, was activated at the USAF Missile Test Center, Cocoa, Fla., as the pioneer of the missile program. Significant in this period was the development of the Air Defense Command and its radar network. The Air Materiel Command, with its new methods of procurement, accounting, automation, and airlift to cut pipeline time of delivery, met the logistic challenge of defense. In 1951 the 3d Air Division in England became the Third Air Force and was assigned to SHAPE; the 443d Troop Carrier Wing, equipped with C-119's, arrived at Rhein Main Air Base to become

the first USAF combat unit permanently assigned to Europe since World War II and the first air unit assigned specifically to NATO; one squadron of the 81st Fighter Interceptor Wing was sent to England as part of the United Kingdom's air defense; the 126th Bombardment Wing, equipped with B-26's, was assigned to Bordeaux-Merignac aerodrome as the first U.S. combat force based in France since World War II; and F-84's were sent to Europe. The Air Force began 1951 with 560,000 personnel but, because of the continued Korean conflict, ended the year with 900,000.²¹

The scope of activities centering in the Office, Chief of Air Force Chaplains, can be seen in its 1949 description of duties and functions:

CHIEF OF AIR FORCE CHAPLAINS:

Acts as advisor to the Chief of Staff, USAF, on the religious life, morals, morale, and related matters affecting USAF personnel.

Administers the USAF Chaplain Program with necessary field trips to properly supervise its effectiveness.

Coordinates within Headquarters, USAF, all matters affecting the USAF Chaplain Program and related chaplain activities.

Maintains effective relationship between civilian church groups and the USAF.

Effects necessary USAF liaison with the Office of the Chief of Chaplains, Department of the Army; Office of the Chief of Chaplains, Department of the Navy; and other governmental, military, and civilian agencies.

CASUALTY ASSISTANCE BRANCH:

. . . implements and supervises the USAF program for casualty assistance and dependent benefits.

Processes casualty reports . . . and assigns cases to the chaplains.

. . . maintains a file of chaplains and welfare specialists (SSN 534) and coordinates their training as related to this program.

Maintains liaison with Federal, State, and other agencies in regard to casualty assistance and dependents benefits.



Chaplain Charles I. Carpenter, Air Chaplain, 1946-49, Chief of AF Chaplains, 1949-58, Easter, Tokyo, 1950.



Chaplain Terence P. Finnegan, Deputy Chief of AF Chaplains, 1953-58, Chief of AF Chaplains, 1958- , Preaching in Field Mass, Alaska, 1957.

The Chiefs of Air Force Chaplains.

Maintains a master file of all USAF casualties.

PROFESSIONAL BRANCH:

Observes, evaluates, and coordinates the religious and moral program of the USAF.

Initiates, develops, and supervises preaching missions, lay retreats, spiritual life conferences. . . .

Advise and assists chaplains at Air Force bases in promoting effective spiritual programs.

Coordinates chaplain activities in connection with the character guidance program.

Performs staff visits. . . .

PERSONNEL BRANCH:

Recommends assignment and reassignment of chaplains and chaplain assistants in USAF.

Is responsible for procurement of chaplain personnel, processes applications of chaplains for active duty, and recommends initial assignments.

Processes all personnel correspondence, and makes necessary field trips. . . .

Recommends on chaplain allocations in T/O's.

Processes applications of civilian clergyman for appointment as auxiliary civilian chaplains. . . .

Processes applications of civilian ministers for Reserve commissions.

Examines and evaluates professional reports of chaplains.

Prepares data on chaplain personnel needs for USAF.

Recommends the assignment and supervises the effectiveness of . . . welfare specialists. . . .

PLANS, TRAINING, AND SUPPLY BRANCH:

Formulates . . . policies and coordinates on . . . matters pertaining to planning and training and prepares training material for chaplains and chaplain assistants.

Administers the USAF Chapel and Chaplain Supplies and Equipment Fund and the Air Force portion of the Army and Air Force Chaplain's Fund.

Supervises the procurement and disposition of chapel and chaplain supplies and maintains property control records.

Recommends on matters pertaining to chaplain supplies and equipment in T/O&E's.

Makes necessary field trips. . . .

Assists the Inspector General in the annual air inspection of various commands.

Prepares . . . and coordinates all regulations pertaining to Air Force chaplains.

A comparison of this description with that of the Air Chaplain's Office in 1947 reveals no significant change brought about by separation from the Army other than procurement of chaplains and supplies. Rather, the major changes were made in the area of program, reflecting the increased ministry rendered Air Force personnel.

In 1951 the branches of the office were changed to divisions. The Professional Division was enlarged to include three branches: Plans, Training, and Preaching Missions (later renamed Activities Branch) to coordinate the Chaplain Six-Point Program which had been announced by the Chief of Air Force Chaplains in 1949. The Plans and Training Division was renamed the Budget, Fiscal, and Supply Division. The Office moved from the Pentagon to Temporary Building 8 in McLean Gardens of Northwest Washington. The Casualty Assistance Division functions were assigned in December to the Personal Affairs Branch, Personnel Services Division, Directorate of Military Personnel (accomplished by February 1952). The Catholic Preaching Mission Team worked under the immediate supervision of the Professional Division. An executive officer, nonchaplain, was assigned to the Office beginning in 1949 to coordinate office activities including filing procedures, handling of classified materials, office supply, and liaison with Air Force agencies.²³

Was the chaplaincy a corps, service, or group of professionally qualified men performing specialized duties? In April 1951, a Chaplain Service was established in the Air Force, effective 1949, but this was abolished in July 1952 because the Air Force did not encourage corps or service type organizations within its framework. Essentially, the chaplaincy was a program led by professionally trained men who were commissioned as officers in the United States Air Force and assigned to duty as chaplains. Supervisory positions of chaplains in various commands and in the Chief's Office did not exist because

the chaplaincy was a corps but because these positions were inherent in staff organization.²⁴

In September 1950 Chaplain Augustus Gearhard succeeded Chaplain Peter A. Dunn as Deputy Chief of Air Force Chaplains and was the first to have the rank of brigadier general. On his retirement in August 1953, he was succeeded by Chaplain Terence P. Finnegan.

With the outbreak of the Korean conflict, the major personnel task confronting the Chief was getting enough chaplains on active duty to meet stepped-up requirements. Within 2 years the number of chaplains authorized was increased from 500 to 1,250 and the number on active duty from 469 to 995. How the need for personnel was met and its effect upon the future is told in chapter IV, "Personnel Policies."

Definite chaplain space and grade authorizations were established for the first time in fiscal year 1954 when the Air Force, on the basis of command quotas and needs, authorized 1,119 chaplain spaces in the following grades: 2 general officers, 27 colonels, 93 lieutenant colonels, 340 majors, 362 captains, 295 first lieutenants. This same procedure was used in following years. (See ch. IV.)

Training was a major problem. The Air Force and the chaplain program had developed to such an extent since World War II that reservists recalled to active duty as well as newly commissioned chaplains needed training. The Chief of Air Force Chaplains participated in joint policy control of the Chaplain School, and most chaplains called to active duty received training there until this training was transferred to the Officers Basic Military Course, Lackland AFB, Tex., in June 1953. In late 1953, a comprehensive extension course was planned in cooperation with the Air University. Individual chaplains were assigned as students to sessions of the War College, Command and Staff School, and Air Tactical School (later named Squadron Officers School). Several had the opportunity of graduate study in civilian



Chaplain Peter A. Dunn, 1949-51, the first, shown at Andrews AFB on 25th anniversary of ordination, 1952.



Chaplain Augustus Gearhard, 1951-53, the first to have general rank.



Chaplain Terence P. Finnegan, 1953-58.



Chaplain Robert P. Taylor, 1958- .

Deputy Chiefs of Air Force Chaplains.

institutions. The Chief urged chaplains to attend religious retreats and conferences for professional growth and made provision for chaplain retreats, particularly in oversea areas, a program which led to the Armed Forces Chaplains Board coordinating such opportunities for Army, Navy, and Air Force chaplains. (See ch. V.) The chaplain assistant was designated "welfare specialist," given a new specialty serial number, and trained at the Chaplain School. (See chs. V and VI.)

In the area of logistic support the Office prepared its own budget for fiscal year 1949, participated in the Army and Air Force Chaplain Fund from 1949 to 1953 when the Air Force Chaplain Fund was established and in 1952 wrote the first single directive governing religious funds (AFR 176-16). In fiscal year 1949, chapel and chaplain supplies were incorporated in Air Force supply directives (M & S 67-52), distributed through five oversea and two ZI depots controlled by AMC (storage, issue, and maintenance of stock levels). In 1950, joint meetings were held with the Army and Navy on standardization of such equipment with the result that by fiscal year 1953, coordinated standardization procurement led to savings on most items. Two chaplain training films were prepared by 1952, and a chaplain film program was established through Air Force motion picture exchanges. Before the outbreak of the Korean hostilities no chapels were built in the United States and few overseas except for Germany and Japan. In fiscal year 1953 the Chief of Air Force Chaplains, in meetings with the Army and Navy Chiefs of Chaplains, worked on standardized construction policies, and, by the end of 1953, 48 USAF chapels were under construction (28 ZI, 20 overseas). (See chs. VII and VIII.)

Program guidance from the Chief's office increased. In October 1948, Chaplain Carpenter said, "We are embarked on a program aimed to provide for every airman the same opportunities for spiritual and

moral development as would be available from his church at home." In July 1949, he announced a comprehensive six-point program of chaplain activities, and in January 1950 wrote all staff chaplains, "As we enter into a New Year it is . . . desired that the Chaplains of the USAF plan the activities on their various bases within the structure of the Six-Point Program announced by this office." In October 1952 a chaplain was appointed on the staff of the Inspector General, to maintain a continuing check on the implementation of the program. Increasing numbers of Air Force dependents imposed greater program requirements, particularly in pastoral, counseling, and religious education activities. The Chief of Air Force Chaplains sponsored teacher training projects and led the Armed Forces Chaplains Board in the development of curriculum materials. (See ch. XI.) The Character Guidance Program, as a result of the Fort Knox experiment, was adopted throughout the Air Force, and, in 1951, a 3-year cycle of Character Guidance lectures was adopted. (See ch. XII.) In 1952 chaplain ministry to AFROTC personnel in colleges and universities and summer encampments was placed under the supervision of the Air University Staff Chaplain. Outstanding choirs were sent to various bases as part of the cultural activities program, and the Boston University Choir was sent to England for a 1952 series of concerts. The office participated in revision of the *Army and Navy Hymnal*. Opportunities for humanitarian services were publicized and promoted throughout the Korean period. An Air Force Chaplain exhibit was developed in fiscal year 1952.²⁵

A great amount of work in the Chief's Office was concerned with the civilian public. A voluminous correspondence from families of airmen, churches, Members of Congress, and denominational agencies required meticulous research, coordination, and answering. Preaching missions, retreats, conferences, procurement of chaplains, and numerous speaking engagements necessitated work-

ing relationships with clergymen of all denominations.

As can be readily seen, the Office, Chief of Air Force Chaplains, was not simply a personnel administrative office but was involved in the total chaplain program and its guidance. In cooperation with the Army and Air Force Chaplain Board, later the Armed Forces Chaplain Board, denominational indorsing agencies, chaplaincies of other nations, clergymen of all denominations, Air Force chaplains, and civilian and military agencies, the Office had a worldwide outreach and a strenuous task.

The Air Force Chaplaincy Comes of Age

Several events in the years 1954 to 1960 convinced the American public that our leadership in world affairs could only be assured from a position of strength, which implied that a balance of power in favor of the free world could be maintained only if the United States had armed forces "in being."

Korea had provided the first lesson. The stalemate of war in a limited area, the appearance of the Mig-15, and the treatment of prisoners of war, together with an apparent callousness concerning the welfare of Chinese and North Korean troops by their own leaders, convinced us that we were pitted against a capable and ruthless force in communism which would use any means to achieve its myopic end.

The second fact was the failure of the revolts in Poland and Hungary. These uprisings demonstrated that communism, in spite of strong internal pressures, would not crumble from within as long as it maintained a tough police-state control. Wishful thinkers, who fondly believed that tendencies toward freedom and individuality would of themselves guarantee freedom, could not explain the heroic and tragic struggle which ended in bitter defeat.

The third fact was the U.S.S.R.'s success in being the first to launch a space satellite.

Those who lived in a pre-World War II type of thinking, which made them doubt the U.S.S.R.'s scientific ability, were shocked to see the Sputnik streaking across their skies while the United States lagged behind. The Soviet educational race in engineering and science was compared to our own, and educators were prodded into seeking ways to strengthen a soft education which had minimized mathematics and science. The net result was that the public realized it could not be complacent. The warnings of military planners were found to be realistic. In the controversies which raged in Congress, the press, and lecture halls, the emphasis was on air power.

Through this period our international agreements grew in number and strength, for we realized that the United States would have to rely on its neighbors in the free world, and that our welfare was of one piece with theirs. NATO, SEATO, the Baghdad Pact, the Eisenhower Doctrine, MDAP, and our foreign mutual assistance programs were viewed in a new light. An increasing number of Americans realized that foreign aid was important to our own well-being and survival. We realized, further, that our strength as a nation could not be fragmented but must be designed as a cohesive force in which political, economic, military, and psychosocial factors each made their vital contribution.

The Strategic Air Command developed until it included one-fourth of USAF bases and personnel. The Air Defense Command found itself in an increasingly important role with Canadian and British allies. A defense in depth was achieved with the Distant Early Warning Line (DEW Line) stretching from Alaska across Canada to Baffin Island and to Greenland; the mid-Canada line; and the Pinetree line, together with a radar network in the United States augmented with picket ships, Texas Towers, and flying radar stations in the RC-121's on both coasts. A new communications system was developed in Globecom, later called Stratcom, which meant that a message could be sent to our

forces anywhere in the world in a matter of seconds.

Various types of aircraft and a new type of fuel appeared. Significant was the development of missiles: air-to-air, air-to-ground, ground-to-air, ground-to-ground, and submarine launched. The race for the ICBM found each branch of service making important contributions.

The year 1957 marked the beginning of the Space Age. The successful launching of earth satellites pointed to a new era which made planners look to the moon and beyond. A fourth dimension was added to the elements of land, sea, and air which forced military planners to revise estimates and programs.

Military strategy and tactics had to be revised. The battleship was put into mothballs, and the carbine was declared obsolete. The new age affecting Navy, Army, and Air Force emphasized dispersion of forces, mobility, firepower, and the increased use of missiles.

The spiritual implications of the space age began to be felt throughout America. First, the technology of our time made men realize that old prejudices, superstitions, and customs that divide men were not only obsolete but dangerous. Our world had shrunk to the extent that what we did in our backyard was known to our neighbors across the oceans.

Second, the welfare of any one nation was important to the rest. Our mutual assistance programs were not merely expressions of charity but of self-interest. The basic problems of hunger, homelessness, disease, illiteracy, and unsound government had far-reaching effects.

Third, man lived in a new dimension. Those who could adjust to the new world had a chance of survival; those who couldn't were not qualified to be leaders. A narrow provincialism, whether in military service, government, or religion, could be fatal.

Fourth, in facing the space age man needed the spiritual integrity and strength which only a vital religion could give. Such a religion must give him faith in something

beyond himself and help him live creatively with his brothers.

Several significant changes occurred in the Office, Chief of Air Force Chaplains, from 1954 to 1960. In May 1954, a Technical Information Division (renamed Special Assistant in 1955) was established to handle public relations with the press, statistical summaries of chaplain activities, annual historical summaries, and the *Newsletter* sent to all Air Force chaplains. In 1957 this position was abolished, and the function assigned to the Professional Division. In 1955, the Budget, Fiscal and Supply Division was changed to Budget and Logistics Division. The Professional Division in 1957 was again changed to include three branches: Programs Development, Activities Support, and Operational Analysis. In 1961, the Office had three divisions under the Chief and Deputy Chief of Air Force Chaplains: Personnel, Professional, and Budget and Logistics.

In 1956, Senator John Marshall Butler introduced legislation in the Senate to give full legal status to the Chief of Air Force Chaplains. He emphasized there was no provision in law specifying the rank and term of that Office such as was enjoyed by the Chiefs of Army and Navy Chaplains. The bill would provide for a 4-year term of duty with the privilege of reappointment and a permanent grade of major general. Secretary of the Air Force Donald A. Quarles in a letter to the Honorable Carl Vinson, Chairman of the House Committee on Armed Services, explained the Air Force position:

Under existing provisions of law there is authority to designate a Chief of Air Force Chaplains. Existing authority is also adequate to permit the appointment of a person designated as Chief of Chaplains to the temporary grade of major general while he is serving in that office. The authority to be provided by H.R. 9920 is, therefore, not necessary.²⁵

A similar bill (H.R. 893) was introduced the following year. None of the bills got out of committee. Chaplain Carpenter did not



Just after Chaplain Carpenter pinned stars on the new Chief and Deputy, 17 July 1958.

believe the position of Chief or Deputy Chief should call for a permanent rank of general; rather, it should be open to any permanent colonel who might be chosen; then, when his term had expired, he should be willing to take another job.

On 12 May 1958 the President nominated Chaplain, Brig. Gen. Terence P. Finnegan to the temporary rank of major general and approved his assignment as Chief of Air Force Chaplains, effective 15 August 1958. At the same time, he nominated Chaplain, Col. Robert P. Taylor to the temporary rank of brigadier general and approved his assignment as Deputy Chief of Air Force Chaplains, effective 15 August 1958. Both promotions were effected 1 July 1958, and Chaplain Taylor assumed his duties as Deputy Chief of Air Force Chaplains on that date. Both chaplains had served our troops under fire in World War II, and Chaplain Finnegan had served in FEAF during most of the Korean conflict. Both chaplains had served in positions where they helped shape the Air Force Chaplaincy which now they headed.

In September 1958, chaplain functions of Reserve components were transferred from AFPCCH to the Commander, Continental Air Command, though AFPCCH retained control

of actions regarding extended active duty, denominational quotas, and relations with ecclesiastical indorsing agencies.

The annual worldwide Staff Chaplains Conference in 1959 was followed with regional conferences at Langley AFB, Offutt AFB, and Hamilton AFB in the United States and in Europe and the Far East (1960).

Training opportunities were increased. A marriage counseling course for Catholic chaplains at Catholic University and another for Protestant chaplains at the Hogg Foundation, University of Texas, were inaugurated in 1956. An advanced chaplain course was established in the chaplain course, Lackland AFB, January 1957. Chaplain Services Specialists were assigned to the Administrative Supervisors Course at Francis E. Warren AFB beginning in 1954.

In the area of support, the list of supplies available and authorized to chaplains was increased to take care of religious education facilities and isolated units. In 1956, Protestant, Catholic, and Jewish Scriptures were published by the Air Force for the first time. In 1958 the *Armed Forces Hymnal* appeared. One outstanding accomplishment of the decade was the building of chapels. An inventory of chapel facilities in 1954 revealed

that 488 such facilities were in use and 43 under construction. Many World War II chapels were still in use and rehabilitated; others had been replaced with permanent structures. Initial plans of the Air Force Academy chapel drew a storm of comment across the country in 1955. In 1956, new definitive Air Force drawings for 300- and 150-200-seat religious facilities for the first time indicated the arrangements of equipment to be used in religious education wings.

In regard to program, the Chaplain Board was established 1 July 1959 at the Air University as the research, review, and editorial agency of the Office. Its duties included providing lecture materials for the "Dynamics of Moral Leadership" program, preparation of technical manuals, and screening of films and filmstrips for use in the chaplain program. The Catholic Mission Band was disbanded in December 1960 in favor of using civilian priests and chaplains for this important ministry. The assignment of a chaplain to the Inspector General's staff was discontinued in 1960, and the responsibility of inspection was delegated to staff chaplains. Monthly chaplain reports were discontinued in 1956 in favor of a more comprehensive quarterly report. The first oversea Eastern Orthodox Mission and Retreat was held in 1959. Protestant Spiritual Life Conferences were conducted on a regional basis, beginning in 1954, and, beginning in 1953, Catholic personnel were urged to attend closed retreats at religious retreat houses during National Catholic Youth Week. The greatest achievement in the field of religious education was the adoption of unified curriculum materials (Protestant, Catholic, and Jewish) throughout the Armed Forces in 1954. Training of teachers and chaplains for effective religious education became a major concern of the Professional Division. Monthly Character Guidance lectures were discontinued in 1957 in favor of a quarterly "Dynamics of Moral Leadership" lecture program beamed to officers, noncommissioned officers, and airmen. The interest of AFPCCH in organizations for youth and

chapel related organizations increased. The WAF societies—Pi Chi Sigma (Protestant) and Lisieux Society (Catholic)—both inaugurated at Offutt AFB, were made the responsibility of AFPCCH in 1957. Chapel organizations of men, women, and youth flourished throughout the Air Force under a variety of names, but, in 1960, AFPCCH directed that they would be uniformly designated. The first annual USAF Chapel Choir Contest was held in 1955. The continued interest of the Chief of Air Force Chaplains in humanitarian activities was expressed through annual Air Force-wide appeals for special projects; e.g., aid to flood-ravaged Holland.

In the area of public relations, the Chief of Air Force Chaplains with a group of civilian religious leaders visited FEAF bases in 1953 to study moral and spiritual problems and in 1954 led another group to USAFE bases for the same purpose. Another visit that year was made to FEAF with representatives of the National Council of Churches and the General Commission on Chaplains to develop closer liaison between mission activities and Air Force personnel. "The Air Force Chapel of the Air," a Sunday worship program, was televised over Station WTOP, Channel 9, Washington, beginning with April 1956. In July 1957, the program was recorded on kinescope film for use through Armed Forces radio stations overseas.²⁷

The above listed activities do not give a complete picture of the outreach and interests of the Office, Chief of Air Force Chaplains. One would have to mention numerous consultations, interviews, letters on all sorts of subjects, staff visits throughout the world, speaking engagements, multitudinous staff and committee meetings, cooperation with military, civilian, and foreign groups, staff work, and, overshadowing it all, the constant concern that every airman would have opportunity to worship God according to his faith.

The number of personnel—military and civilian—assigned to the Office has always been modest. In 1960, for example, there

were only 19 assigned, compared with 24 in 1958, though centralized program guidance had steadily increased. Among the civilian personnel who rendered distinguished service over a number of years were Miss Anne Carey, who had served in the Office since 1943; Mrs. Elma A. Sharp, who began her tour of service in 1948; and Mr. Eugene A. Steward who began in 1952 after working in the Office of the Army Chief of Chaplains and serving in the Navy during the war. The enlisted person with longest service in the Office was Chief M. Sgt. Josephine Fabec. The first executive officer was Maj. Edward F. Donnelly.

In spite of its changes and increased functions, the Office was an extension of the personality and work of the Chief of Air Force Chaplains. Those who headed the chaplain's program for the AAF and Air Force were as follows:

Air Chaplain

Charles I. Carpenter	28 Jul 52-Jan 45
Gynther Storaasli	17 Jan-Dec 45
Charles I. Carpenter	26 Dec 45-26 Jul 49

Chief of Air Force Chaplains

Charles I. Carpenter	27 Jul 49-15 Aug 58
Terence P. Finnegan	15 Aug 58-

Deputies

Clement A. Siwinski	1 Jan-15 May 43
Constantine E. Zielinski	Jul 43-Sep 46
Alphonse B. Slivinski	7 Aug 46-7 Jul 47
John J. Wood	1 Jul 47-Jun 49
Peter A. Dunn	11 Jul 49-7 Aug 50
Augustus F. Gearhard	1 Sep 50-7 Aug 53
Terence P. Finnegan	1 Aug 53-15 Aug 58
Robert P. Taylor	15 Aug 58-

For names of chaplains who served in the Office, see appendix 1.

Charles I. Carpenter

Chaplain Charles I. Carpenter was born the son of a Methodist minister and attended Bucknell College. He played professional baseball to help pay school expenses until he threw out his pitching arm while throwing a softball in the college gym. That event did not end his ardent support for the game.

During his entire stay in Washington, he had a box seat above first base at Griffith Stadium and was one of the most active supporters of the Washington Senators. His 6-foot-one-inch height stood him in good stead as a college basketball player, and in high school he played end on the football team. In the field of music he was a pianist and one year won the Atwater Kent Award in New Jersey for singing. He earned his B.A. from Bucknell and a B.D. from Drew University before entering the Methodist ministry. By the time he entered the Regular Army in 1937 he had served pastorates in Pennsylvania, Delaware, and Maryland.

After his commissioning in the Regular Army, he served at Fort H. G. Wright, N.Y.; Fort Randolph, C.Z.; and Langley Field, Va., before being assigned to Headquarters, AAF, as Air Chaplain. He served as Air Chaplain and then as Chief of Air Force Chaplains from July 1942 until 15 August 1958 except for 1 year, 1945, when he was USAFE Staff Chaplain.

Upon his promotion to the rank of major general, he wrote in response to a letter of congratulations from Chaplain "Gus" Gearhard:

No one recognizes more fully than I that anything that has come to me came because of the efforts of hundreds of chaplains within the service of the Air Force. I am grateful for the opportunity of such leadership as I have been able to give, but more grateful for the friendships that have been mine and for the privilege of being "one of the gang."²⁸

Often he spoke of the friendly guidance he had received from other chaplains, particularly Arnold, Gearhard, and Storaasli. Every chaplain in the AAF and the Air Force felt that he was "in there batting for them."

He knew the men he supervised more intimately than any other officer whose personnel were scattered over the globe. During World War II he was the most traveled chaplain in the armed services. From 1945 to 1958 he traveled more than 650,000 miles



Chaplain Carpenter was the most traveled chaplain in the Armed Forces. He is shown here on his arrival at McChord AFB, 1951.

by plane and car in visits to Air Force chaplains. In the period from July 1947 to June 1953, he visited on the average five bases and cities a month outside of the Washington area in connection with his official duties. Besides, he visited military installations outside the United States on the average of once a year, in that time visiting bases of the Caribbean Command, Alaska, Canada, USAF, and twice to FEAF.

The paperwork involved in arranging for such visits and speaking engagements was reduced by means of a letter order in July 1953. It stated:

You are authorized to proceed at such times as may be necessary during the period 1 July 1953 to 30 June 1954, both dates inclusive from Washington, D.C., for any point within or outside the continental limits of the United States on temporary duty in connection with duty as Chief, Air Force Chaplains, USAF. . . . Upon completion of each mission (you) will return to Washington, D.C.²⁹

This letter order was renewed year by year.

Retired Chaplain Gynther Storaasli, Director of the Military Chaplain Commission, the Evangelical Lutheran Church, after a plane trip to Europe with Carpenter in 1953, wrote him, "The trip and daily associations with you did not explain the riddle—how you can go on year after year taking the mental and physical punishment your restless mind and body impose upon you." "Pop" Storaasli was not the only one who was amazed at the indefatigable energy of the Chief. On a stopover at Okinawa he dropped into the Service Club and began playing the piano while the delighted airmen gathered around and begin to sing with the two-star general chaplain. Back in Washington he would put in a grueling day of activity, change into a sports shirt, and drive to Griffith Stadium to boom encouragement to the Senators.³⁰

His wife "Mims" was known as a friendly hostess. Many were the official and semi-official letters to the Chief which had a note of greeting for her. General LeMay ended one such letter by writing, "Say hello to 'Mims,'" and signed it, "Curt." Many were the wives of airmen and officers who found in her an understanding and sympathetic friend. She patiently endured the demanding schedule to which her husband subjected himself. From the first day they entered service at Fort H. G. Wright she accepted the demands of military service and made a home.



Chaplain Carpenter gave the invocation for the christening of the "Columbine III." Mrs. Eisenhower at left.

The Chief was in demand as a speaker for conventions, religious gatherings of all denominations, college events, chapel openings, and patriotic occasions. He gave the invocation for the official opening of the Air Force Academy, July 1955, and for the christening of President Eisenhower's plane, the *Columbine III*.

He was awarded four honorary doctoral degrees, as follows: D.D., Bucknell University; S.T.D., Boston University; D.D., Houghton College; and Doctor of Humane Letters, University of Delaware. His military awards included two awards of the Legion of Merit, the French Legion of Honor, the Belgium Victory Medal, First Class, and the Distinguished Service Medal.

He served on the Board of Trustees, Ocean Grove Camp Meeting Association; the Board of Directors, American Social Hygiene Association; and was the only chaplain on active duty elected to serve as delegate to the General Conference of the Methodist Church.

He ably discharged this responsibility in 1956 and was appointed a member of the Committee on Arrangements for the 1960 General Conference in Denver. He helped create the Armed Forces Chaplains Board and was the only chaplain to serve two terms as Chairman. He was a member of the Fund Council of the Army and Air Force Chaplain Fund, and served on the Methodist Commission on Chaplains.

When he was reappointed as Chief of Air Force Chaplains in 1953, Bishop Gerald Kennedy wrote him, "It is wonderful news that you are reappointed as chief. . . . I never knew a fellow so popular with the men he directs."³¹

In 1958 he was assigned to the position of Protestant cadet chaplain at the Air Force Academy, and went back to his permanent rank of colonel in order to so serve. At no other time in American military history, as far as this writer knows, has a two-star general relinquished his stars for the rank of

colonel. There was a certain amount of pressure against it, but he held firm to his belief that only the Chief and Deputy should have the rank of general. To Chaplain Zielinski he wrote, "I pass from this phase of life without any lingering regret. God is good to give me a career that started because of my desire to serve young men, and now, in the close, I have the privilege again of such service."³²

A week before he left his post, there was a surprise ceremony in the office of Gen. Thomas White, Chief of Staff, USAF. Though it was at the noon hour, more than 30 general officers crowded into the office with the chaplains and officers on duty in the Office, Chief of Air Force Chaplains. Chaplain Carpenter, who had been asked to drop by for a minute, stood in the center of the group looking almost boyish at the unexpected honor. At his side stood "Mims." To one side stood Secretary of the Air Force Douglas. A citation was read, and General White pinned the Distinguished Service Medal on his chaplain, and Secretary Douglas said that Carpenter's work through the years had benefited everyone in service. Every chaplain present felt a reflected glow from the honor.

Chaplain Carpenter served 2 years at the Air Force Academy, where he developed an outstanding program, helped get construction of the chapel under way, and found time to coach a freshman baseball team. He retired on 30 November 1960 and returned to the civilian ministry.

Terence P. Finnegan

Chief of Air Force Chaplains Terence P. Finnegan was born in Norwich, Conn. He graduated from St. Thomas Seminary and College, Hartford, in 1924. During college days he played basketball and baseball and was in a New England semipro baseball league. He earned his Master of Arts and Bachelor of Sacred Theology degrees at St. Mary's Seminary and University, Baltimore,

in 1930. He was ordained a priest of the Roman Catholic Church on 30 May 1930 at St. Joseph's Cathedral, Hartford, and for 6 years served as a priest in that diocese.

In 1936 he visited Texas. In one train station he became acquainted with another priest who asked him, "How about being a chaplain in the CCC's? I need help."

"If you can get my bishop to release me, I'll be glad to," he replied.

From this unusual meeting with Chaplain William R. Arnold and the urging of another chaplain friend, Chaplain Babst, one of the most decorated chaplains in World War I, he was launched on his career as a chaplain.

His first assignment was Fort Bliss, where he assisted Chaplain Arnold in ministering to CCC camps in Texas and Arizona. When he reported for duty, he had no instruction on military procedures, and Arnold was out "circuit riding." The next day he went in to see the commander, going past the adjutant and executive to do so.

He said, "I'd like a few days off. Chaplain Arnold called to say he wants me to go down the road about a hundred miles where the men are on maneuvers and say Mass for them."

The commander smiled. "That's not 'time off.' That's what we call 'temporary duty.' See the adjutant and he'll cut orders for you."

After conversing a few moments, the new chaplain waved and walked out, saying, "Take care of yourself." Though he didn't know it at the time, his departure was followed by a stunned silence, then a mighty roar which brought the executive and adjutant on the run to the C.O. for his description of the most informal and unorthodox "reporting in" experienced at that strict cavalry post. More amazing was the fact that when the outfit was transferred to Silver City, the chaplain rode in the commander's car. Later, when the commander became a general, he went a hundred miles out of his way to say "hello" to Finnegan, who was then at Fort Jackson, S.C.

Serving CCC camps and Army posts, Finnegan was a "circuit rider." At his home base, "Finnegan's tent" was used for religious services on Sundays and on weekdays for prizefights followed by coffee and doughnuts. One huge theater-type tent used at Fort Jackson, S.C., was blown down three times in 1 year.

He did such an outstanding job that when Arnold became Chief of Chaplains he asked Finnegan to apply for a Regular Army commission. Finnegan replied, "I don't know if I can pass the physical."

"You don't know till you try," said Arnold. "There's nothing to lose."

His faith was vindicated at Pearl Harbor, for in those fateful days Chaplain Finnegan displayed such herosim under fire and such indefatigable energy that the 25th Division Commander promptly made him Division Chaplain. He went with the 25th to Guadalcanal, where in the mud, disease, and terror of that campaign he was awarded the Bronze Star for meritorious service.

He contracted malaria and was sent to a hospital in New Zealand to recuperate. Upon his return to the States, he was sent to the California desert to serve as X Corps Chaplain in preparation for another overseas move. He suffered another flareup of malaria and had to be hospitalized for 2 months at Palm Springs and was ordered to stay in the ZI for 1 year. He was assigned as deputy commandant of the Chaplain School to rewrite much of the instructional material and bring it up to date. In October 1946 he was transferred to Europe and assigned as MTO Theater Chaplain. General C. H. "Courthouse" Lee, his commanding general, though an Episcopalian, attended Mass every day.

Upon his return to the ZI, he was assigned as a student at the Command and Staff School, Fort Leavenworth, Kans., then sent to the Signal School at Fort Monmouth, N.J., one of the Army's largest installations.

In July 1949, he transferred to the USAF and was named Deputy Air Chaplain of the



Chaplain Finnegan at prayer, Ladd AFB, Alaska.

Continental Air Command, and in 1950, a few days after the outbreak of the Korean Conflict, he was assigned as Deputy Staff chaplain, FEAF. He visited hard-pressed units throughout Korea to check on chaplain coverage and supplies, consulting with every commander and chaplain. For his outstanding service he was awarded the Legion of Merit for the period 23 July to 2 November 1950, and General Weyland, Commanding General of FEAF, insisted that Finnegan succeed Chaplain Linsley as staff chaplain.

As FEAF Staff Chaplain, he continued the grueling schedule of spending half of each month visiting chaplains and commanders throughout Korea. This personal acquaintance helped him solve several pressing problems. For example, there was a commandwide shortage of welfare specialists. These dedicated airmen were essential to a chaplain program anywhere, but in Korea they were needed more than in any other area served by the Air Force. Instead of waiting for meager shipments from the ZI, he personally talked to commanders who assigned men showing special interest in the religious program, and his office developed a manual to assist in their training. There were almost no chapels, but he urged commanders and aviation engineer battalions



Chaplain Finnegan on his arrival at Tachikawa Air Base, 22 April 1960, for the Pacific USAF Chaplains' Conference, was greeted by Chaplain Albert C. Schiff, Jr.

to build them with available resources. There were thousands of orphans in Korea and Japan, and he urged chaplains and units to take care of them. The amount of money raised for these projects was unprecedented. (See Humanitarian Activities.) He saw to it that every Air Force unit in FEAF had adequate chaplain coverage and that every chaplain was kept informed of current policies. He urged strengthening of character-building activities and, through the FEAF commander, invited his old commander, General Lee, to give a series of lectures on leadership and morality throughout FEC. For his distinguished service as FEAF Staff Chaplain he was awarded the Oak Leaf Cluster to the Legion of Merit.

In December 1952 he returned to the United States and was assigned as Command Chaplain, Headquarters, Air Training Command. Eight months later he was nominated and assigned to Headquarters, USAF, as Deputy Chief of Air Force Chaplains, and in October 1953 was appointed to the grade of brigadier general. Bishop William Arnold, now of the Military Ordinariate, wrote Chaplain Carpenter in July:

Thanks for the news about Terry Finnegan. I think your choice is a sound one for I always found Terry to be a zealous, conscientious, and capable chaplain. We gave him some tough jobs during the war and he invariably came through with a high score. He was always thorough and never indulged in self-conceit or dramatics. He is easy to live with and knows the meaning of teamwork.³³

In 1956 he was appointed by Pope Pius XII as a domestic prelate with the title of right reverend monsignor in recognition of his 20 years' sacrificial service for the spiritual welfare of Armed Forces personnel.

On 12 May 1958 the President nominated him to the temporary rank of major general, USAF, and approved his assignment as Chief of Air Force Chaplains, effective 15 August 1958. Having served in the Office, Chief of Air Force Chaplains, since 1953, he had helped to shape many of the policies and programs in effect, so his assignment was a natural transition. His strenuous labors during his service as Deputy were increased. He was in even greater demand as a speaker at religious, patriotic, and military gatherings, where he emphasized the importance of the Nation's youth and their spiritual welfare. On behalf of young men in the armed services he addressed many church gatherings, including national meetings of Catholic youth. He urged further development of the Air Force chaplain program in its service to all Air Force personnel and their dependents. He traveled about the United States, Europe, and the Far East for conferences, speaking engagements, and inspection activities. He was possessed with the same driving energy that had characterized his predecessor and the intense desire to get out in the field and know the men. Every chaplain felt he had in the new Chief an able champion and dedicated leader who would not only insure the achievements of the Air Force Chaplaincy but bring it to even greater service for God and country.³⁴

A Cooperative Ministry

The Air Force Chaplaincy was not an island in the religious world but had meaningful day-by-day relationship with nearly all religious bodies in the United States, interdenominational organizations, chaplains and servicemen of the three armed services, and religious leaders in lands around the globe. Its policy of cooperation without compromise of distinctive beliefs was based on two factors. First, each chaplain was responsible to his indorsing denomination and to military authority, a civilian-military jurisdiction. Second, the complex nature of the military parish called for a ministry which served all men and helped them to worship God according to their individual beliefs. He achieved a cooperative ministry seldom found elsewhere.

Civilian Relations

One of the most important duties of the Chief of Air Force Chaplains was briefly stated in the 1948 regulation, "Maintain effective relationship between civilian religious agencies and the Air Force," and in the 1954 revision, "He will be the exclusive liaison between the Air Force and the ecclesiastical endorsing agencies." This relationship was specified to give civilian religious agencies a point of official contact with the Air Force for matters of mutual concern.^{1*}

* Superior figures refer to footnotes starting with p. 355.

The ecclesiastical indorsement was used by the Government and religious denominations to insure that only qualified clergymen represented their churches as chaplains. It was defined as the denominational certification of a qualified full-time minister who was available for active duty. Its withdrawal terminated the chaplain's commission. The annual Reserve status indorsement was considered sufficient to indicate availability. AFPCH in 1953 directed that withdrawal of the indorsement meant that the chaplain could not be utilized as an officer in the Air Force in any capacity and, in 1957, it added that if an inactive-duty Reserve chaplain were no longer engaged in full-time religious work, he would not be acceptable as a chaplain. In the event that a chaplain transferred from one denomination to another, he would be discharged from active duty but had the privilege of applying for a new commission under his new denomination. All ecclesiastical indorsements, including those for Air National Guard chaplains, had to be sent to AFPCH.²

Three kinds of ecclesiastical certification were recognized by 1959: ecclesiastical indorsement; conditional ecclesiastical indorsement for candidates within 120 days of seminary graduation; and ecclesiastical approval for a chaplain trainee or CAP chaplain. The World War II policy that a chaplain should not seek to have his indorse-

ment removed as a device for getting out of service was repeated. In all three types of certification, great emphasis was placed upon moral character and motivation.³

In 1952 Chaplain Carpenter, speaking as the Chairman of the Armed Forces Chaplains Board, to a Department of Defense Orientation Conference of Religious Leaders, said that civilian churches must recognize that "military service is a vital mission field into which they must send qualified clergymen. . . . Our problem is that we simply don't have chaplains in sufficient number to take advantage of the opportunities which the military services give us." Growing awareness of the mission field afforded in the chaplaincy led to indorsing agencies acquiring an enlarged role, not only in procuring and certifying chaplain candidates but in maintaining a "watch-care" interest in their welfare and that of lay members in the Armed Forces. Beginning in 1950, representatives of these agencies were invited to participate in annual staff chaplains' conferences.⁴ Deputy Chief of Air Force Chaplains Taylor in the 1959 conference said to them:

We feel you are a vital part of the chaplaincy. You comprise the source of the personnel. Much of our program is directly related to the endorsing agencies of our country. You carry the needs of the Air Force Chaplaincy back to the churches of America. Without you we can do nothing.⁵

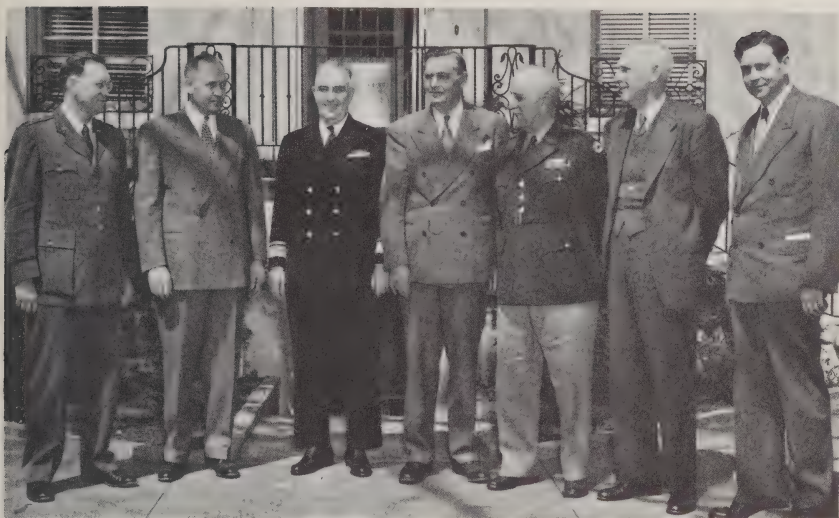
One of the outstanding achievements was made by the Military Ordinariate of the Catholic Church. On 8 September 1957, the Military Vicariate was canonically established on a permanent basis by a decree of the Consistorial Congregation. This meant that it became a diocese including: the officials; all Catholic chaplains on active duty in the Armed Forces or Veterans' Administration; all Catholics and their families in the Armed Forces living on military bases or veterans facilities and overseas employed by the Government of the



Cardinal Spellman is greeted in Washington after his 1956 Christmas visitation to NEAC by Chaplain Finnegan.

United States. Francis Cardinal Spellman served as Military Vicar from 11 December 1939. Bishop William R. Arnold served as Military Delegate from 5 May 1945, and Bishop Philip J. Furlong served in the same capacity from 3 December 1955. Thus, the Military Ordinariate was the official representative of the Catholic Church to the Government of the United States on behalf of Catholics in the Armed Forces and the official representative to the Catholic Church for the spiritual welfare of all Catholics in the armed services. This reorganization formalized the services that had been rendered by the Military Ordinariate through the years. Though a shortage of Catholic chaplains was experienced from 1947 to 1960, the Military Ordinariate emphasized the importance of their work and helped provide an effective ministry.⁶

Recognition of the chaplaincy as a vital mission field is reflected in Protestant indorsing agencies. In 1947, when the Committee on Army and Navy Chaplains assumed the added responsibility of providing and serving chaplains in Veterans' Administration hospitals, it was renamed the General Commission on Chaplains. Because of its growing pro-



The Chiefs of Chaplains of the Army, Navy, and Air Force attended the Semiannual Meeting of the General Commission on Chaplains held at the Chaplains Memorial Building, Washington, D.C., 3 April 1952. Left to right: Chaplain Charles I. Carpenter, Rev. Joseph C. Dana, Chaplain Stanton W. Salisbury, Mr. T. A. Rymer, Chaplain Roy H. Parker, Dr. Stewart M. Robinson, and Dr. Ernest Bryan.

gram for servicemen the Commission was reorganized (1955) into the General Commission on Chaplains and Armed Forces Personnel. It was a council consisting of representatives from 34 Protestant denominations serving its members as a liaison agency with the Federal Government in matters affecting the chaplaincy of the Armed Forces and the Veterans' Administration and the moral and religious welfare of Armed Forces personnel. It maintained a liaison relationship with nonmember denominations, the National Council of Churches, and other agencies.⁷

It had two departments: the Department of Chaplaincy Services and the Department of Ministry to Armed Forces Personnel. The latter developed as the result of several factors. The Servicemen's Christian League was adopted after World War II and revitalized (1951) in the United Fellowship of Protestants. Major concerns were not organiza-

tion of local units, but publication of *The Link* for general reading and group discussion, helping churches with preinduction training, and encouraging churches to keep in touch with service members. These factors led to the reorganization of 1955 which brought Dr. Lawrence Fitzgerald to the Commission as editor of *The Link* and head of the Department of Ministry to Armed Forces Personnel. *The Link*, provided to chaplains on a cooperative payment basis for free distribution, by 1959 had a monthly circulation in excess of 50,000. *The Chaplain*, edited by Julia A. Lacy (succeeded by Dr. Fitzgerald in 1960), was sent to all Protestant chaplains. It was a valuable source of thought-provoking articles and religious news. Dr. Marion Creeger has been the executive secretary of the Commission since 1953. Chaplain (USAF, ret.) Glenn Witherspoon joined the staff in 1958 to head the Chaplaincy Services Department. The Chiefs of Chaplains of the

Armed Forces and the Director, Chaplain Service, Veterans' Administration (or persons they appoint to represent them) may be elected as consultative members to the Commission without vote. Chaplain Charles I. Carpenter was so elected in 1949.⁸

The most outstanding development since World War II has been the increase in denominational chaplain indorsing agencies—almost 40 by 1960—and their ministry to service personnel through preinduction training, mailing of materials, development of pastor contacts, and encouraging churches near military installations to use their unique opportunity. The Free Methodist and Lutheran Churches sent monthly mailings to all personnel of their denominations from the time of the Korean conflict to 1960. The Rev. Walter Kraemer of the Lutheran Church—Missouri Synod (1952) reported that this service cost about \$10 a year per serviceman.⁹

Some problems were encountered. One Church of Christ minister wrote AFPC that the committee indorsing Church of Christ chaplains would no longer indorse him as a chaplain because it belonged to the "anti-music" faction and his church used music. The American Council of Churches criticized AFPC for not accepting educational credentials of some of their candidates, but AFPC replied:

There is no attempt on the part of the military to subject the training schools of any religious group to external control. On the contrary, the Chief of Air Force Chaplains relies upon agencies such as the . . . Office of Education, Washington, D.C., and the American Association of Theological Seminaries (schools) for information relative to the accreditation of theological schools.

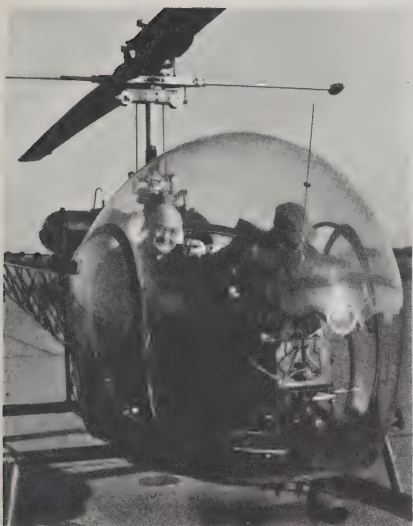
Because the Christian Science Church does not maintain theological schools, an arrangement of graduate study and professional experience was accepted.¹⁰

The Methodist Commission on Chaplains stated that one of its goals was to help the chaplain keep in the mainstream of denomi-

national life. Chaplains in 1956–59 were invited to take part in a number of significant churchwide conferences. This same interest was shown by several other denominations.¹¹

The Commission on Jewish Chaplaincy of the Jewish Welfare Board is the representative of the American rabbinate—Conservative, Orthodox, and Reform. During the Korean conflict, the rabbinical organizations and their related seminaries developed a program under which all eligible rabbinical graduates accepted a 2-year period of service as chaplains. This was the closest any church in the United States came to drafting chaplains. The Jewish Welfare Board through its various divisions provided a variety of services and materials for servicemen.

The role of the indorsing agency grew from the pre-World War II task of screening and recommending chaplain candidates to that of continued interest in their activities through conferences and retreats, providing denominational literature, books, and supplies, and visitation and consultation on an unprecedented scale. Some visits were made in World Wars I and II—a few clergymen even going overseas—but after World War II such visits were encouraged for the sake of promoting the entire chaplain program and an understanding of that program by civilian churches. The Nation's foremost religious leaders accepted invitations to serve in preaching missions, Jewish Torah convocations, spiritual life conferences, chaplain and laymen retreats, special ceremonies, and Jewish High Holy Day services. Many served as special consultants in religious education, music, or in evaluation of the chaplain program. It would be impossible to list all who rendered distinguished service. Appendix 2 lists many of those who visited Air Force personnel overseas or assisted in Spiritual Life Conferences. Though this list is incomplete and does not list any clergymen from other nations who served our personnel, it gives an idea of the extent of this ministry which was appreciated by chaplains, servicemen, and commanders.



Cardinal Spellman visiting bases in Japan via helicopter.



Bishop Gerald Kennedy and Chaplain Carpenter bid farewell to Mr. D. Steward Patterson of the Methodist Commission on Chaplains before Bishop Kennedy's trip to Europe in 1952

In 1948 Father Flanagan of Boys Town—Msgr. Edward J. Flanagan—visited Germany to confer with chaplains, German clergy, and Government representatives in regard to German youth problems. While on an inspection trip of GYA facilities, he died in Berlin. Bishop William R. Arnold visited many bases throughout the United States and overseas, and frequently administered the rite of confirmation. The most perennial and beloved of all Catholic visitors was Francis Cardinal Spellman, who regularly made a Christmas visit to some remote overseas area, celebrating Christmas Mass year after year in Korea, Alaska, or Greenland. He always traveled alone and came at his own expense as far as possible. He made a point of traveling to many sites, greeting as many men as time permitted, and writing their families. Air Force Secretary James H. Douglas in 1957 wrote him, "Your custom of unselfishly sharing the Holy Season with our personnel means a great deal to them and to their families. Personally, and on

behalf of the Air Force, I thank you for your continuing efforts in our behalf."¹²

Among distinguished Protestant visitors were Bishops Oxnam, Kennedy, Raines, Martin, and Tippet, of the Methodist Church; Dr. Daniel A. Poling; Dr. Eugene Blake, president of the National Council of Churches, and Dr. Edwin T. Dahlberg, his successor; Dr. W. H. Jernagin, of the Fraternal Council of Negro Churches in America; and Billy Graham. The president of the National Council of Churches made an overseas Christmas visit to troops each year, and his 1959 visit was part of a round-the-globe trip to Armed Forces installations and activities supported by the National Council.

The President's Committee on Religion and Welfare in the Armed Forces in 1949 visited military installations in the United States, Europe, and the Far East. The Chief of Air Force Chaplains, accompanied by groups of Protestant, Catholic, and Jewish religious leaders, visited the following overseas areas: FEAF (1953, 1954, and 1960); Europe and North Africa (1954, 1955, and 1959); North-



Billy Graham in February 1956 visited Tachikawa AB, Japan. Left to right: Chaplain Wendell Rex, Chaplain Oden Pullen, Dr. Billy Graham, and Chaplain Charles F. Wills.



Catholic, Protestant, and Jewish religious leaders accompanied Chaplain Carpenter on visit to bases in Europe and North Africa, 1954. Back row, left to right: Chaplain Harry A. McKnight, Rabbi Aryeh Lev, Chaplain Carpenter, Rev. Robert J. Plumb. Front row, left to right: Dr. Duke K. McCall, Bishop James H. Griffiths, Mr. G. Paul Butler, Rev. Dr. Timothy Flynn, and Rev. Marion J. Creeger.

east Air Command (1953 and 1957). The 1954 FEAF visit explored means of develop-

ing liaison between missionary activities and USAF installations, and it led to the development of Christian service centers in Japan, Korea, Okinawa, Formosa, the Philippines, Hong Kong, and Thailand.¹³

While AFPCH invited many clergymen to visit for the purpose of strengthening the chaplain program, a few clergymen expected the Air Force to transport and support them in oversea visits to missions. In 1953, AFPCH wrote that it would notify any installation of the visit of a denominational representative, that each official representative should be given opportunity to meet chaplains of his denomination, but that conferences with chaplains of other denominations were not desired. This policy prevented the embarrassment which some chaplains had experienced when someone dropped in and said, "Surprise! I'm Dr. _____ of the _____ denomination. I want to see all members of my denomination and I want

transportation." This problem came to the attention of the Armed Forces Chaplains Board in 1955, and the following policy was adopted:

1. All requests for visits when request involves more than one department were to be referred to AFCB and on approval forwarded to department primarily concerned.

2. Military departments were to obtain necessary clearance and concurrence of theater commanders and issue official invitation, entry permit, and/or letter of recommendation to individual or group.

3. Military logistic support given only where visits were in interest of military services and assist in religious program of Armed Forces. This did not apply to representatives of churches and missions overseas who could be invited and were encouraged to visit overseas installations at discretion of local commander and no expense to Government.

4. Civilian religious leaders may visit overseas areas privately and at own expense when authorized by commander concerned.

5. Theater commanders may issue invitations to civilian religious representatives to visit, but information of such visits was to be filed with AFCB.¹⁴

This policy insured control and effective use of overseas visits. Chaplain Finnegan observed that in 1958 there were 55 officially registered church visitors to overseas areas and it was impossible to provide a chaplain escort for each one. Special consultants and those on Preaching Mission or Chaplain Retreat teams were usually given "VIP treatment," the same hospitality afforded brigadier generals. To avoid questions of preference in selection, AFPCB in 1957 adopted a policy that clergymen would be invited through denominational indorsing agencies.^{14a}

The President's Committee on Religion and Welfare in the Armed Forces in its 1950 report stated:

Although the chaplaincy as an institution has a rich historical tradition and a notable record of achievement, its full potentialities will not be realized until

it is clearly understood and appreciated by all three general classes whose support it needs—military leaders, civilian church leaders, and the general public.¹⁵

It urged national organizations and local communities, especially churches, to welcome servicemen. President Harry Truman said, "The young men and women in our Armed Forces today will be among the leaders of our country tomorrow, both in and out of uniform. It is essential to provide them with spiritual and recreational opportunities to develop their sense of participation in American life and in the civilian communities they visit." At his personal request the Committee in 1949 urged civilian communities to extend religious hospitality to servicemen.¹⁶

Rabbi Aryeh Lev said that religious groups should accept the chaplaincy "on the same terms as they do home and foreign missions." There was an important distinction: home and foreign missions won adherents for a particular denomination; the aim of the chaplaincy was to strengthen the serviceman in his own church, and there was no chapel membership.¹⁷

The importance of the home church keeping in touch with its members was emphasized. Chaplain Spencer D. McQueen entitled one such article, "Your Absentee Parish." Chaplain Carpenter said, "In letters from home to service personnel, parents and relatives should share . . . the spiritual meanings and aims of life." A clergyman visitor wrote, "The great burden upon my heart is that the local churches keep in touch with their own boys and the boys of their communities in the armed services. Such contact may well save their souls for eternity." Lutherans and Free Methodists corresponded regularly with their members. The percentage of home churches keeping in touch with servicemen was low, although there were a few notable examples such as the Pasadena Community Church, St. Petersburg, Fla., which sent a monthly letter, devotional materials, and a Christmas gift to

all its servicemen. Chaplains at various bases wrote the home pastors of incoming personnel (see Pastoral Activities), and Chaplain Carpenter in 1953 said, "... every effort should be made by the chaplain to establish, maintain, and strengthen spiritual ties that bind the serviceman to the civilian religious organization of which he is a member."¹⁸

At the request of many civilian leaders, the Air Force Office of Community Services prepared a 1951 book of suggestions entitled "The Airman . . . And Your Community." It had a thought-provoking chapter showing how churches, with the help of chaplains, were encouraging servicemen to participate in civilian religious activities. The General Commission on Chaplains and Armed Forces Personnel prepared a pamphlet for similar purpose, and one of the most comprehensive and practical denominational guides was published in 1957 by the National Lutheran Council under the title, "Congregational Followup Program."¹⁹

Two studies highlighted the need for preinduction training. In one, 7,000 12th-graders in 57 Illinois high schools were asked, "What is the greatest problem that confronts you as you graduate?" Three hundred problems were listed, but the highest response (46 percent) was given for anticipated military service. In answer to the question, "What has been done to assist you in meeting this problem?" the answers revealed they had obtained no guidance from church or school, but only from recruiting services and veterans. In another study, over half of the 6,000 young people polled across the Nation about problems on which they needed help replied, "The draft."²⁰

Several excellent booklets were prepared for distribution to those about to enter military service, including:

"Greetings for Young Men about To Enter Military Service," by Thomas J. O'Donnell, C.S.C., National Catholic Community Service, 1952.

"A Guide to More Than Marking Time," by C. E. Weber, United Christian Missionary Society.

"The Nazarene Serviceman," by Chaplain Claude L. Chilton, Nazarene Publishing House, 1953.

In addition to program guides and pamphlets, there were a number of films and filmstrips, the most extensive of which was the Coronet series, "Are You Ready for Service?" (1951). In 1955 the Department of Defense published an attractive booklet, "Builders of Faith," to encourage community leaders in preinduction training and outreach to servicemen. In spite of the excellent materials available, Chaplain Carpenter in 1953 said, "Much of the material is still on the shelves. . . . Local churches have not made use of it. As these young people go everywhere in the world in the military service, they become the greatest missionary team of the present-day church. If they are able to live as Christians should live, they show the reality of Christianity."²¹

A major concern expressed by AFPCH, the President's Committee on Religion and Welfare in the Armed Forces, and indorsing agencies was the kind of welcome servicemen received in local communities. Chaplain Carpenter, in addressing the 1950 Cleveland Community Chest, said, "There is a necessity for spiritual guidance during this period of military service, and the responsibility cannot lie entirely upon those who command in the military sense. There has to be a sense of sharing that responsibility by the civilian community. . . ." To the 1951 DOD Mayors' Orientation Conference, he said, "It is absolutely necessary that we stand shoulder to shoulder to save the American youth of today for the American manhood of tomorrow." In addressing the 1952 DOD Orientation Conference for Religious Leaders, he observed, "There isn't a beer joint in any local community adjacent to our air bases that doesn't have a welcome mat. . . . I can't say that about some organizations in the community. You have to work on them with a can opener to get in."²²

Yet tremendous strides were made. USO's and church-sponsored Service Centers were

reactivated or established in many strategic locations near military installations. The Lutheran Service Commission alone by 1958 sponsored 39 such centers, 3 of them overseas. Councils of Churches and ministerial associations encouraged servicemen to attend local churches and wholesome community activities in Washington, D.C., Sacramento, Calif., Mount Clemens, Mich., Wichita Falls, Tex., and other communities. A "contact pastor" program was used by Lutherans (goal of 500 congregations), Free Methodists, Latter-day Saints, Christian Scientists, and other groups. Several denominations employed workers to call on service families and invite them to local churches.²³

Repositories were established for records of ministerial acts performed for military personnel and dependents who had no home church. For Catholic personnel the official repository was the Military Ordinariate. Protestant repositories included Luther Place Memorial Church, Mount Vernon Place Methodist Church, and Calvary Baptist Church—all in Washington, D.C. The success of such efforts depended on the mutual support of chaplains and civilian agencies.

Chaplains were encouraged to attend religious conferences and retreats. The 1948 policy was stated as follows:

It is to the best interest of the service for chaplains to attend religious retreats, church conferences and meetings, consultations with religious superiors, and in general to maintain close liaison with their church. Commanding officers are authorized to place chaplains on detached service for periods not to exceed 10 days at any one time, provided no expense to the Government is involved and provided that upon the chaplain's return a report of his activities during such detached service be submitted through Air Force channels to the Chief of Air Force Chaplains.²⁴

In 1954 the requirement for a report was dropped, the overall time extended to 15 days in any fiscal year, and an additional 3 days a year was authorized for attending conferences sponsored by indorsing agencies.

All Air Force personnel were authorized 3 days plus travel time to attend denominational conferences and assemblies. Travel from oversea areas was not authorized for ZI conferences. In 1951, chaplains were authorized to attend denominational board and committee meetings when such meetings concerned chaplains. All chaplains and many other Air Force personnel took advantage of these provisions not only for their own spiritual growth but to maintain professional status, represent the chaplaincy, and request the assistance of churches in this cooperative ministry. Chaplain Carl McGeehon, in addressing the 1960 General Assembly of the United Presbyterian Church in the U.S.A., voiced appreciation for the ways in which civilian clergymen were serving military personnel and urged churches to use former servicemen, many of whom had made profound religious decisions while on active duty. The Reverend Harry McKnight, a Reserve chaplain, in addressing the 1960 Southern Baptist Chaplains Association, urged churches to keep in touch with their members and to welcome servicemen. Dr. Carl M. Boyd, of the Disciples of Christ, thanked AFPCCH for the service of Chaplain Jesse Coburn in the 1956 convention. In 1957, 11 chaplains were invited to the Methodist District Superintendents Conference in Chicago, and, in 1960, 12 chaplains were invited to the general conference meeting in Denver.²⁵

When a committee of the National Council of Churches set about organizing a Council of Churches in Alaska (1954), Chaplain Tunis Cordill reminded it that chaplains ministered to more individuals in Alaska than all the ministers and missionaries combined. As a result they were included in the Council, helped write the constitution, and were elected on all committees. Chaplain Charles W. Marteney participated in the 1957 Oberlin Conference of the World Council of Churches in which one study was devoted to religious ministry in the Armed Forces. He reported, "The churches as represented by the delegates are becoming aware of their

responsibility for the spiritual welfare of their members in the Armed Forces.” The National Council of Churches invited chaplains to attend the annual meeting of 1957. Chaplains Gearhard, Pincus, Davis, and Rogers (USAFE) attended the Conference of Christians and Jews, Wiesbaden, December 1949.²⁶

While the greatest roadblock to a cooperative ministry was iceberg indifference or lack of imaginative concern, a converse problem was experienced with a few zealous clergymen who not only saw the opportunity but wanted to establish churches on military bases. Some claimed the right to do so because they were taxpayers. The problem became so serious at several bases by 1950 that AFPCB directed:

1. Numerous civilian religious organizations and/or groups with a religious purpose are making efforts to gain access to Air Force bases for purposes of ministering to the religious needs of Air Force personnel. Such action has in some instances not only resulted in confusion, but has brought numerous inquiries from Air Force personnel as to whether or not the Air Force sponsors such groups.

2. The Air Force Chaplain Program provides for religious coverage of all Air Force personnel. Chaplains are responsible to the commander concerned for all base religious activities. Participation of civilian religious groups on any base religious program will be only upon invitation of the base commander.

If the commander had questions about any group, he could write to AFPCB for guidance. Some local commanders continued to receive requests for the establishment of congregations or parishes on their bases. A chaplain during his 22 months at a base met this problem again and again, then found a group began services on the base without consulting him or the commander. When he objected, he was made the object of a congressional inquiry. At one base in California, a Wherry housing unit was assigned to a couple for the purpose of running a part-time school of religious

instruction. In FEAF and USAFE several itinerant self-styled missionaries without adequate denominational support attempted to establish a foothold on air bases as a means of livelihood. Through generous but naive airmen they gained entry to Servicemen's Leagues, Sunday Schools, and other groups, often without the chaplain's approval. FEAF published a regulation in 1953 to protect base personnel from this invasion. In France one such "faith" missionary and his airmen adherents made allegations against a devoted chaplain which led to a congressional investigation. Some few chaplains were not without blame, either through being too gullible, needing help, or pursuing narrow denominational interests.²⁷

An outstanding example of a community program was initiated by one man, Mr. Leighton F. Templeton, of Portland, Oreg. He and his wife were bothered by the noise of planes from the nearby air base; that is, until he read about a church in Florida which asked its members to pray for the pilot and crew of each plane flying overhead. They began to pray, "Father, please bless the folk on that plane; lead them on peaceful missions; guide them to happy landings." The results were so beneficial that he wrote a letter to the editor of the Oregon Journal recommending the "Prayer for Pilots" to others. The idea caught on. The Portland Council of Churches with the help of Lt. Robert E. Ryan and Chaplain Leslie McRae of Portland AFB arranged for 135 Portland churches to observe a special "prayers for pilots" day in February 1959. Col. William F. Draper, Air Force aide to President Eisenhower, wrote that the project was presented to Air Force commanders, and Pat Boone, the entertainer, wrote, "Your solution to the jet plane noise problem should set a precedent for millions to be able to solve similar, and even not so similar, problems. . . . How much better our world would be if prayers for others were offered daily." Milton Caniff in his *Steve Canyon*

comic strip for Armed Forces Day, 16 May 1959, closed with: "Don't Cuss 'Em—Pray For 'Em."

The idea was not new. In 1957 Everett Milstead, of Wright-Patterson AFB, wrote a poem entitled, "Listen Quietly."

Be not disturbed by noises overhead,
Made by a jet, or plane of other kind,
Hear them with thankfulness to God instead;
Listen with calmness and a quiet mind.

Whether through boiling cloud or tranquil blue,
Throughout the dark of night and light of day
An Air Force pilot watches over you,
Guarding your home, your life, your right to pray.

So, with a grateful heart and peaceful mind,
Feeling secure beneath the plane above,
Pray for the pilot's safety, and you'll find
The noise is gone, and in its place there's love.

In World War II the favorite hymn of airmen was, "Lord, Guard and Guide the Men Who Fly," which was written in World War I. Most chaplains and chapel groups prayed regularly for pilots and aircrews. The distinctive thing about Mr. Templeton's effort was that he took a personal annoyance, jet noise, and transformed it into a prayer opportunity for men in the Armed Forces. His effort stands as one of the finest examples of community-military religious cooperation.²⁸

On a different scale is the annual USO-and-church-sponsored Religious Emphasis Day of Philadelphia, which in 1959 brought 12,000 service men and women to worship, home hospitality, and a dinner meeting in Convention Hall of that city.

The responsiveness of the Air Force to religious public opinion was witnessed in a number of instances. In 1951, Chaplain Carpenter became the object of a congressional inquiry into the establishment of an Armed Forces religious service for all denominations. Investigation revealed that the complaint arose from a question printed to stimulate discussion in an Information and Education course on religious freedom. Rev. Dr. Engebret O. Midboe, of the Lutheran Military Bureau, in 1956 said, "One cannot

help but question the continuing and consistent emphasis upon the general Protestant as over against the denominational service." His complaint was taken up by Drew Pearson in a column (written by Jack Anderson) with the arresting title, "One Church for Protestant GI's?" in which denominational quotas were questioned as well as the general Protestant service. Within a few days, 12 congressional inquiries were referred to AFCEB. The truth was that denominational quotas were established on as equitable a basis as possible. (See ch. IV.) Though the Christian Scientists and Eastern Orthodox were picked out as slighted, Mr. Richard H. Chase, the First Church of Christ Scientist, immediately wrote Chaplain Carpenter, "Our chaplains, ministers, and representatives receive friendly assistance from chaplains of all denominations in the U.S. Armed Forces. Many of them go out of their way to make it possible for us to hold Christian Science services at times and at locations that are convenient to our people." Only 2 years before, Rev. Joseph P. Krete of the Russian Orthodox Church, wrote AFCEB, "In my discussion with His Eminence he definitely stated that he feels indebted to you for this opportunity to have such close contact with his Spiritual Children, the chaplains, and to understand their work and problems with first hand information. He also asked me to thank you wholeheartedly for the interest and concern you have shown, not only for our chaplains, but also for our Orthodox faithful in the service."²⁹

What about the general Protestant service? The 1952 chaplain regulation stated that all chaplains would:

Provide general religious services as needed. Chaplains also have the right to conduct religious services and ceremonies according to the practices of their specific faith or denomination.³⁰

In the 1954 revision, this provision was strengthened by requiring services "for minority groups such as Christian Scientists, Latter-day Saints, and liturgical churches

not served on the installation by a chaplain of their faith." In addition, it stated that the installation chaplain should, "Encourage Air Force personnel to establish, maintain, and strengthen their spiritual ties with the civilian religious denominations of which they are members." In view of existing policies, the accusations came as a shock. General Protestant services were the best answer in an Air Force whose personnel belonged to more than 100 denominations and where denominational services, except for Christian Science and Latter-day Saints personnel, had proved ineffective except at the largest installations.³¹

The churches of America had a vital liaison relationship with the Armed Forces through their indorsing agencies and the Chiefs of Chaplains; the use of these channels, though seldom spectacular, had proved effective in solving problems of mutual interest.

The responsiveness of the Air Force to religious public opinion is seen not only in the enlarged role of the indorsing agencies, visits of civilian ministers, and regulations, but in conferences where civilian religious guidance was sought. The DOD Orientation Conference for Religious Leaders, January 1952, was the first effort of its nature sponsored through the Armed Forces Chaplains Board in which the entire program of the chaplaincy came under critical review. General Devine said, "We believe strictly in the separation of church and state . . . but . . . certainly we would be the last . . . to contend for a separation of religion from the state and morality from the state" In 1953, Chaplain Carpenter, in inviting a number of religious leaders to serve in an advisory capacity, said, "It is my hope that this committee will help me to make the Protestant program of the USAF more effective."³²

AFPOCH helped solve specific problems. When, for example, the proposed establishment of an air base at Portsmouth, N.H., met with opposition from several ministers, AFPOCH sent representatives to discuss the moral and spiritual program of the USAF

and ways in which chaplains and local churches could cooperate, with the result that better understanding was achieved.³³

Interservice Relations

Even before a separate Air Force chaplaincy was established, the Air Chaplain or his representatives served on the Office, Chief of Chaplains, Regular Army Review and Selection Board and the Chapel Disposal Board. At the time of separation, the Army and Air Force Chaplain Board was organized to handle policy problems of common interest; e.g., administration of the Chaplain School, procurement and transfer of chaplains, obtaining equipment and facilities, and division of religious funds accumulated before separation.

To facilitate joint planning and economy, it was proposed that the Board be expanded to include Army, Navy, and Air Force chaplains and be renamed the Armed Forces Chaplains Board. This was approved by each department and effected 18 July 1949 by Secretary of Defense Louis Johnson. This Board was composed of six members: the three Chiefs of Chaplains and one other member from each of the three branches of service. The position of Chairman was to be rotated among the Chiefs of Chaplains, and Chaplain (Maj. Gen.) Luther D. Miller, USA, became the first Chairman at the Board's first meeting 11 August 1949. A special consultant for Jewish matters was first nominated 9 November 1949, and Comdr. Joshua L. Goldberg, CHC, USNR, was the first to fill this position. The growing activity of the Board led to the appointment of Comdr. Francis L. McGann, CHC, USNR, on 15 December 1952 as the first full-time executive director. The tenure of Chairman was first set for 1 year, then in 1952 lengthened to 2 years, and in 1959 set at 18 months to permit the 3-year assignment of an executive secretary from a different branch of service.³⁴

The charter of the Board, written in 1953 and revised in 1955, defined the mission of



Armed Forces Chaplains Board, 1949. Left to right: Chaplains W. A. Mahler, Charles I. Carpenter, Stanton W. Salisbury, Roy H. Parker (chairman), Joshua Goldberg, Peter A. Dunn, Martin C. Poch.

the Board to be that of recommending to the Secretary of Defense through the Assistant Secretary of Defense (Manpower and Personnel):

1. Religious and moral standards and the protection thereof.

2. The establishment of policy as pertains to procurement, professional standards, requirements, assignment, and training of military chaplains, including civilian components.

3. The establishment of policies on procurement and utilization of supplies, equipment, and facilities for religious use.

4. The establishment and maintenance of a close and harmonious relationship with civilian church organizations and clergymen.

The mission was practically the same as that stated in the 1949 implementing directive with the exception of the important first statement which gave the Board official entry into servicewide program guidance.³⁵

Much of the Board's work has been accomplished through temporary committees, each with representatives from the three services. The 1959-60 list included the following:

1. Audiovisual (Protestant and Catholic)
2. Budget and Fiscal
3. Character Guidance and Education
4. Construction, Materiel, and Supplies
5. Personnel
6. Professional Training

7. Public and Ecclesiastical Relations

8. Religious Education (Protestant and Catholic)

9. Reserve Affairs

On 31 December 1959 all committees were dissolved and the members designated consultants. While in session they were known as advisory groups.

A number of outstanding achievements were made in the first 10 years of the Board's operation. One has been the orientation conferences for religious leaders initiated on the suggestion of Chaplain Carpenter and approved by the Secretary of Defense. The first, 15-17 January 1952, was so successful that regional conferences were held in four west coast cities the same year. In 1950 the Air Force program of chaplain retreats



DOD Ministers' Conference Banquet, 1952, Mayflower Hotel, Washington, D.C. Left to right: Archbishop O'Boyle, Chaplain Carpenter, and Vice President Alben Barkley.

was adopted by the Board, with following division of responsibility:

Army—Far East, Pacific, and Continental Europe

Navy—Caribbean and Hawaiian Areas

Air Force—Alaska, England, and North Africa

In 1952 the problem of controlling and supporting oversea visits of civilian religious leaders led to the policy that visits to personnel of more than one department would be referred to the Board, then back to the department primarily concerned for support. By 1952 joint procurement of chapel and chaplain equipment and supplies had resulted in savings of 20 to 50 percent on most items.³⁶

A fortunate development was the appointment of a committee in May 1950 to plan personnel procurement and appeal to seminaries and religious bodies for help. The outbreak of the Korean conflict the following month made this a major concern, and in 1951 the Board published a booklet, "The Challenge of the Chaplaincy," to aid in this joint effort. A study was made on the

exemption of ministers and theological students from military service. The Selective Service Act of 1948 exempted ministers and full-time ministerial students, but what about those who held Reserve commissions? The policy was finally adopted that they were exempt but should be encouraged to transfer to chaplain status when qualified.³⁷

Work was begun in 1952, on a new Armed Forces hymnal which was published in April 1959. (See Supplies.)

The development of religious curriculum materials for Armed Forces Sunday schools proved to be the outstanding achievement of the Board. (See ch. II.)

Mrs. Anna Rosenberg's personal interest in the religious and moral welfare of servicemen in her position as Assistant Secretary of Defense helped the Board get off to a good start. In 1953, the Board sponsored a dinner in tribute for all that she had done to strengthen spiritual life in the Armed Forces. Among the speakers were Dr. DeSola Pool, representing the Jewish community of the United States; Bishop William C. Martin,



Dinner in honor of Mrs. Anna Rosenberg, Assistant Secretary of Defense, New York. Left to right: Rabbi DeSola Pool, Chaplain Carpenter, Bishop Martin, Mrs. Rosenberg, Chaplain Salisbury, Cardinal Spellman, Chaplain Bennett, Chaplain Goldberg.

President of the National Council of Churches; and Francis Cardinal Spellman, Archbishop of New York and Military Vicar.³⁸

Chaplain Martin B. Poch organized an interservice chaplains' board in Alaska. A visiting team of civilian ministers in 1959 was impressed to find the board discussing retreat schedules, dependent youth camps, preaching missions, radio talks, statewide charity programs, denominational coverage, and religious education training schools.³⁹

A peculiar problem arose with regard to SCARWAF (Special Category Army With Air Force) units. Similar to World War II aviation engineer battalions, these airfield building units were composed of Army Corps of Engineers personnel. In 1949, AFPCB did not approve assignment of chaplains to these units but recommended that coverage should be given by chaplains at bases where these units were employed. The 1951 organization of SCARWAF Headquarters at Wolters AFB, Tex., brought the problem to a head. Chaplain Carpenter chose Chaplain Samuel Bays as staff chaplain because of his prior experience with aviation engineer battalions and asked the question, "How shall we man these units with chaplains—all Air Force, all Army, or half and half?"

Chaplain Bays answered, "All Army or all Air Force—one thing or the other." The decision was made to man the units with Air Force chaplains because this could be accomplished with least difficulty. The result was that the chaplain was the only Air Force officer in units below the headquarters itself. Within 1 year, Army commanders were favorably impressed with the work of their Air Force chaplains, and this cooperative ministry continued until SCARWAF was transferred back to the Army in March 1956.⁴⁰

A 1949 Armed Forces Chaplains Board letter urged all chaplains to render services wherever need arose regardless of the branch of service. The dispersed nature of the Armed Forces and the shortage of chaplains required a cooperative ministry. Air Force,



Banquet of the Military Chaplains Association. Seated: John Foster Dulles, Chaplain Goldberg, Cardinal Spellman. Standing: Chaplains Ryan (Army), Harp (Navy), Finnegan (Air Force), and Elson, MCA president.

Army, and Navy chaplains provided an effective ministry at Sandia Base, N. Mex., and its three subbases (1959). At Itazuke Air Base, Japan, Air Force chaplains ministered to Navy and Army personnel (1953). Alaskan outpost coverage was divided among the services. The Navy and Air Force Chiefs of Chaplains on a Far East inspection trip (1950) commented on recreation programs and chaplain interservice cooperation. This trend increased, though most of it was on an unofficial basis. Supervisory guidance and travel funding were the greatest problems.⁴¹

Two unofficial civilian organizations provided fellowship and an exchange of ideas for chaplains both on and off active duty. The Military Chaplains Association, so named after the separate Air Force Chaplaincy was established, maintained a cooperative program designed to interest chaplains of all services as well as those not on active duty. Its activities included publication of its magazine, *The Military Chaplain*, an annual convention meeting, and maintenance of a headquarters building in Washington where a variety of services were centered. The magazine carried news and articles on Army, Navy, and Air Force chaplain activities, and many Air Force chaplains were members. Its annual meetings featured national leaders and studies with far-reaching



Organization Planning Meeting of the Chaplain Division of AFA, 1950. Left to right: Chaplains Adams, Cleary, Terry, Gearhard, Boyll, Rogers, and Anthony.

impact. In the 1959 convention held in Washington, the Honorable Brooks Hays gave the keynote address, Mrs. Dwight D. Eisenhower was honored for her leadership in moral and spiritual activities, and the Honorable Donald A. Quarles, Deputy Secretary of Defense, gave an inspiring address on religion in the Armed Forces. This was his last public address before his untimely death. As an organization, the MCA made an effective clearing house of cross-service ideas and for promoting an understanding of the chaplaincy with civilian religious leaders.

The Chaplain's Division of the Air Force Association (AFA) was started September 1948 by a group of chaplains meeting in New York who appointed an organizing committee. At a later meeting a constitution was adopted and the following officers were elected: Commander, Chaplain Roy M. Terry; Deputy Commander, Chaplain Charles A. Brady; Adjutant, Chaplain Lawrence R. Boyll. One notable goal was that of making an award in the field of character guidance, the first of which was made to

Joe E. Brown for his contribution to the morale of men overseas. The first annual meeting was held in Chicago, July 1949, in conjunction with the AFA convention. While the organization provided Air Force chaplains on inactive duty an excellent means for fellowship and keeping abreast of developments in airpower and the chaplaincy, it did not arouse much response though the AFA itself aided the chaplaincy in advocating a separate USAF chaplaincy and the building of chapel facilities.

International Relations

Chaplain Carpenter personally felt that one of his finest experiences during his long tenure as Chief of Air Force Chaplains was that of working in close cooperation with chaplains and religious leaders of other nations. The most significant development in which he was a leading figure was the creation of the Allied Air Forces in Central Europe (AAFCE) and NATO Chaplains Conferences.

Several trends led to this achievement. One was the international cooperation



First AAFCE Chaplain meeting in Zeist, Holland, May 1952. Rabbi Lev, Bishop Griffiths, Dr. Blake Smith, and Chaplains Zielinski, Poch, and Carpenter participated.

achieved by chaplains during World War II and in postwar Europe. In 1950, 48 officers and airmen, including 15 chaplains, from Belgium, Great Britain, the Netherlands, and the United States were guests of the Dutch Government for an Inter-Allied Moral Leadership Course. The week's program featured a sharing of spiritual experiences across national and international boundaries with discussions on such topics as, "Is Unity Possible Between Our Nations?", "A Christian Attitude Toward One's Ex-Enemies," and "Is a Real Fellowship Possible Between Christians of Different Races?" In 1951 Chaplain Carpenter, accompanied by Chaplain George Brennan, visited USAFE, had lunch with Lt. Gen. I. A. Aler, Chief of Staff of the Netherlands Air Force, and attended the inter-allied course at Huister Heide with 12 USAF, 12 RAF, and 15 Dutch Air Force personnel. He had an inspiring conversation with Lieutenant General Aler and Gen. Aérienne F. Lecheres, Chief of Staff, French Air Force. The two Chiefs of Staff felt that ideological and spiritual forces had not sufficiently been brought into play in Western Europe defense plans and that the AAFCE chaplaincies should take the initiative in a crusade against atheistic aggression. Chaplain Carpenter proposed a Spiritual Life Conference for AAFCE and NATO chaplains. Gen. Dwight D. Eisenhower approved the idea and recommended that the senior chaplains of all NATO countries be invited. In a preparatory meeting of senior AAFCE

Protestant and Roman Catholic chaplains, a set of resolutions was prepared which was the first document of its kind in Europe to be signed jointly by Protestant and Roman Catholic clergy in over 400 years. The most important provision established a consultative board to encourage closer liaison between chaplains of cooperating nations.

The Spiritual Life Conference in Zeist, Holland, 19-22 May 1952, was attended by 51 delegates from Belgium, Canada, Denmark, France, Italy, Luxembourg, the Netherlands, Norway, the United Kingdom, and the United States. General Aler spoke on the necessity of high ideals and sound morality as the indispensable characteristic of total man whereby he can aspire to the highest ideals of democracy. General Lauris Norstad said that the free world's strength must be four-dimensional: military, political, economic, and moral. He said that the spiritual forces of NATO nations should not be used for military aggrandizement but integrated into modern life to give substance and permanency to democratic ideals. The highest objective of a chaplain's religious ministry, he said, is to provide for the spiritual welfare of military personnel. Gen. Dwight D. Eisenhower spoke on the atheistic character of aggressors against the free world, a force which must be counterbalanced by free men through greater insistence on spiritual values. He said chaplains must be forceful and aggressive in presenting basic truths as the guiding light of those who would preserve a

free world. Chaplain Carpenter showed the intimate relation between conscience and freedom. He noted that in recent years world leaders had stressed spiritual values.

The conference achieved interdenominational and international cooperation, without sacrifice of individual religious or political principle, in the sharing of ideas and techniques and the resolve to strengthen one another in serving military personnel. General Aler in July 1952 wrote to Chaplain Carpenter, "It has been a privilege to us to have been allowed the organization of the chaplains' conference. I fully realize its success would not have been possible without the constant . . . support of yourself and the

chaplains in your organization." One result of this united action was a "Prayer for Peace Day," 30 November 1952, in which Protestant, Catholic, and Jewish chaplains in all cooperating countries were asked to pray for peace.⁴² The suggested prayer was the one by St. Francis:

Lord, may we have Thy mind and Thy spirit; make us instruments of Thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that we may not so much seek to be consoled, as to console; to be under-



Chaplain Carpenter and chaplains from 9 NATO countries on arrival at Keesler AFB in 1953 were greeted by Maj. Gen. James F. Powell.



NATO Chaplains
Chaplain Taylor (center) at NATO Chaplains' Conference, Rome, Italy, 10-12 May 1960.

stood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.⁴³

In February 1953 a NATO Chaplains' Conference was held at Headquarters, USAFE, for the purpose of finding ways and means to unite NATO spiritual forces. The same year 22 AAFCE chaplains were invited by the Secretary of the Air Force to visit the United States for the purpose of observing the USAF chaplain program. The invitation was accepted by chaplains from England, Canada, Italy, Portugal, Norway, Denmark, Belgium, France, and the Netherlands.⁴⁴

In spite of these achievements, General Norstad was not satisfied. Visited by Chaplain Constantine Zielinski and Bishop Pardue in December 1953, he said that the entire project had missed its mark. He explained that he and General Eisenhower had hoped the conference at Zeist, Holland, would have sparked a moral movement which would have run parallel to the military defense movement. He felt that military power was not enough; a spiritual and moral awakening was needed in Europe, America, and the rest of the free world, so that people would become enthusiastic about the basic rights of free men and their defense.⁴⁵

While a crusade had not resulted in Europe, enough progress had been made by 1954 to justify the publication of a quarterly Inter-Allied Air Force Chaplain Bulletin in Protestant and Catholic editions and in both French and English for all NATO Air Force chaplains. Fellowship across national lines raised the overall standard of the chaplaincy.⁴⁶ Chaplain Constantine Zielinski wrote to Chaplain Carpenter in June 1954:

Some of our allied chaplains are greatly in need of assistance. Their Chaplaincy has no books, no official standing, and they are in hope that the Board can get the SHAPE commander to develop some type of framework for the NATO chaplaincies which will give them some

of the stature which we in the United States Air Force enjoy.⁴⁷

Acquaintance with British and Canadian chaplain programs in World War I was a major factor in development of the AEF chaplain organization which later led to the establishment of the Office, Chief of Chaplains for the Army. Now the process of sharing moved from the United States to other nations. While the SHAPE commander would be reluctant to enter into the delicate political and religious problems inherent in the proposal, the desire of NATO chaplains for improvement in organization, status, and program was significant.

In 1955, the Congregation of the Holy Office at Vatican City approved the participation of Catholic chaplains in Inter-Allied Chaplain Board work. The decision stated that at Board meetings matters pertaining to chaplain status with military authorities and means of increasing spiritual care for military flocks were permissible areas of activity, but that matters of faith and morals should be discussed in separate sessions.⁴⁸

The AAFCE Chaplaincy Board in 1955 was renamed the Allied Air Forces Chaplaincy Consultative Committee. Its annual meetings, usually in May, were held in the following locations:

1952	Zeist, Holland
1952,1954	Brussels, Belgium
1953	Washington, D.C.
1955	Uxbridge, England
1956	The Hague, Netherlands
1957	Baden-Baden, Germany
1958	Paris, France
1959	Oslo, Norway
1960	Rome, Italy

AFPCH participated in each.⁴⁹

In 1957 the Armed Forces Chaplains Board voted to support each NATO Chaplains Conference with representatives from the Army, Navy, and Air Force.⁵⁰

Another avenue of chaplain cooperation was afforded through the World Council of Churches. In 1947 all USAFE Protestant

chaplains were scheduled to attend the world council meetings in Geneva. The USAFE Staff Chaplain's Office sponsored an annual Ecumenical Conference at the Ecumenical Institute of the World Council of Churches, Celigny, Switzerland, beginning in 1954, and the second in 1955 was attended by 20 USAFE chaplains. In 1958 the international and interdenominational conference inquired into the relation of "the churches and the chaplaincy," a conference which included 38 military chaplains and chaplaincy officials from the United States and 10 other countries.⁵¹

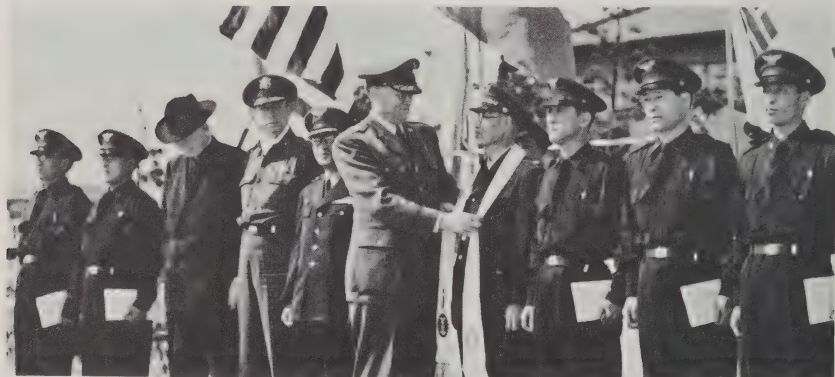
An unusual example of cooperative ministry was the establishment of a chaplaincy in the Republic of Korea Air Force (ROKAF). During the occupation period (to 1950) and the Korean conflict (1950-53) USAF chaplains cooperated with Korean ministers, priests, missionaries, and chaplains. Informally, basic supplies and equipment were shared, chapels and churches built, services conducted. In 1952, 18th Fighter Bomber chaplains conducted services for the ROKAF Academy, K-4, and, occasionally, at the

ROK Naval Academy. During the Korean conflict, chaplaincies were established in the ROK Army, Navy, and Air Force, patterned on U.S. lines and manned by Protestant and Catholic chaplains. Though Korea was considered a Buddhist country, religious percentages in the ROKAF for September 1956 were as follows:

	Percent
Catholic.....	3
Protestant.....	10
Buddhist.....	5
Others.....	1
None.....	81

The appointment of Protestant and Catholic chaplains, representing a minority of the personnel, was one of the unusual developments in military history.⁵²

Chaplain Carpenter visited Korea during the 1953 Easter season and presented chaplain crosses and scarves to the six ROKAF chaplains in a special ceremony. Chaplain S. K. Choi, Chief of ROKAF Chaplains, in response, said, "We feel that this cross insignia of the chaplaincy comes not only from General Carpenter in his very high office but through him from God himself."



ROKAF Chaplains

Chaplain Carpenter presented stole to Chaplain S. K. Choi, Chief of ROKAF Chaplains to signify establishment of chaplaincy. Reading from third from left to right are Bishop William R. Arnold; Brig. Gen. Stuart P. Wright; Lt. Gen. Y. D. Choi, Commanding General of the ROKAF. Others are chaplains, April 1953.

Lt. Gen. Y. D. Choi, Chief of Staff, ROKAF, said of the war:

This war is in the very sense of the word a crusade against the Godless. As soldiers of this crusade it is most important that we should know, believe in and devote ourselves to God.

I hope and pray that by grace of God the Chaplain Service in our Air Force will do its sacred role as fully as they should and before long every member of the Republic of Korea Air Force will find in Christian faith his spiritual salvation.⁵³

In a letter thanking Chaplain Carpenter for his coming to Korea, Chief of ROKAF Chaplains S. K. Choi said, "We cannot forget all the help and relief sent to us by the American Christians so we pray for you daily and thank God for all He does through you for our people." Chaplain Carpenter, in writing to Chaplain Thomas M. Anthony, Fifth Air Force Staff Chaplain, said, "It is my hope that there will be close liaison between our USAF chaplains and chaplains of the Republic of Korea. Any encouragement and help you may give them will be greatly appreciated." In 1954 he recommended that several ROKAF chaplains be invited to attend the Chaplains' Course at Lackland AFB. This was realized in 1957, when two ROKAF chaplains were the first foreign clergymen to participate.⁵⁴

A successful training school for ROKAF chaplains was conducted at K-55, Osan, 22-28 November 1954, based on the six-point program, under the direction of Chaplain Merlin W. McGladrey. Authority was granted in 1955 for shipment of brass candlesticks, communion sets, flags, and vases to Korea for 12 ROKAF Christian chaplains serving at 7 installations. In a dramatic manner, the ROKAF chaplaincy was the result of cooperative ministries rendered by chaplains who served in Korea and the personal interest of the Chief of Air Force Chaplains.

In numerous other ways the cooperative ministry of Air Force chaplains reached far beyond the confines of the Air Force parish. This will be particularly evident in the chapters devoted to humanitarian and public relations activities. Perhaps no single field of religious activity in the modern world demonstrated the brotherhood of faith as dramatically as the chaplaincy of the Armed Forces which joined hands over the barriers of race, denomination, nation, and military-civilian status to serve God and country. It was cooperation in a mission of concern without compromise of faith or discipline; it was brotherhood in action as a vital part of the Armed Forces defending the free world.

Supervision

Leadership must be inherent in every level of military organization if the organization is to be an efficient, flexible force capable of moving toward the desired goals of defense and using initiative to meet the challenge of events. Without such leadership the organization becomes a mob incapable of direction, or with too rigid leadership becomes a machine of robots incapable of reacting to change.

The overriding consideration in group action is the mission, the purpose for which the group exists and which it must achieve. A sense of mission, the understanding of that mission, and the ability to judge whether the mission is being achieved is important to any group. In military organization, strategy, and tactics the mission is supreme.

A leader exists to help the group achieve its goal. He accomplishes this by planning, organizing men and materiel, directing or guiding, coordinating, and controlling or supervising to insure that continuous progress is made toward accomplishing the mission.

While the commander in a military organization is charged with overall responsibility and commensurate authority for fulfilling the mission, he delegates certain duties to his staff. Each staff officer participates in the above functions in connection with his sphere of responsibility and keeps the commander informed. On routine matters for which policy is established, he makes decisions

and takes action. Where coordinated action is required with other staff members, he initiates and coordinates such efforts. Where a command decision is required, he studies the problem and prepares a recommendation for decision. Completed staff work means that a problem is thoroughly researched in the time available, various solutions weighed and one chosen, coordinated with other interested staff members, and prepared in a statement for command decision. To serve effectively as a member of the team, a staff officer must be professionally competent, cooperative, loyal, honest, objective in judgment, and able to express himself.^{1*}

The chaplain's function as a staff officer was explained in the 7 January 1948 Air Force Training Standard as follows, "A chaplain in the Air Force is primarily a minister of religion, and, as such, is the adviser to the commanding general or commanding officer on all matters pertaining to the religious life, morals, and character-building factors within a given command." In the 1948 "Chaplain" regulation (AFR 165-3) this function of consultant was included in the statement concerning the responsibilities of chaplains at all levels of command, and it was repeated in those of succeeding years. Responsibility for the

*Superior figures refer to footnotes starting with p. 356.

religious program in the Air Force was explained in this regulation, as follows:

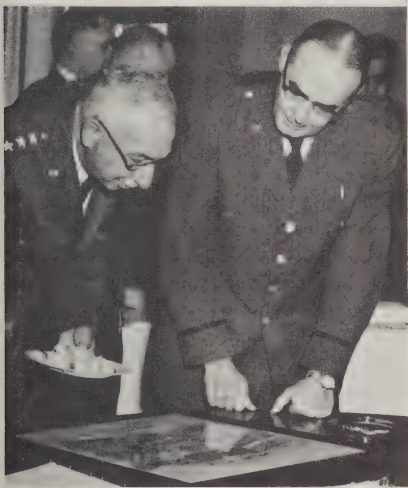
Commanding officers are ultimately as completely responsible for the religious life, morals, and morale within their commands as they are for strictly military affairs. It is the duty of commanding officers to exercise active supervision over the military activities of the chaplains under their command without trespassing upon the ecclesiastical field.

As a result of this staff relationship, the Chief of Air Force Chaplains is the adviser to the Chief of Staff, U.S. Air Force, on matters within his field and supervises and coordinates the work of all chaplains within the USAF. Command chaplains, likewise, are advisers to their commanders and supervise the work of chaplains within their commands. Base chaplains have the same responsibility. The staff relationship of chaplains goes up and down the chain of command through professional channels from one chaplain to another,

up and down the chain of command through military channels from one commander to another, and horizontally from the chaplain to other staff members of his command. Chaplain Carpenter in 1950 explained this position by saying, "The chaplain is a specialist in the field of religion and, as such, with direct access to the commander, is the adviser of the commander on these matters."²

The designation of certain chaplains as "staff chaplains" is of recent origin. In World War I there was no chaplain organization other than that effected by General Pershing, who made Bishop Brent the GHQ chaplain with an assistant and an informal understanding that the senior chaplain in lower levels of command would, in addition to his other duties, coordinate the work of junior chaplains. From 1920 to World War II, the only chaplain in a supervisory position was the Chief of Chaplains, though there was a tacit understanding that the senior chaplain in certain overseas areas would coordinate the assignment of junior chaplains. The designation of Chaplain Maurice Reynolds as corps area chaplain by his commanding general in 1940 led Chief of Chaplains Arnold, with the approval of General Marshall, to recommend the assignment of supervisory chaplains throughout the Army.

In 1942 a total of 12 such positions were authorized for the AAF, 2 of which were for the Air Chaplain and his assistant (later designated Deputy Air Chaplain). At the end of World War II there were four chaplains in the Air Chaplain's Office. By the end of 1957 this number had grown to 14 officers, including 11 chaplains, and there was a total of 86 chaplains (89 authorized) in major staff assignments. This meant that with a total number of 1,184 chaplains on active duty, the ratio was 1 staff chaplain to 12.5. The 1958 reduction in force (RIF) made the ratio drop to 1 staff chaplain to 11 who were not so designated. This development indicated the importance placed on supervision of chaplain activities, the growing



Lt. Gen. Joseph Smith, Commander MATS, paused with Chaplain Giegerich to view a "This Is Your MATS Life" photo presented to General Smith during a surprise interruption of a regular staff meeting on the General's birthday.

complexity of the program, and increased centralized guidance.

One problem was where to place the chaplain in staff organization. Chaplain Carpenter favored AFPCCH being under the Deputy Chief of Staff for Personnel with direct access to the Chief of Staff because much of his work was closely related to personnel and such an arrangement would give him a high level advocate. The 1948 chaplain regulation (AFR 165-3) recommended this placement at all levels of command, but any mention of the chaplain's position in staff organization was deleted from the 1952 regulation, and for good reason. The pattern of organization at Headquarters, USAF, was practical for a relatively small office in a large headquarters, but this did not apply in the field. Chaplains in many instances were simply left out of staff relationships, e.g., staff meetings, and had no means of keeping abreast of command needs and problems other than through the personnel officer, who might or might not be inclined to inform him. This caused a serious problem for chaplain coverage in the early phase of the Korean conflict. (See ch. IV.) Some personnel officers felt that the chaplain had to go through them to the commander or that they had to present the chaplain's problems for him. The result was that the chaplain was not being utilized as a staff officer. So many complaints from the field came to Headquarters, USAF, that the Deputy Chief of Staff for Operations in November 1953 was requested to create another staff relationship for the chaplain in commands other than Headquarters, USAF. As a result, Lt. Gen. Emmett O'Donnell, Jr., DCS/P, on 25 November 1953 sent the following letter to all major commands:

1. The total resources of a strong Air Force include the powerful influences of religion, morals, and morale. In this sensitive area, the Air Force expects much of its chaplains. In turn, the people and the churches of America

expect much of the Air Force. They expect their chaplains to occupy a position that will permit maximum contribution and effectiveness.

2. . . . Custom and the practice of following the organization of Headquarters, United States Air Force, has, in most commands, led to the placement of the chaplain under the Deputy for Personnel at all echelons. Experience has proven that such placement is seldom advisable.

3. Since its organization the Air Force has found that the chaplain can make his most effective contribution as a special staff officer. In this respect, the specialists in religion, medicine, and law are comparable.

4. For these reasons, it is recommended that you consider the advisability of designating the chaplain at all echelons of your command as one of the special staff officers who are directly responsible to the commander or chief of staff.

The following February, General O'Donnell said, "To date all but the Caribbean Air Command and the Air Proving Ground Command have indicated that the above recommendation has been accomplished."³

Another organizational problem was the relationship of Air Force chaplains to Army staff chaplains, particularly in oversea areas. During World War II, this had been a thorny problem, but one largely resolved by 1945, except in FEAF, so that all AAF chaplains came under the supervision of the Air Chaplain and subordinate command chaplains. Reports, personnel actions, and policy matters were processed through his office. In FEAF, this relationship was a trying one for some years. In 1949, FEAF Staff Chaplain John Linsley said:

Generally there appears to be splendid professional cooperation among all Air Force and Army chaplains. Administratively there needs to be a clarification of relationship with Theater Chaplain on various matters so that chaplains in the field will know clearly when to comply with the Theater Chaplain "Old Army" policies and procedures and when to function as Air Force Chaplains. The existing dual allegiance actually makes

unnecessary work and confusion for chaplains out where the work needs to be done.⁴

He mentioned that Far East Command (FEC) circulars and regulations were the final written authority for all chaplains in the Far East with the exception of Navy and MATS chaplains. FEAF chaplains were required to submit reports in duplicate to FEC which forwarded one copy to Headquarters, USAF. Letters of condolence from FEAF chaplains were sent to the FEC Theater Chaplain, bypassing all Air Force channels so they had no means of checking the letters or of knowing if they had been written. Religious funds from deactivated Air Force bases in FEAF were sent to the FEC Theater Chaplain, and not to the Chief of Air Force Chaplains or the Army and Air Force Chaplains' Fund. Eighth Army had sole responsibility for all supplies and equipment. Reports, funds, and chapel construction were all controlled by the Theater Chaplain. This relationship was not corrected until Gen. Douglas MacArthur relinquished command of FEC. He insisted on absolute control of forces, including FEAF, while he was in command. Finally, in July 1951, a FEC circular recognized that the FEAF Chaplain administered the FEAF Chaplain program with the GHQ Chaplain "retaining an overall general interest in all chaplain activities of the Air Force, Army, and Navy in the Far East." This circular authorized processing of chaplains' monthly reports by the FEAF Staff Chaplain to the Chief of Air Force Chaplains with an information copy sent to the GHQ Chaplain (later dropped). In this clarification, the Far East was 6 years behind Europe.⁵

This same problem was avoided in Europe in 1952. Chaplain Carpenter learned that the Army Chief of Chaplains planned to visit Europe and attempt to set up at General Ridgeway's headquarters an overall staff chaplain who would supervise all chaplain activities in Europe. Inasmuch as this headquarters was that of a unified command,

Chaplain Carpenter opposed the move. He had prevented this happening under the Department of Defense. There, he had advocated that the best way to handle interservice chaplain matters was through a board with equal representation, a plan which resulted in the Armed Forces Chaplains Board. He felt that any chaplain organization in Europe, other than that already in effect through the services, should be of such a nature. He wrote Maj. Gen. Truman H. Landon, USAFE, in regard to his conviction. A few days later he received word that the move was forestalled.⁶

In Alaska, the need for interservice cooperation led to the creation of a chaplain board in which all services participated.⁷

Another problem in staff supervision was in regard to tenant units on Air Force bases and chaplains who were assigned to them. Where no chaplain was assigned with the tenant group, there was no problem, for there was a tacit understanding—in some areas spelled out in tenancy agreements—that the base chaplain would provide religious coverage. The problem could be delicate where a chaplain was assigned to the tenant unit. In some instances a hard-pressed base chaplain received no assistance from a chaplain assigned to a small tenant unit. On the other hand, some tenant chaplains were not welcomed into the base program. The 7th Air Division in England issued a directive stating that chaplains coming with temporary duty (TDY) units could not be away from their units more than 3 days at a time and no more than three times in the 90 days TDY without 7th Air Division approval, and base chaplains couldn't go on leave while such a unit was on the base. TDY chaplains were encouraged to maintain an office on the flight line and provide early services for crews with Sunday flying duties. The chaplain coming with a tenant unit was regarded as a supplement to the base chaplain. One problem for TDY chaplains was that of determining which staff chaplain supervised their efforts.⁸

Chaplain Carpenter in 1949 wrote to one chaplain who was having difficulties:

It is our opinion that so long as MATS is in a tenant status on your base the responsibility of tenant personnel remains with the base organization. . . .

We can see no fundamental differences between the chaplain functions and any of the other services provided by your base organization for all people residing on the base irrespective of their organizational assignments. In the final essence, however, the decision rests within your own command.⁹

Where more than one command was involved—and this was most often true—the problem could not be resolved by the base organization itself. Most often it was done through friendly cooperation of the chaplains involved, sometimes through tenancy agreements in which responsibilities were clearly defined. At McClellan AFB, 1954–57, for example, Col. Johnnie Dyer, the base commander, effected tenancy agreements with 14 units.

While all chaplains were to be addressed as “Chaplain” regardless of grade the designation of staff chaplains changed from time to time. In the 1948 regulation, the “Chief of Air Force Chaplains” and “Deputy Chief of Air Force Chaplains” were the titles given those heading the chaplain program, and these titles remained through 1960. On the other hand, chaplains who served at lower levels of command down to the installation—command, air force, and division—were known as “Air Chaplains” in 1948, then “Staff Chaplains” in 1952, and, finally, there was some differentiation made in 1959 so that chaplains at major command level were designated “Command Chaplains,” those at division level were designated “Division Chaplains,” but the numbered air force chaplains and those in AFPCB were known as “Staff Chaplains.” Designations, likewise, changed for supervisory chaplains at base level: in 1948, they were known as “Wing Base or Base Chaplains”; in 1952, as “Base

Chaplains”; in 1954 as “Installation Chaplains,” and in 1960 as “Wing Chaplains.” To complicate the issue, the AFSC of chaplains in the grade of major meeting certain requirements was 7916 (later 8916) “Staff Chaplain.”¹⁰

While supervisory chaplains at all levels of command discharged the functions of leadership in planning, organizing men and materiel, guiding, coordinating, and controlling or supervising to insure fulfillment of their peculiar mission, the last-named function was the most important. It could well be argued that all the functions named were part of supervision. In a real sense they were. But we are here primarily concerned with the function of control, insuring that the mission is achieved; in this instance, the chaplain mission. This involves two aspects, which, though they overlap other functions, are important in supervision: the directives and other guidance afforded, which we might call the “input”; and the evaluation of results through reports, visits, and other means, which we might call a review of the “output.” Supervision in this sense is like putting grain into the hopper of a mill, then running around to the other end to see if the flour is coming out as desired.

Guidance

Guidance for chaplain activities was provided from Headquarters, USAF, down. Training through schools and conferences was one valuable means. (See ch. V.) But even more valuable was that afforded through regulations, manuals, newsletters, and personal relationship achieved through letters, telephone calls, visits, and staff meetings.

The separate Air Force chaplaincy began with a program well defined in its basic regulation, AFR 165–3, “Air Force Chaplain Program,” which was published 6 December 1948. It superseded AFR 35–55, published 10 September 1945; AFL 35–88, published 16 December 1947; and AR 60–5, 12 Decem-

ber 1946, which no longer applied. Its scope can be seen in its outline:

Purpose and Scope
 Organization
 General Responsibilities of Air Force Chaplains
 Specific Responsibilities of the Chief of Air Force Chaplains
 Specific Responsibilities of Air Chaplains
 Specific Responsibilities of Wing Base or Base Chaplains
 Communications of a Professional Nature
 Conferences and Retreats
 Procurement and Assignment of Chaplains and Chaplain Assistants
 Responsibility of Commanding Officers
 Auxiliary Civilian Chaplains
 Chapels
 Quarters and Office Space
 Emergency Ministrations
 Transportation
 Procurement of Equipment and Supplies
 Nonappropriated Funds
 The Air Force Religious Fund

It marked an advance over the regulations it superseded and showed the centralized program guidance given by the Chief of Air Force Chaplains. Its policies and procedures applied to "all domestic and overseas Air Force activities."¹⁰

The January 1952 revision included paragraphs on the chaplain's flag and reports, but not on auxiliary civilian chaplains, for this was covered under the new AFR 165-9, "Auxiliary Civilian Chaplains" (in 1957 named "Appointment of Civilian Clergymen"). The October 1954 revision included paragraphs on denominational services and joint or participating services. In May 1956, the paragraph on reports was deleted in favor of the all-inclusive AFR 165-8 on this subject. When the Casualty Assistance program was a major part of the chaplain program, 1947-51, it was governed by policies in AFR 165-5 entitled "Casualty Assistance To Be Rendered by Chaplains."¹¹

In addition to the regulations mentioned, AFR 165-6, first published 6 May 1949, gave policy for use of electric and/or electronic organs within the Air Force, and AFR 165-10 (first published 1 August 1952) was entitled

"Procurement of Chaplain Trainees Through the Air Force ROTC Program." AFR 165-5, published 20 June 1960, was entitled "Non-AFROTC Chaplain Candidate Training." A most important advance in administration was publication of AFR 176-16 in 1953 on the operation of religious funds. In October 1960 the "Chaplain Program" regulation was completely revised and renumbered as AFR 165-1.¹²

In 1951 Chaplain Roy F. Reynolds, Second Air Force Staff Chaplain, was placed on 90 days temporary duty in AFPC to prepare an outline of materials for a chaplain manual, an assignment which was extended to 240 days. He compiled Air Force regulations and policies, screened staff chaplain newsletters, requested staff chaplains of major commands to forward pertinent material, and sent an approved outline to the Air Training Command for writing, editing, and publishing. In June 1952, a 3-day conference of three civil service editors and five chaplain advisers reviewed the manuscript but decided that additional material and a complete revision were needed before the manuscript could be submitted to Headquarters, USAF, for final approval and publication. Responsibility for this revision was given to Chaplain Martin H. Scharlemann, a Reserve chaplain at Concordia Seminary. It took him a year to complete the project. Published in March 1954 with profuse illustrations under the title "The Air Force Chaplain" (AFM 165-3) and revised in 1956, it was the most thoroughgoing manual on chaplain activities ever published. It was one hundred and sixty-seven pages in length. Its table of contents showed the realistic and practical guidance given chaplains throughout the Air Force:

Chapter

1. Historical Introduction
2. Appointment in the United States Air Force
3. The Chaplain's Place in the Air Force
4. The USAF Chaplain Program—Worship and Pastoral Functions

5. The USAF Chaplain Program—Religious and Moral Education
6. The USAF Chaplain Program—Personal Counseling
7. The USAF Chaplain Program—Humanitarian Services
8. The USAF Chaplain Program—Public Relations
9. The USAF Chaplain Program—Cultural Leadership
10. Office Management and Administration
11. Chaplain Equipment, Supplies and Facilities
12. Educational Opportunities for Chaplains

Appendix

- I. Evaluation of the Air Force Chaplain Program
- II. Staff Chaplain's Report of Base Visitations¹³

In addition to regulations and the manual, the Chief of Air Force Chaplains sent policy letters to staff chaplains who were then expected to extract matters of interest for chaplains at lower levels of command. This led several commands to publish a monthly newsletter with policy guidance from AFPC, interpretation of the chaplain program, and news. The Air Training Command and FEAF had excellent publications, but in some commands desired policy guidance did not get through. Chaplain Carpenter in 1953 wrote all staff chaplains to "make sure that policy information is disseminated to base chaplains and that policy files are maintained by the chaplains at all echelons." Inspection revealed that policy files were nonexistent at many installations and that none had been received. This situation was corrected in September 1954 with AFPC publication of the *Chaplain Newsletter*, a monthly publication "designed to acquaint chaplains at all levels with information provided by the Office of the Chief of Air Force Chaplains." This attractive and inexpensive publication, edited by Lt. Col. Millicent Anderson from 1954 through 1960, was one of the most important developments in giving all chaplains latest program guidance. Each chaplain was encouraged

to maintain his own file of copies. It was sent also to endorsing agencies as a means for acquainting them with developments.¹⁴

Staff chaplains provided program guidance through command regulations, newsletters, professional correspondence, and, in a few cases, manuals. The need for command newsletters disappeared with publication of the *Chaplain Newsletter*, and most commands discontinued them in favor of professional letters. The Civil Air Patrol published an attractive "Chaplain Guide" in April 1954 (CAPM 165-1) with the following practical organization:

Part I. For the Prospective CAP Chaplain

Chapter

- 1 Introduction to CAP Chaplaincy
- 2 The Chaplain of the CAP
- 3 Reasons for Becoming a CAP Chaplain

Part II. For the Commissioned CAP Chaplain

Chapter

- 1 Official Rules of the CAP Chaplaincy
 - 2 Specific Duties Clarified
 - 3 Basic Duties in Focus
 - 4 Miscellaneous Information of a Helpful Nature
- Alphabetical Index

The Continental Air Command and the Air Materiel Command issued manuals for training Reserve chaplains. (See ch. IV, section on Reserves.) At base level some regulations were published, but with few exceptions they duplicated Air Force regulations.

The staff meeting—whether conducted by a commander or a chaplain—was a valuable means of guidance and problem solving, so important that it was made a specific item on the chaplain's report. Yet chaplains were not universally included in staff meetings of their commands, nor did they, in turn, have them for chaplains of their organization. At one base in Japan in 1954, even with the designation of the base chaplain as a staff officer, he was purposely excluded. In 1959



FEAF Staff Chaplains' Meeting, Tokyo, 1952. Standing, left to right: Chaplains George Wilson, Russell Blaisdell, Robert Rutan, W/O Henry Charon, Chaplain Martin Molloy. Seated: Chaplains Murphy Lanning, Eugene Graebner, Terence P. Finnegan, William Sissel, John McLoraine.

Chaplain Henri Hamel, Air Inspector for Chaplain Activities, reported that one base chaplain attended the base commander's meetings only when advised that an item of special interest to chaplains would be discussed. He added, "This had limited the mutual exchange of communications required for the base chaplain in the accomplishment of his mission." But, of the same chaplain, he reported there was no "established procedure for regularly scheduled chaplain meetings."¹⁵

Closely related to the staff meeting as a means of providing internal control were job descriptions and SOP's (standard operating procedures). While the duties of chaplains were broadly defined in AFR 165-3, the interpretation of those duties varied from command to command, depending in a large part on command mission, the number of chaplains supervised, and relations with other military services and civilian communities.

At times these job descriptions were included in organizational and functional charts, as in FEAF (1949):

AIR CHAPLAIN

Advise commanding general and his staff on matters pertaining to religion, morals, and morale within the command.

Assure adequate representation for the three major faiths—Catholic, Protestant, and Jewish.

Supervise chaplains and religious activities of the command.

Disseminate and effect compliance with directives and policies pertaining to chaplains as initiated by this headquarters or received from appropriate higher headquarters.

Review and forward monthly reports of all chaplains to higher headquarters; prepare such other reports as are required.

Thru appropriate channels, requisition replacement of chaplains for the command.

Insure receipt of chaplain supplies and equipment from proper sources.

Supervise the distribution of religious film from the Air Chaplain's Office. This film is secured from Chief, Air Force Chaplains, and is maintained as a rotating library for use by all FEAF chaplains.

Periodically visit all installations of the command to insure adequate religious coverage for all major faiths and to observe degree of harmony existing at particular installations visited.

Provide pastoral counseling and religious rites for personnel of this headquarters and vicinity.

Maintain friendly relationship with chaplains of neighboring commands and with local civilian clergy and civil leaders.

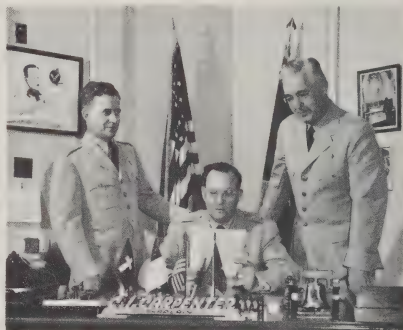
Daily to commend to God by prayer the spiritual welfare of the personnel and the success of the mission of the command.¹⁶

Job descriptions helped chaplains at base level. When Chaplain William G. Woods arrived at Hamilton AFB in 1947, he used them to define areas of responsibility for each chaplain. Chaplain Roy M. MacLeod at Williams AFB in 1950 did the same thing. As the Air Force became more management conscious, this technique was applied at most bases. Definition of the job did not depend on directives from Headquarters, USAF, alone, but on local needs and requirements. Chaplain Carpenter in addressing one class of the Air Command and Staff School said, "Know your chaplain well enough that within your own command you will have a job for him to do—a job that falls within his capabilities—a job to which he is best fitted. Assign him a target. Tell him the mission you desire him to accomplish; then back him and see that he does the thing you want done."¹⁷

This same interest was shown in SOP's. Not only did they give information applicable to procedures in the command concerned, but they furnished guidance for continuity of administration. In 1948 Maj. Gen. Thomas D. White, Commanding General of Fifth Air Force, called Chaplain Tunis S. Cordill, Jr., into his office and asked if he had an SOP for chaplains within the com-

mand. When the chaplain answered that he did not, General White instructed him to prepare one. As a result, Chaplain Cordill prepared a 12-page SOP which represented a reworking of existing regulations in terms of Fifth Air Force mission requirements and had an excellent list of references. Inspections of chaplain activities included a review of SOP's with the result that almost all commands had them by 1960.¹⁸

Planning was an important function of supervision. While the religious calendar dictated long-range preparation for special seasons, this function became more important as the chaplain program was enlarged and as chaplains were given greater responsibility for planning support functions—finances, equipment, supplies, and facilities. In 1950 Chaplain Paul Giegerich named as one objective in AMC that each chapel establish a year's program divided as follows: General goals to be accomplished during the year, quarterly goals for the next 3 months, and monthly goals. In this manner planning was a continuous process. AFPCCH emphasized thorough planning for preaching missions, Sunday Schools, facilities, financial management, staff visits, pastoral visitation, and training. Mr. A. Eugene Steward in



Chaplains John Bennett and Constantine Zielinski, upon assignment to the USAF Air Academy, met with Chaplain Carpenter, June 1955, to discuss plans for the religious program of the Academy.



Program planning was a must for visiting farflung AC&W sites. Chaplains Orvil T. Unger and Daniel W. McCalmont outlined their schedule of visits for January 1959 in the 28th Air Division.

the 1960 Command Chaplains' conference paraphrased George Herbert to say:

For want of a plan, the budget is lost,
For want of a budget, materiel and facilities are lost,
For want of materiel and facilities, the program is lost,
And what happens when a program is bogged down—
I must leave *that* to you!

Ability to translate official and professional guidance into workable plans was a test of the chaplain's supervisory ability.¹⁹

Checking The Output

The most important methods used in checking whether the chaplain mission was being fulfilled at various levels of command were reports, staff visits, inspections, and handling problem cases.

The purpose of reports was best stated in the March 1960 AFR 165-8 entitled "Chaplain Reports and Records," as follows:

Chaplain reports provide information used in making chaplain assignments, determining procurement quotas, estimating facility requirements, appraising the effectiveness of professional programs, formulating policies and procedures, and furnishing data to Department of Defense agencies and ecclesiastical indorsing agencies.²⁰

This statement reflected the historical growth of reporting procedures. At the time of the separate Air Force Chaplaincy in 1949 there

were only two reports mentioned in the basic chaplain regulation, the Monthly Report (in 1959 called Chaplain's Professional Report) and the efficiency report which was made by commanders. Guidance for the one report required of chaplains was given as follows:

The chaplain will prepare and submit on the first day of each month the Monthly Report of Chaplains, Reports Control Symbol CH2, on WDCH Form 3. Instructions for preparation of this report are contained on the prescribed form.²¹

The War Department monthly form was used until it was superseded by a DOD form, then by an Air Force form, then finally by a four-page quarterly form in 1956. The basic monthly report had to be supplemented with additional information needed by AFPCH. In 1951 a letter was sent to all commands requesting that reports include a description of counseling—types of problems encountered and their number—and an evaluation of audio-visual aids used in character guidance and religious education.²²

The first regulation published on chaplain reports was AFR 165-8, dated 18 April 1952, entitled "Chaplain's Monthly Report, RCS: AF-W5, and Individual Records." It gave guidance for preparation of the Chaplain's Monthly Report; records of funeral, marriage, and baptism; and a monthly Chaplain personnel roster. Before this time, records of funeral, marriage, and baptism had been included in the monthly report, a practice inherited from the Army, but the change resulted in preparation of individual card records for each ceremony. The July 1956 revision of AFR 165-8 changed the traditional monthly report to a quarterly report.²³

The most far-reaching development in reports occurred in 1959. Up to this time, the Chaplain's Professional Report (RCS: 1-AF-W5, formerly called Quarterly Report and Monthly Report) had been submitted through channels to AFPCH, where statistical review proved a costly and time-consuming job. In August 1959 AFPCH directed that reports

would be consolidated at each level of command, so that only consolidated major command reports would be sent to AFPCH. This was further changed in December so that consolidated reports would include four: Protestant, Catholic, Jewish, and combined. Further, more information was required in the "Chaplain Personnel Roster" (RCS: 2-AF-W5) to help in planning. Three new reports were required: "Quarterly Chaplain Personnel Requisitions," to be prepared by staff chaplains of major commands; "Chaplain's Professional Questionnaire," to be prepared 10 days before transfer of a chaplain; and a "Semiannual Religious Facility and Equipment Status Report," to show the latest inventory of facilities and base family population. A more sweeping change was made by deleting the requirement for chaplains to send in records of baptisms, marriages, and funerals. Each chaplain was responsible for sending these records to the appropriate church, governmental agency, or synagogue. This change, initiated by Chaplain Samuel Bays, resulted in savings to the Air Force of approximately \$35,000 a year. The Navy had done the same thing in 1952. Much of the credit for improvement of reporting procedures in 1959 should be given to Chaplain

John F. Daniels, who developed the plans and regulations.²⁴

In October 1955 Chaplain Maurice A. Johnson suggested that AFPCH print a "logbook" as a compact diary for chaplains to record their daily activities over a year's period. As a result, "The Air Force Chaplain's Logbook" was printed in 1956 and met a practical need in the field. However, the logbook was not revised to reflect later report forms and was obsolete by 1960.²⁵

A word should be said about effectiveness reports. In the 1948 regulation, the following policy was stated:

e. Efficiency Reports of Chaplains:

- (1) Efficiency reports of Air Force Chaplains will be made by their immediate commanding officers in the same manner and procedure as applies to all commissioned personnel.
- (2) Except the Chief of Air Force Chaplains, no chaplain will make an efficiency rating on the services of another chaplain on duty with the Air Force.²⁶

The difficulty with this policy was that base and staff chaplains knew the job requirements and performance of chaplains in their organization better than anyone else, and many commanders relied upon their advice. In May 1956, this was changed so that



Chaplain Carpenter on staff visit to Mitchel AFB and Hq, CONAC, 1949. Left to right: Chaplains Carpenter and Roy Reynolds, Bishop William R. Arnold, and Chaplains Terence P. Finnegan, Joseph Anthony, and Charles Marteney.

preparation of effectiveness reports could be made by chaplains at all levels of command on those chaplains directly under their supervision, and, as in the case of other officers, these reports were endorsed in the chain of command. In 1950 AFPCCH directed that a one-time confidential Chaplain's Evaluation Report and biographical sheet should be made by supervisory chaplains on chaplains within their commands and submitted through professional channels to evaluate the chaplain's effectiveness, particular ability and potential, and the types of assignment for which he was fitted.²⁷

Chaplain Carpenter in addressing the Air Command and Staff School in 1952 said:

When you sit down to do an effectiveness report on a chaplain, first, know what he has been doing, know his program, know whether or not he made a contribution to your command, and, if he did, give him the best rating you can. If the chaplain has been lax in his administration, if he has failed to make a contribution, then be honest and speak of him as you would of any other officer, and make it show on the effectiveness report you give.²⁸

The importance of this can be appreciated when one remembers that a chaplain's effectiveness reports are the chief source of information for promotion and separation boards. One commander who complained about a chaplain in his command being promoted was reminded of the flattering effectiveness report he had given on that chaplain though he was aware that the chaplain was not performing his duties to the best of his ability.

Some commands went further in requiring specialized reports. FEAF in 1952 asked for a narrative report of chaplain activities twice a month; Eighth Air Force in 1956 and MATS in 1957 required a one-time "Chaplain's Workload Analysis," in which the individual chaplain recorded the time he spent for 1 week on various parts of the six-point program and administration, a report designed to give him a factual picture of his

workload and help staff chaplains compute personnel needs.²⁹

In the 1948 basic chaplain regulation, one of the specific duties of the Chief of Air Force Chaplains was to, "Administer the Air Force Chaplain Program with necessary field trips to supervise properly its effectiveness," and one of the specific duties of staff chaplains was to:

Supervise and evaluate the effectiveness of the program within the command by:

(1) Making field trips and personal contacts.³⁰

The chiefs of Air Force Chaplains and their Deputies did not fail in fulfilling this duty. They spoke at opening ceremonies for new chapels and airbases, addressed civilian audiences, inspected chaplain activities, conducted conferences, brought civilian leaders to acquaint them with the Air Force chaplain program, and solved specific problems which required personal attention. Nor were the trips without unusual incident. In 1955 when Chaplain Carpenter was returning from the University of Texas to Washington, his plane lost an engine, necessitating a landing at Pine Bluff, Ark., in the dark. The next day he and his crew took off, landed at Nashville, then took off again only to lose another engine which made them return to Nashville. They finally got to Washington in an airplane borrowed from another base.³¹



General Truman H. Landon greeted Chaplain Carpenter on his visit to USAFE, 1951.



Chaplain Carpenter at Rhein/Main while visiting USAFE bases, 1951. Left to right: Chaplains Roy Reynolds, Edward B. Mulligan, A. H. Lindemann, C. I. Carpenter, Col. A. C. Strickland, and Chaplain George Brennan.

That the visits were appreciated is shown in a letter from Maj. Gen. Truman H. Landon to Chaplain Carpenter after his 1951 USAFE visit. He said, "We are accustomed to visits and visitors of all categories but we seldom have the pleasure of such thorough assistance as you have provided us. . . . All of us here concerned with the morality and morale problems of leadership thank you sincerely for the work you did here and for the good that we shall derive from your visit." Chaplain Charles R. Posey, stationed in Turkey, said, "The high point of my tour was being visited by Chaplain Terence P. Finnegan." Many a chaplain struggling to develop an effective program in a difficult situation felt a boost for having seen "the Chief."³²

In 1949 AFPCCH sent a policy letter to staff chaplains of major commands urging them to visit each base every 6 months and those of intermediate commands to visit every 3 months. This comprehensive letter included the following subdivisions: Planning, action upon arrival at a base, personal conferences with nonchaplain personnel, areas to be visited other than chaplain section activities, chaplain section areas to be visited, and items for special attention.³³

Many staff chaplains with untiring zeal maintained the high standard of this policy. The *Chaplain Magazine* said of one:

On the highways and in the by-ways of Alaska, in the military and the civilian community life has felt the pastoral concern and the ministry of Chaplain Mar-

tin C. Poch. . . . We have found his trail among the great and among the humble. He has visited the hospital, and stockade, the chapel, the clubs, the flight line, and the offices. He has served on the Interagency Council and promoted interest in the Family Services Council. He is a churchman and a statesman. He was known to Army, to Navy, and to Air Force. He required of no man more than he himself was willing to give. . . . He gave his best, and we feel in a sense the best has returned to him in respect and loyalty. He is one who commands respect and loyalty, for he has led his sheep.³⁴

Chaplain Samuel Bays, of Atlantic Division, MATS, from 1947 to 1951 visited the bases of his command four times a year, except for those so isolated that it was impossible to visit more than twice a year. His parish covered half of the United States and out to Greenland.

Within the first 3 months after the outbreak of the Korean conflict, FEAF Staff Chaplain John Linsley and his Deputy, Terence P. Finnegan, visited every unit of FEAF. The purpose was "to assist with advice and to determine future requirements." This was a continuing work. When one realizes that the area covered was almost as great as that across the United



Chaplain Taylor greeted at Rhein/Main Air Base by Chaplain William Sissel, USAFE Command Chaplain, 1960.



Chaplain John C. W. Linsey (right) on staff visit to Misawa AB, Japan, 1950. Left to right: Chaplains Clarence O. Miller, David B. Shuck, Albert G. Karmell, and Col. Raymond T. Jenkins, Base Commander.

States, and that such trips were made in the changing scene of war, this visitation was no small achievement. Chaplain Finnegan in February 1951 visited Air Force installations on Iwo Jima, Guam, the Philippines, Okinawa, and Korea conferring with unit commanders and Army, Navy, and Air Force chaplains. He accompanied Deputy Chief of Air Force Chaplains Augustus F. Gearhard and Charles W. Marteney (January–March 1952) on a visit to all FEAF installations. Chaplain Wallace Wolverton, upon assignment as Fifth Air Force Staff Chaplain on 10 July 1950, visited every Fifth Air Force base in Japan and Korea.³⁵

This firsthand acquaintance with chaplains and commanders in the field was invaluable. Most staff chaplains throughout the world visited their chaplains at regular intervals in order to provide professional guidance and to check on program effectiveness. At times this was the best way to deal with a problem which had come to command attention. Some of these “special” visits were directed by AFPCH in response to congressional inquiries.

Not all staff chaplains were diligent in making the rounds. Chaplain William Clasby, Air Inspector for Chaplain Activities, in 1958 urged an increased emphasis on staff chaplain visits, and in some of his inspection reports indicated that in several commands there was no established schedule,

no record of visits made, and no correspondence indicating what followup action had been taken for problems uncovered. Several staff chaplains felt that a personal visit to men in the field was necessary only to meet special problems and then only when other methods failed.

In 1949 one chaplain in AFPCH accompanied the Headquarters, USAF, Inspection Team on visitations to Air Force bases where attention was given to compliance with policy directives on property, funds, pastoral activities, character guidance lectures, and visits to homes of military personnel. This informal arrangement continued until 14 October 1952 when a chaplain was appointed on the staff of the Inspector General, Headquarters, USAF, to maintain a continuing check on the activities of chaplains in respect to the six-point program and compliance with USAF directives and policies. The first to hold this position was Chaplain James R. Davidson, and he developed an extensive checklist as a means of determining compliance with directives, areas to be strengthened, and programs of outstanding achievement. For the most part, inspections were conducted throughout one major command at a time. Inspection findings were reported by field memorandum, letter report, and basic report which required endorsement. Endorsements were reviewed and analyzed. When discrepancies occurred in several commands, they were submitted to the Inspector General for publication in the “Inspector General Brief.” The recurring problems observed in 1957–58 were: No record of staff visits, discrepancies observed, and followup action by staff chaplains; few chaplain section staff meetings on a regular basis and no minutes of those held; and chaplain policies in most cases needed to be written or refined. Chaplain James R. Davidson was succeeded by Chaplains William Clasby and Henri Hamel until the position was removed in 1960 and the responsibility delegated to staff chaplains.³⁶

The role of supervisory chaplains increasingly became that expressed in the theme of one staff chaplain's conference, "Shepherds to Shepherds." Not only were they expected to be capable managers, efficient in administration, but also spiritual leaders of deep understanding who, out of their years of experience, could help those whose efforts they guided. This was something that cannot be spelled out in a regulation. Chaplain Carpenter wrote, "Sometimes our staff men are a bit forgetful of a responsibility to guide and assist the junior chaplains." In his letters he emphasized the personal relationship which each supervising chaplain had to achieve in order to help younger men grow in their responsibilities.³⁷ Chaplain Palmer P. Pierce said:

Senior chaplains are responsible for pointing out weaknesses, suggesting improvements and giving praise to other chaplains. Chaplains should be ever ready to give credit where credit is due; as quick to praise as to censure . . .

Senior chaplains are father confessors, leaders, disciplinarians, persuaders. To them, usually because of rank and age, we attribute clear thoughts, fairness, experience and unselfishness. To them goes the accountability and responsibility for the program.³⁸

An acid test of supervision was that of handling a problem chaplain. Fortunately, there were fewer of them than in World War II

because of higher selection standards, a growing body of policy directives, and the close relationship of AFPC with denominational endorsing agencies. The staff chaplain could use the method of persuasion, effect a transfer within the command, and, if necessary, refer the problem to the Chief of Air Force Chaplains who could counsel with the chaplain, transfer him, or consult with the denominational endorsing agency for removal of the ecclesiastical indorsement. Most often, problems were resolved with informal, friendly guidance. Seldom was military board action invoked. In some cases, the ecclesiastical indorsement was removed. But, whatever method was used, it was a test of the supervisory chaplain's ability to handle a problem realistically and for the best interests of the Air Force. If the problem concerned a moral, morale, or religious situation within a command, the staff chaplain had a well-defined body of directives from Headquarters, USAF, to guide him in his counsel, and he had recourse to the highest levels of the Air Force for fairness and protection of high standards in these areas.

During the years following World War II, chaplain supervision came of age. It was built on the experience gained in World War II, the new emphasis on management leadership, and the recognition of the chaplain as a member of the Air Force team.

Personnel Policies

The President's Committee on Religion and Welfare in the Armed Services in its October 1950 report stated:

... organized religion faces a clear challenge. Its responsibility for the spiritual welfare of this generation of youth is inextricably tied to its responsibility for maintaining and extending religion as one of the major forces in history and in contemporary life.^{1*}

That responsibility in the Armed Forces was discharged through chaplains. Their availability and effectiveness depended on a host of personnel policies, including qualifications of applicants, status, requirements, Reserve activities, assignment, promotion, separation, and other problems affecting their career field.

Qualifications and Status

The general outline of chaplain qualifications for either Reserve or Regular commission did not change greatly from those in force when Chaplain Carpenter entered on active duty in 1937. An applicant for commission in the Regular Army had to be:

- A male citizen of the United States.
- Between the ages of 23 and 34 years.
- Regularly ordained and in good standing with a religious denomination or organization with an apportionment of chaplain appointments.

- A graduate of both 4-year college and 3-year theological seminary courses;

- Actively engaged in the ministry as the principal occupation in life for at least 3 years.

- Pass a physical examination.²

The age limit in the Officers Reserve Corps was 24 to 42 years. Appointments in the Regular Army and Officers Reserve Corps (ORC) were suspended from 1942 to 1946, and almost all chaplains appointed from civilian life were commissioned in the Army of the United States (AUS) which included Regular Army, ORC, National Guard, and others. In order to meet the drastic need for chaplains during World War II, the age limit was raised to 55 years, and the educational requirement was modified so that pastoral experience could serve as partial fulfillment. The acceptability of schools depended on their being listed in the *Federal Security Bulletin* or the *Christian Higher Education Bulletin*.³

At the end of the war, all AUS chaplains with satisfactory service and who were not Regular Army or ORC were given the opportunity of accepting an ORC commission. The act of 28 December 1945 increased the number of officers in the Regular Army to 25,000, and this number was doubled on 8 August 1946, which opened a number of chaplain positions. Applicants had to meet prewar

*Superior figures refer to footnotes starting with p. 356.



The Rev. John Freed was one of five candidates sworn in this day at Hq, ARDC, Baltimore, September 1951.

requirements except that the age limit was raised to 45 years and military service was accepted in lieu of pastoral experience. In addition, serious attention was given to efficiency ratings and a screening board estimate. Members of the Air Chaplain's Office served on selection boards in the Office, Chief of Chaplains.⁴

In 1949, 141 Regular Army chaplains transferred to the Regular Air Force, and 212 remained with the Army.

In succeeding years the age limit for Regular or Reserve applicants was set at 34 years to permit completion of 20 years' service by age 55. Waivers on age could be given up to 36 years. Those with prior military service were credited for such service up to 6 years. In 1951 officers in the grade of captain or above who sought appointment as chaplains, if otherwise qualified, were accepted up to the age of 40 years in the Air Force Reserve. For a Regular Air Force commission, a chaplain had to serve at least 1 year as a Reserve before making application. The Armed Forces Chaplains Board sought to establish common requirements in all services for applicants. In October 1950 a woman minister in Alabama requested information on becoming a chaplain, but inasmuch as she was 50 years old, she could not qualify. The following month, one WCTU chapter offered the services of its members as chaplains, but the offer was

declined because Air Force policy had not made provision for women applicants.⁵

Training in schools recognized as accredited by the American Association of Theological Schools and the U.S. Office of Education was acceptable. Applicants from denominations having no graduate theological schools or whose schools offered less than 90 semester hours of credit in graduate theological study could partially satisfy the requirement with acceptable pastoral service. Each case of this nature required special approval from AFPC and the denomination concerned.

Regular Air Force chaplain boards used the following information in making selections: Master personnel records, professional records in AFPC, minutes of previous chaplain review boards, and personal knowledge.⁶

Ecclesiastical indorsement and denominational quotas had increasing importance; without the first a man could not be accepted or retained, and the second determined how many could be accepted from a particular religious body.

Status

The basic functions of a chaplain were described by the Air Force in January 1948 as follows:

A chaplain in the Air Force is primarily a minister of religion, and as such is the adviser to the commanding general or commanding officer on all matters pertaining to the religious life, morals, and character-building factors within a given command.⁷

This statement was repeated in the first Air Force Regulation entitled "The Chaplain Program" (AFR 165-3), published in December of the same year. In addition, the regulation stated:

Chaplains will not be detailed to duties other than those required of them by law or pertaining to their specialty in the field of religion except when an extreme military emergency exists. When such an emergency makes it

necessary for chaplains to perform secular duties, chaplains will not be assigned to any duty incompatible with their status as noncombatants under the terms of the Geneva Convention. Such emergency assignments will be made only upon written concurrence of the air chaplain of the command concerned.⁸

The October 1954 revision stated, "A chaplain in the Air Force is officially designated 'chaplain' regardless of grade." Thus, the most notable achievement made by the chaplaincy in World War II—that of defining the status of chaplains as clergymen—was a part of Air Force policy from the beginning.⁹

The age-old question of chaplains being placed on flying status came up several times, especially in regard to former flying personnel. Chaplain Carpenter in 1949 said:

To place a chaplain upon flying status would involve an unjustifiable expenditure of funds; would place him in a position where duties not normal to his profession could be required of him; and would compromise his position as a noncombatant.

Colonel Hopwood concurred in the observation but added, "Other qualifications being equal, it is believed that former flying personnel should be particularly well suited for the performance of Air Force Chaplain duties, and should be encouraged to undertake such duties." In 1957 a management improvement suggestion concerning flying status for selected chaplains was sent from the Air Training Command to Headquarters, USAF, but Chaplain Finnegan said, "It is not believed that public relations . . . would be benefited. . . ." ¹⁰

Many chaplains coming on active duty since 1950 were former combat men, and not a few had been aircrewmembers. Chaplain Carl B. Riggs in World War II flew 56 missions over Europe as a P-47 Thunderbolt pilot. Chaplain Milton H. Allen as a pilot in the CBI rose to the rank of major. He and his crew bailed out over the China-Burma border in July 1945 and landed in the jungle. They fashioned a raft and drifted

to safety at a British survival camp. On his release from active duty, he studied for the ministry. Chaplain Walter H. Mattison flew 35 missions over Europe as a B-24 flight engineer. Chaplains Paul A. Trump, Conway P. Lanford, and William Earl Martin, former flying officers, were in the same class at Chaplain School in 1951. Chaplain William Keen was a B-24 nose gunner; Chaplain Robert Whiteside, a navigator; Chaplain Frank Ellis flew combat missions over north Africa. Chaplain Wayne E. Rowland on the battlefield of Cassino, Italy, promised God that if he survived that crisis, he would serve Him the rest of his life. In several classes of the Chaplain School and Chaplain Course the majority were former servicemen. And there were chaplains who had private pilot licenses, including Howard B. Franzen who was active in the CAP program as a chaplain and a licensed pilot before coming on active duty. As Colonel Hopwood observed, they were especially qualified to understand men in the Air Force.¹¹

Only chaplains and medical officers were authorized to wear professional insignia. Other insignia in the new Air Force was limited to wings worn by personnel on flying status, and chaplains were permitted to wear aviation badges they had earned prior to commissioning as chaplains except in time of national emergency. In September 1949 chaplains were directed to wear chaplain insignia not on the lapels as in the Army, but on the service coat or shirt, the bottom edge centered one-half inch above the left breast pocket or ribbons. Chaplain Lyman T. Barger in Korea was picked up by Army Military Police for impersonating a chaplain because he wore the cross in that position rather than on the lapel as required in the Army. Miniature insignia were not authorized.¹²

The Chief sought the services of the heraldic section of the Air Force in choosing a distinctive design. The "fitched cross" for Protestant and Catholic chaplains and the

Jewish tablets with the Star of David were chosen. These were in silver mounted on a blue background, the new Air Force colors. Miss Dorothy Gatchell wrote Chaplain Carpenter that the Christian design was inspired by a sermon preached by Rev. James Miers, of the Fourth Presbyterian Church, Washington, entitled "The Word of God is Sharper Than a Two-Edged Sword." Rev. Mr. Miers had stated that the two-edged sword is for defense and attack. His texts were Revelation 2:12 and Hebrews 4:12-13. Chaplain Martin Scharlemann observed that the "fitted cross" was like that of ancient pilgrims, the pointed edge had practical value as a flag staff and resembled the sword of the spirit which is the Word of God. Worn over the heart it or the Jewish insignia should always be a symbol of dedication to God and country.¹³

The status of a chaplain as clergyman and officer raised some interesting questions. One was whether members of religious orders subject to the vow of poverty should pay



Chaplain Jack M. Sable pins on the blue and silver insignia of a Jewish chaplain.

income tax. The Bureau of Internal Revenue in 1919 had ruled that such clergymen should not, but would this apply to chaplains? After investigation the Chief said they would not be subject to income tax provided they gave their religious orders all money received in excess of actual living expenses and filed the necessary form (W-4) to the accounting and disbursing officers.¹⁴

Another question was whether chaplains on leave or attending retreats and church conferences should personally pay for religious coverage in their absence. Where several chaplains were available, there was no problem, but where outside help had to be secured, who should pay the honorarium? Detached service orders read "at no expense to the government," and leave was based on the supposition that military necessity would be covered. The 1951 regulation, entitled "Auxiliary Civilian Chaplains," stated:

Auxiliary civilian chaplains will not be employed as substitutes for chaplains on authorized leave. Prior to leave departure chaplains will arrange for adequate religious coverage, when necessary, for the period of their absence. Remuneration for such service from nonappropriated funds is not authorized and is the personal, financial obligation of the chaplain concerned.¹⁵

The Judge Advocate General, however, ruled that the policy was illegal and discriminatory. He said, "We are not aware that any other member of the service, other than a chaplain, is required to engage a substitute at personal expense while absent from duty on authorized leave." Three months later the regulation was changed to read, "The commander may employ necessary civilian clergymen of recognized standing on a temporary visiting basis. Remuneration to these clergymen shall be made from funds available to the commanding officer of the installation."¹⁶

Who could conduct religious services at Air Force bases? AFPCH in 1950 stated as policy:

Chaplains are responsible to the commander concerned for all base religious

activities. Participation of civilian religious groups in any base religious program will be only upon invitation of the base commander.¹⁷

Observance of this policy would have prevented many headaches. In 1953 AFPCH further stated, "Only chaplains, civilian auxiliary chaplains, and duly authorized civilian clergymen may conduct, or assist in a ministerial capacity, in religious services at Air Force installations." This was repeated in following years. In practice there were several modifications. Persons certified by the Latter-day Saints and Christian Science churches to conduct religious services for military personnel of their denominations were recognized. Lay personnel recommended by a visiting Jewish chaplain and approved by the installation chaplain were permitted, even urged, to conduct Jewish services. Many "circuit riding" chaplains insured a continuous religious program at remote sites by encouraging lay personnel to conduct Bible classes or devotions in their absence.¹⁸

The status of a chaplain depended on the fact that he served under two authorities: the church in which he was ordained as a clergyman and from which he received ecclesiastical indorsement, and the U.S. Air Force in which he was commissioned as an officer. In 1957 this relationship was explained as follows:

Need for Ecclesiastical Indorsement.—A clergyman cannot serve as a chaplain in the Air Force without approval of his church. This approval is known as an ecclesiastical indorsement. . . . If this indorsement is withdrawn, the individual is no longer qualified to serve the Air Force as a chaplain or in any other capacity. In other words, if the ecclesiastical indorsement of a chaplain is withdrawn he must be separated from the Air Force through appropriate administrative procedures.¹⁹

Several chaplains whose indorsements were removed sought to retain their commissions in some other area of the Air Force, but they were separated. One threatened to sue the

Chief of Air Force Chaplains and his denominational indorsing agency for removing the indorsement, but he was returned to the authority of his church. One general officer appointed a line officer as staff chaplain in his command, and the officer wrote the Chief of Staff, USAF, "Request I be informed of the procedure prescribed for obtaining ordination." The letter was forwarded to Chaplain Carpenter who immediately wrote the general, but the situation had already been straightened out by USAF Staff Chaplain Gearhard and the USAF Commander.²⁰

The status of chaplains permitted direct correspondence between chaplains on professional matters and protected privileged communications, which included confessions, consultations, and letters on counseling problems.²¹

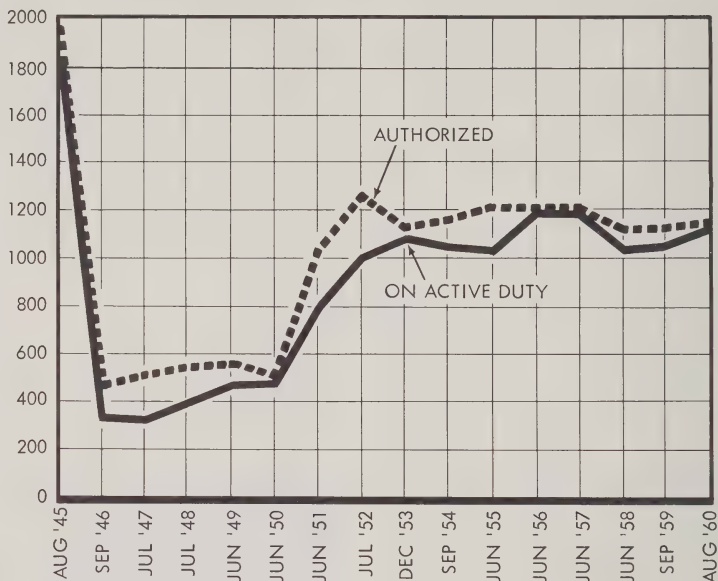
Providing Religious Coverage

The most acute personnel problem was that of matching the changing needs of the Air Force with enough chaplains. Chart No. 1 gives an idea of the problem. From a high point of 2,200 chaplains serving in the AAF during World War II, the number dropped to 230 on active duty by April 1947. The outlook for any increase was poor because of constant change in the criteria for separation, lack of a promotion policy, civilian and military housing shortage, the possibility of rotation to Army units, and the need for clergymen in civilian life. The acute shortage of chaplains meant that each one had to be utilized to the maximum extent. The policy of assigning them to T/O organizations was changed in August 1947 to permit their being assigned to base units. The priority of oversea needs resulted in many short ZI tours of duty and hindered long range planning.²²

The casualty assistance program, the Berlin Airlift, and removal of the "rotation" clause increased the number of chaplains on active duty to 458 (authorization 500) when the separate Air Force chaplaincy was

Chart 1

CHAPLAIN STRENGTH AND QUOTA



established in 1949, and 573 Reserve chaplains were on inactive status.

In June 1950 there were 469 chaplains in uniform, but within 1 year 350 were added, two-thirds of them coming from the Reserves, to make a total of 791 (28 were separated for one reason or another). After coordination with civilian church agencies, the Chief of Air Force Chaplains in late 1950 began the policy of "involuntary recall" of Reserves. This policy was adopted to protect the interests of chaplains returning to their parishes, to assure uniformity of personnel acts, and to obtain the number needed. Recalls were limited to first lieutenants and captains but in 1951 included majors. From June 1951 to June 1952, 251 chaplains

entered the Air Force, but this increase failed to meet the quota of 1,250. The Semi-annual Report of the Secretary of Defense stated that the Air Force was "still handicapped by a shortage of chaplains, all Reserves having been called to active duty before the beginning of the year." From July 1950 to July 1952, only 317 Reservists were recalled, including those who had been line officers, so approximately half the available Reserves (573 in 1949) were recalled. The others were not released by their denominations, were in Air National Guard units not called to active duty, or did not qualify. The policy of involuntary recall was dropped in the spring of 1952. From June 1952 to June 1953, 178 new

chaplains were commissioned in the Air Force Reserves and ordered to active duty, a gain of 41 over the number released.

In the year beginning July 1953, the Air Force authorized a specific number of positions and grades for chaplains based on command requirements. This marked an advance, for chaplain authorizations were matched against actual needs recognized in the field. Previous overall authorizations were related to Air Force strength. During World War II the Chief of Chaplains had used a ratio of 1 chaplain to 1,200 Army personnel, later revised to a ratio of 1 to 1,000, then 1 to 800. In early 1945, the ratio of AAF chaplains to AAF personnel was 1 to 772 persons which led to a procurement yardstick of 1 chaplain to every 775. The ratio was not used for determining how many chaplains should be assigned to a base or command but for overall procurement. By 1950 the ratio guides for chaplains in the Armed Forces and how well they were being realized can be seen in the following figures:

	<i>Ratio guide</i>	<i>Ratio realized</i>
Army.....	1 to 850	1 to 850
Navy.....	1 to 800	1 to 1100
Air Force.....	1 to 775	1 to 900

At base level the ratio ranged from 1 chaplain to 500-1,500 personnel with an overall average of 1 to 1,200. As of 30 June 1950, the following number of chaplains were on active duty:²³

Army.....	728
Air Force.....	466
Navy.....	436
Total.....	1, 630

As a result of the 1953 Air Force policy on definite space and grade authorizations, the 1,150 chaplains authorized for fiscal year 1955 provided 1 chaplain per 860 military personnel. In February 1955, of the 1,029 chaplains assigned, 552 were serving in the United States, 318 were overseas, and 159 in the pipeline between assignments. Authorization was based on the number of military personnel and did not take into

account the increasing numbers of dependents in an Air Force where approximately 50 percent of all personnel were married, nor did the authorization take into account the large number of civilian employees who required chaplain services of one kind or another. The President's Committee in 1950 reported:

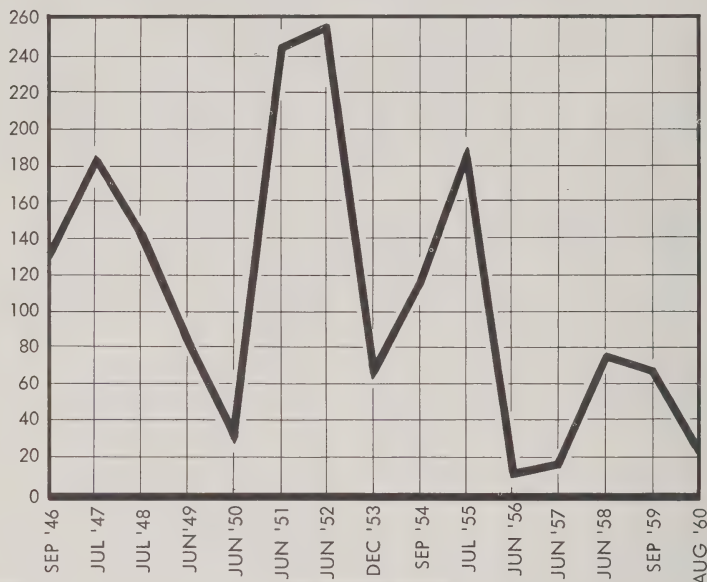
Service-wide, the ratio of chaplains to military personnel is about 1 to 900. However, when dependents are included, this ratio becomes about 1 to 1,800, and when administrative chaplains, chaplains on leave, chaplains sick and in transit are deducted, this ratio becomes about 1 to 2,500.²⁴

This is a conservative estimate and made in early 1950 is one that intensified with the years because of the growing numbers of dependents and the percentage increase of civilian personnel in the Department of Defense.

Authorization and assignment of chaplains was not made solely on the basis of the number of military personnel but functionally in order to provide service for men in remote sites as well as at large airbases. Chaplain John F. Daniels, Chief of the Personnel Division, AFPC, at the Staff Chaplains' Conference of February 1959, mentioned that military personnel and dependents would be considered in determining workload for chaplain authorizations and that (AFM 26-1) the staff chaplain must determine for his commander the chaplain authorizations required in a given command. He emphasized that the greatest problem in adequate manning was that chaplains at base or division level were not articulate on needs. This was the key to the problem, for unless jobs were well defined and needs justified at base level and up, USAF authorizations could not reflect manpower requirements. In August 1959 the workload standard (in AFM 26-1) used in determining the number of chaplains at a base was changed to include the *total base population*—which meant the *total military personnel assigned* and the *total number of dependents*

Chart 2

SHORTAGES OF USAF CHAPLAINS



residing on or adjacent to the base. This was a great help. Shortages, however, continued in the Roman Catholic and Episcopalian areas of procurement and manning.²⁶

Shortages of chaplains existed throughout this entire period as can be readily seen in Chart No. 2. In 1946 Gen. Dwight D. Eisenhower, Army Chief of Staff, wrote of chaplains:

No one knows better than I how much their devotion to our soldiers contributed to the final victory. Yet today, with the fighting over, the need for their continued service is undiminished. . . . It is my earnest endeavor to release as rapidly as possible every individual not actually required in accomplishing the

Army's mission. In the meantime, I must repeat, the opportunity for service by the Army chaplain is as great, or greater, than it has ever been.²⁶

The following year, the editor of *The Chaplain* magazine wrote:

There are today approximately 2,000,000 personnel in the national service. This is not the season to limit ministries, to mark down budgets, to become preoccupied with individual projects but rather the time to unify and extend the cooperative ministries so well effected during the last half decade of struggle.²⁷

This need became more imperative with the Berlin airlift and Korea. An effective, growing ministry to military personnel, civilian personnel, and their dependents in

a global mission of peace depended on having enough chaplains for the job.

Denominational Quotas

Maintaining equitable and realistic denominational quotas computed against denominational strengths in the United States was a prime personnel task made difficult by national religious complexity. *The Yearbook of American Churches* for 1956 showed that approximately 97,500,000 persons (60.3 percent of the population) were members of 254 religious groups, that 98.4 percent of them were in religious bodies with 50,000 or more members, and that some 50 bodies each had a membership in excess of 100,000. Air Force chaplains in the same year represented 50 faiths and denominations. The first Eastern Orthodox chaplain was appointed in 1953.

Five groups—Roman Catholic, Jewish, Eastern Orthodox, Lutheran, and Protestant Episcopal—reported all baptized and minor members of families whether or not they had been formally admitted into full communicant membership in contrast to those groups which listed only those who had entered full relationship. To compensate for this difference, AFPCCH after much study used a correction factor of 21.3 percent with membership statistics of the five groups.

Working quotas were established on the basis of the annual USAF chaplain authorization, Bureau of Census reports, the *Yearbook of American Churches* statistics, and demonstrated need which required some adjustment. Protestant quotas were determined as follows: each denomination with 50,000 or more members was assigned the percentage of chaplains equal to its denominational percentage strength listed in the *Yearbook of American Churches*; denominations with less than 50,000 members were placed in a miscellaneous group and given a percentage figure equal to the grouped denominational percentage strength.²⁸

Chart No. 3 demonstrates the fact that the Roman Catholic and Jewish quotas have

never been filled in spite of strenuous efforts by the Military Ordinariate and the JWB. The Protestant quota, on the other hand, showed a shortage each year except for fiscal year 1956 and fiscal year 1957 when USAF chaplain authorizations were cut 150 spaces.

Related to denominational quotas is the problem of denominational assignment. Wherever possible, an equitable balance was maintained for providing a full Catholic, Protestant, and Jewish ministry. The service of Jewish chaplains was complicated because of Orthodox dietary and travel restrictions which led to Orthodox chaplains being assigned to large bases, and Reformed and Conservative chaplains to areas requiring constant travel. A similar problem is that some Protestant chaplains cannot in conscience conduct a general communion service or administer the rite of infant baptism. "All major commands in 1954 were directed "to annotate their requisitions to include major denominations of Protestant chaplains and . . . indicate in the remarks section . . . certain functions that the officer must be qualified ecclesiastically to perform, such as infant baptism and general Holy Communion." ²⁹

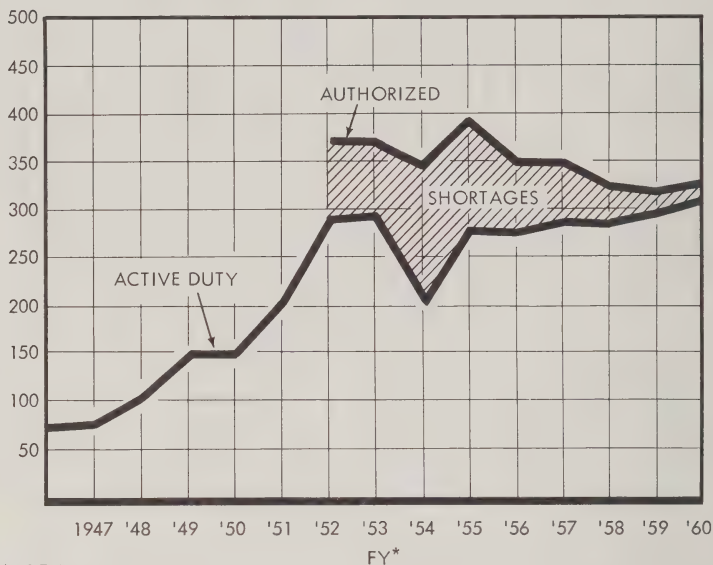
Active Duty

From September 1947 to 1953, chaplains were called to active duty under the same authority and for the same periods of time as other Air Force officers. Since then they have been called to duty for a period of 3 years with the privilege of requesting change to "indefinite duty" status. By special authority, Jewish chaplains served a 2-year period with the privilege of extending to the normal 3-year tour.³⁰

Prior to the separate Air Force chaplaincy in 1949, personnel actions of chaplains and medical officers were governed by Army directives, but their applications for active duty or extended active duty, beginning in 1948, were processed through Air Force channels. Applicants had to be members of the National Guard or the ORC, under 57

Chart 3

CATHOLIC CHAPLAINS - AUTHORIZED AND ON ACTIVE DUTY



*End of FY

years of age, willing to serve 3 years, have an ecclesiastical indorsement, pass the physical examination, and have an efficiency index of 3.5 or better from prior service. Chaplains were called to duty in company grade with the exception of a few in field grade for special assignments.³¹

Soon after the outbreak of the Korean conflict, AFPCP realizing that voluntary applications would be insufficient, adopted the policy of involuntary recall of Reservists. Used until January 1952, it resulted in calling to active duty 53 percent of the total procured, as follows:³²

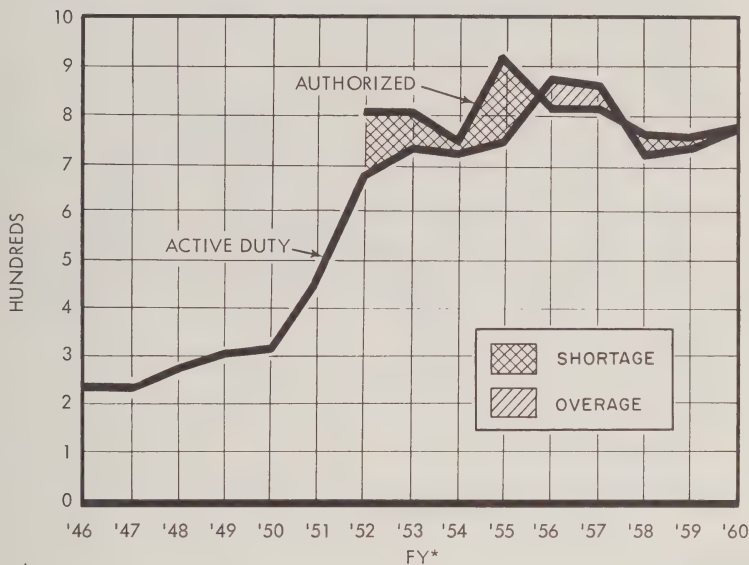
	Total	Initial appointment	Reservists recalled
July 1950-June 1951	350	117	233
July 1951-December 1951	123	85	38
January 1952-June 1952	128	82	46
	601	284	*317

*Included company and field grade and transfer of reserve line officers.

To facilitate involuntary recall, ecclesiastical indorsement was interpreted to mean that a

Chart 4

PROTESTANT CHAPLAINS - AUTHORIZED AND ON ACTIVE DUTY



*End of FY

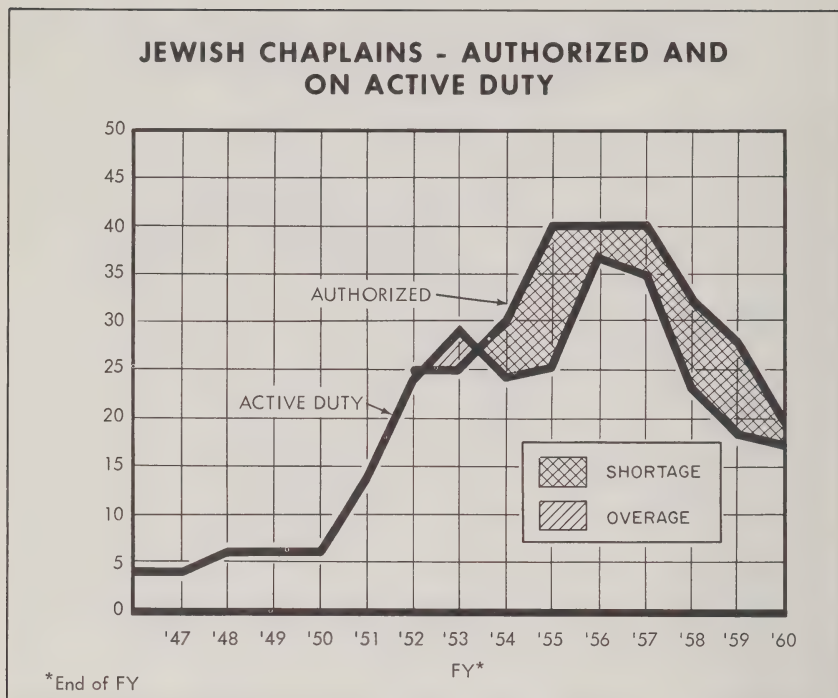
clergyman was recommended by his denomination and available for assignment. All requests for delay in reporting for duty, granted up to a maximum of 60 days, had to be approved by AFPCH. Clergymen who held nonchaplain Reserve commissions and line officers who qualified as chaplains were permitted to apply for appointment as chaplains. Those recalled involuntarily were to serve 17 months if they had 1 or more years of prior military service and 21 months if less than that amount. They had several choices: go on inactive duty at the specified time, volunteer by certificate to extend their tour up to a maximum of 24 months, or

apply for extended active duty. Beginning in February 1952, all chaplains coming on active duty were volunteers and were accepted for a definite tour. They could apply for "indefinite duty" status, and AFPCH based its approval on denominational quotas, the individual's record, and recommendation by his indorsing agency.³³

Gains and Losses

Not all chaplains elected to remain on extended active duty as can be seen in the following chart reflecting gains and losses (Chart 6). Except for fiscal year 1951 and fiscal year 1952 in the Korean conflict and

Chart 5



fiscal year 1956 there were no years with a net gain of more than 54 chaplains. Three years show a net loss. When one remembers that chaplain strength has always been below authorizations, he wonders why the large gain of chaplains in fiscal year 1956 and the large loss in fiscal year 1958. Chaplain authorizations were raised to 1,200 in fiscal year 1955 and the increased number of chaplains reflects the attempt to meet this need. Command requisitions could not justify the retention of this quota for fiscal year 1958, partly because of the reduction in force (RIF), though Chaplain Carpenter made strenuous efforts to do so, and the authorization was cut to 1,107. The cut automatically resulted in an overage of 138 Protestant chap-

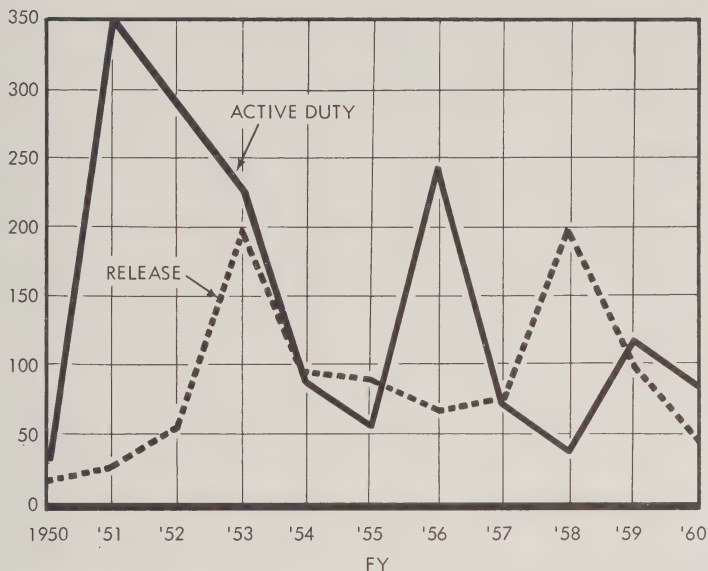
lains though there were still shortages in the Catholic and Jewish quotas. The forced separation of 74 chaplains and normal attrition brought the number on active duty down to those authorized.

Tours

Immediately after World War II, the Air Chaplain sought to put the selection of personnel for oversea duty on an equitable basis through use of a master roster and to stabilize ZI assignments. This was next to impossible. The chaotic personnel situation before 1948 did not give a clear picture as to who was still on duty or how long they would remain. Many bases closed. One out of three AAF chaplains on duty in the ZI on

Chart 6

GAINS AND LOSSES IN USAF CHAPLAINCY



1 July 1947 went overseas before the year was over. The priority of oversea needs necessitated short ZI tours of duty and hindered long-range planning. In September 1948 the Chief of Air Force Chaplains wrote, "All chaplains who have been in the Zone of Interior 1 year or more since last return from overseas will be considered for overseas assignment."³⁴

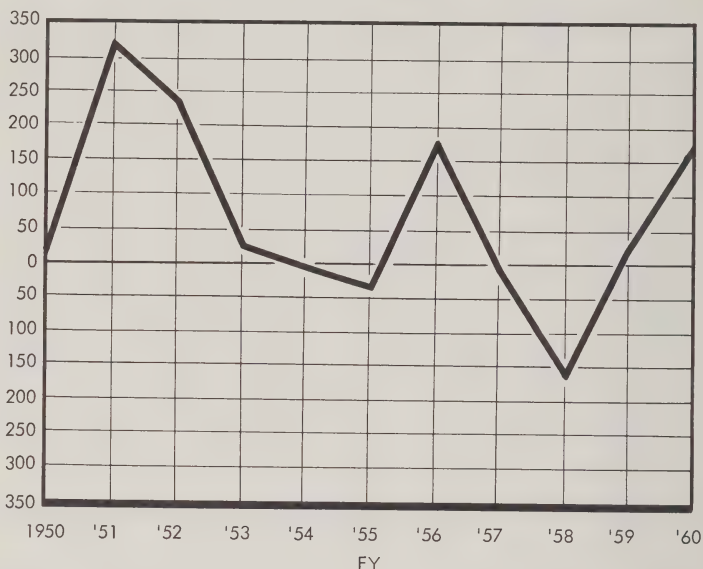
The FEAFF and USAFE shortage of chaplains to 1949 caused constant vacancies and transfers. The low point was May-June 1948 when 23 chaplains served all Air Force personnel in the wide reaches of the Pacific from Hawaii to the Philippines and up to Korea and Japan, and 21 chaplains served all Air Force personnel in Europe. Of the 110

Catholic chaplains on duty at the time, 52 were overseas, leaving only 58 to fill ZI needs. The Berlin airlift made chaplain coverage even more critical. USAFE chaplains were placed on temporary duty at Fassberg and other airlift bases, and RAF chaplains assisted until additional chaplains arrived from the ZI.³⁵

The outbreak of the Korean conflict in June 1950 found 47 chaplains on duty in FEAFF "performing their normal duties." They were four under strength, and the number of airman welfare specialists lagged far behind. The rapid transfer of units to the combat zone left many bases without chaplains and led FEAFF Staff Chaplain John Linsley on 8 August to say, "No officer due

Chart 7

NET GAINS OR LOSSES IN USAF CHAPLAINCY



for rotation will be returned to the ZI; but any officer due for rotation and desiring to rotate will be reported to this headquarters for decision.” Two days later, one chaplain requested rotation because his family had returned to the ZI in July, shipped their household goods and clothing to Texas, and lived temporarily in Michigan. Instead of being returned, he was sent to Korea where he did an outstanding job.³⁶

The priority of overseas commitments affected length of ZI tours to 1960. The President’s Commission in 1949 observed that the chaplain overseas had a double mission: that of serving military personnel and their families, and, in addition, American civilian employees and their dependents. From 1954

to 1960, the average time between overseas tours for chaplains in the grade of major and below was approximately 2 years and 9 months; from 1947 to 1953, it was much less.³⁷ SAC Staff Chaplain C. W. Marteney in 1957 stated:

I do not see how we can operate an effective program if the average length of assignment of a chaplain is 12 to 14 months. We have . . . only three chaplains in the ZI who have been on the same base in SAC for three years. We have 12 who have had the same station assignment for two years, with the exception of our overseas bases. That means we have approximately 210 chaplains with anywhere from three to twenty months assignment on the base. We are making no intra-

command transfers within the ZI except as occasioned by military necessity in an effort to stabilize our assignments. We are trying for a minimum of 24 months on a base for each chaplain. We prefer 36 and hope to achieve it. Our commanders . . . are asking that their chaplains stay . . . long enough to get acquainted . . . and to make an effective contribution to the spiritual welfare of the installation.³⁸

Assignment control was centralized in AFPCCH with the overseas duty roster established in 1947 and the January 1951 policy which stated, "PCS of chaplains will not be effected without prior approval of this headquarters." In 1954 AFPCCH directed that normal overseas tours would not be extended because of time required for planning assignments. Personal factors were given serious attention. In 1951 the Chief of Air Force Chaplains said he would give sympathetic consideration to hardship factors which rendered assignments undesirable and would welcome personal letters informing him of such hardships. At his first Staff Chaplains' Conference, Chief of Air Force Chaplains Finnegan emphasized that he would continue this effort to stabilize tours and would consider personal factors of chaplains and their families in making assignments.³⁹

Command Requirements

The 1948 ratio of 1 chaplain to 775 personnel was used for procurement purposes only because AFPCCH felt that assignments should be functionally adapted to command requirements. The Air Force Manpower Guide the same year set the maximum personnel allowances at ZI bases as follows:⁴⁰

	Station head-quarters	Military personnel			
		1,000	2,000	5,000	10,000
Chaplain	5310	2	2	4	8

The chaplain at each level of command computed requirements; the Directorate of Manpower and Organization controlled manpower authorizations; and the Personnel Division of AFPCCH controlled personnel actions, such as assignments and separations. For example, the Air Force allocation for chaplains in fiscal year 1955, was as follows: ADC, 82; APGC, 10; ARDC, 15; ATRC, 281; AU, 10; ConAC, 47; Hq Comd SA/, 7; Hq USAF, 14; MATS, 56; SAC, 205; TAC, 58; AAC, 30; CAIRc, 2; FEAF, 142; NEAC, 23; USAFE, 132; Spain, 1.⁴¹

Each command had peculiar requirements. ADC chaplains were "circuit riders" with parishes extending over several states and parts of Canada in which they ministered to small numbers of men at remote sites. For example, in 1951 Chaplain Mark Gress, of the 31st Air Division, ministered to men at 13 sites in an area which stretched from Michigan to Nebraska and from Canada to Missouri. Chaplain Eugene Murray in 1952 ministered to men at sites located in 10 Eastern Seaboard States. Chaplain Theodore Kleinhans in 1954 found that his parish of 30 sites, with headquarters at Willow Run, Mich., actually extended from Pennsylvania to Minnesota and from Tennessee to Hudson Bay. Many ADC chaplains were on the road 25 days a month. Because of the small numbers of men at widely dispersed sites, a larger chaplain authorization was needed.

In AMC, APGC, and ARDC, there were small authorizations of chaplains but those assigned ministered to large numbers of civilian employees in addition to military personnel and their dependents.

The educational demands of the Air Force imposed special requirements. The Air Training Command had the largest authorization for chaplains throughout this period. At the basic military training centers the workload for each chaplain in terms of services, counseling, and lectures was so heavy that, in 1953, the normal tour of duty was

reduced to 24 months. When the Air Force Academy chaplain program was established in 1955, Chaplain Carpenter wrote to Chaplain Constantine Zielinski and Chaplain John Bennett:

I need not emphasize that since you are both to start the Academy religious program, it is imperative that what you do should be done thoroughly. You will originate the religious program and build the religious tradition of the future.⁴²

The Air University program started with one chaplain. Later, Chaplain Floyd Patterson was the first chaplain assigned to minister to students in the Command and Staff School, Squadron Officers' School, and the Air Weapons Course. Chaplain William Montgomery was the first assigned to the Squadron Officers' Course. Responsibility for the ROTC program was transferred from ConAC to AU in early 1952. Prior to that time, chaplain ROTC service was limited to summer encampments. By October 1955 Chaplain Robert Taylor was able to report that more than 150 Air Force chaplains had given lectures to cadets in 188 colleges and universities during the preceding year and that the two chaplains assigned to Headquarters, ROTC, had traveled to more than 150 universities and colleges during the preceding 2 years. The Chaplain Board, established in 1958, was placed under AU though its duties were prescribed by AFPC. ⁴³

Continental Air Command chaplains worked mainly with reservists whose military duty, at most, was part time. The ConAC Command Chaplain had responsi-

bility for all Reserve chaplain matters such as procurement, Reserve training, and assignment to Reserve units. The chaplain candidate program was placed under his supervision in 1958. The Civil Air Patrol (CAP) chaplain program was organized by Chaplain Robert Taylor in 1950. This program, designed to interest teenage youth in aviation, used civilian clergymen and Reserve chaplains in local units and summer encampments. This program was placed under the ConAC Command Chaplain in 1959.

SAC's global mission imposed heavy requirements. One troublesome problem was that of temporary duty. The Commanding General of SAC sent a message to AFPC in 1949 stating that commanding officers of various units scheduled for TDY wanted their chaplains to accompany them. AFPC replied:

What provisions for proper coverage of bases will your command be able to provide in the event desired authority for chaplains to accompany TDY units is granted? Chaplain coverage in overseas stations contemplated your units believed adequate.⁴⁴

The difference in viewpoint was based on a difference in assignment policies. SAC emphasized the global capability of its mission; AFPC thought of assignment in terms of base needs. In 1950 AFPC sent a message to all major commands:

Chaplains will not be placed on TDY outside the ZI with rotational units except by specific authorization in each case from Hq USAF. Chaplain coverage will be provided in o/s area by o/s command concerned.⁴⁵



First annual CAP Chaplains' Conference, Bolling AFB, 29 March 1951.

Some chaplains went with their units. Chaplain Carl McGeehon in 1953 was sent TDY from Fairchild AFB, Wash., to Yokota Air Base, Japan, where he remained for 9 months. On his return he was assigned to Davis Monthan AFB and 4 months later was on his way to England for another 3 months. In each TDY assignment, he worked with the base chaplain.⁴⁶

Another SAC problem was that of getting enough chaplains. A part of this problem was in having a realistic yardstick on which to base authorizations. Chaplain Henri Hamel, of the Air Inspector General's Office, in October 1959 reported:

The inspection revealed that the chaplain's program at base level remained seriously handicapped by the austere manning posture, which had been aggravated by the reduction of 38 authorizations in March 1957 due to a required realignment of functions at that time. Failure to obtain additional authorizations continued to limit the desired implementation of the Chief of Air Force Chaplains' Program.⁴⁷

He mentioned that 46 chaplains were serving a cosend Air Force population of 150,000 (1 to 3,488) but that a more realistic manning requirement had been submitted to higher headquarters.⁴⁸

In MATS the major chaplain problem until 1951 was coverage. For months there was no Catholic chaplain at Westover AFB and only two Protestant chaplains and one auxiliary priest serving more than 7,000 personnel. In oversea areas, many MATS chaplains were circuit riders. For example, in 1949 MATS chaplains in Saudi Arabia and Tripoli regularly visited Air Force personnel in Eritrea, Iran, Greece, and Turkey.⁴⁹

The few chaplains in Alaska had to cover an area as great as the United States, and they were assigned either to base duty or remote site duty (approximately 30 sites in 1955). Those on site duty normally served 1 year (15 months in 1955). Rain, snow, blinding fog, and howling winds dictated schedules of visitation more than the calendar.

Chaplain Anthony Svedas, for example, in 1 month had 18 flights canceled because of bad weather. Chaplain Charles Brewer traveled an average of 5,000 miles a month in 1957 to weather and signal stations as well as small airbases. One of the problems was who should provide religious coverage for the DEW Line. Deputy Chief of Air Force Chaplains Finnegan, on a visit in 1957, learned that, without knowledge of AFPCH, a contract between AMC and the civilian contractor required the Air Force to provide coverage. The contract was revised to make the civilian contractor responsible for religious coverage.⁵⁰

The Caribbean Air Command in 1949 had bases spaced about a semi-circle of 800 miles whose diameter extended from the Canal Zone to Trinidad, and airlift was the only practical means of travel. In 1948, though few military personnel had their families with them, the chaplain workload in Bermuda alone included 2,550 military personnel, dependents, and American civilian employees.⁵¹

In the Northeast Air Command (later Eighth Air Force, SAC) chaplain coverage confronted the same problems as in Alaska, plus some of political-church relations in Greenland and Iceland. The first Protestant service at Thule Air Base, Greenland, was conducted in the dining hall by Chaplain Theodore Leen, 17 March 1952. In Iceland, Chaplain Edward Johnson covered sites as well as the main base.⁵²

In USAFE the number of chaplains declined to a total of 21 by May 1948. With the few MATS chaplains still on duty they served Air Force personnel in England, Germany, France, Italy, North Africa, and Saudi Arabia, a feat made possible only by air travel. The Berlin airlift made the situation critical, but by October 1948 every airlift base had adequate chaplain coverage except Rhein/Main where personnel strength rose from 2,000 to 8,000 though the number of chaplains increased only from two to three. After 1951 chaplain coverage increased throughout Europe, North Africa,

and the Middle East. Monthly religious coverage of MDAP personnel at Copenhagen, Denmark; The Hague, Netherlands; and Oslo, Norway, began in 1954. In 1957 chaplains at Wheelus Air Base, Tripoli, were providing services in five countries: Libya, Morocco, Italy, Greece, and Turkey. Chaplain Raymond Stadta in 1953 was the first chaplain assigned to Spain. In 1955 Chaplain Eugene Williams was assigned to Adana, Turkey, and later to Athens, Greece, where as the first permanently assigned chaplain he organized chapel programs. Chaplain Joseph P. Whitt, assigned to Pakistan in 1959, organized a chapel program at Peshawar and another at Cherat for Air Force and Army personnel. An important part of the chaplain's ministry in Europe, North Africa, and the Middle East was the increasing ministry to men in small, remote sites.⁵³

At the outbreak of the Korean hostilities there were 47 chaplains (51 authorized) in FEAF assigned to Korea, the Philippine Islands, Guam, Okinawa, and Japan. There was only one chaplain in Korea.

The FEAF Command Chaplain realized this number would be inadequate and took steps to retain chaplains due for rotation, requested speedy shipment of additional chaplains, and shifted FEAF chaplains so that each combat wing would have Catholic and Protestant coverage. Auxiliary civilian clergymen were used wherever possible. After several wings arrived in the Far East without chaplains, Headquarters USAF instructed all units to take chaplains with them.

Some carried extremely heavy loads. For example, Chaplain Linsley wrote to AFPCH:

Chaplain McGarity is supposed to cover FEAMCOM itself including a 250 bed hospital filled with patients; a sub-base six miles away; another sub-base a little farther away; another sub-base 83 miles away to which air transportation is not . . . available; and Iwo Jima. Chaplain McGarity cannot adequately do all this work.⁵⁴

FEAMCOM alone would have been a big

enough job. Chaplains Normille, Burke, and Haggard at K-2 (Taegu) spent such long hours ministering to refugees, wounded and dying soldiers, and airmen that for weeks they had only 3 or 4 hours of sleep at night.⁵⁵

The FEAF Command Chaplain was unable to keep informed on chaplain requirements because he could not attend staff meetings, and the Deputy for Personnel initiated requisitions without proper coordination which resulted in denominational unbalance and shortages. Unnecessary confusion and hardship were caused before the situation was corrected.⁵⁶

The setbacks in Korea sent many units to Japan. Just before the landing at Inchon and the breakout from the southeast perimeter, the only Air Force chaplains remaining in Korea were Chaplains James F. Normille, Frank L. White, and Russell L. Blaisdell who in August 1950 had succeeded Chaplain Wallace Wolverton as Fifth Air Force Staff Chaplain. After the successful breakout, Air Force units in force moved into Korea.

There were some strenuous assignments. Chaplain Thoburn Speicher with the 502d Tactical Control Group in Korea, January 1951 to February 1952, visited as many as 19 locations, one of which was an island behind the Communist lines, reached only by aircraft landing on the beach at low tide. Because of the incessant pounding he took in jeep travel, on his return to the ZI he spent 3 months in Brooks Army Hospital with a ruptured disc in his spine. In Japan, Chaplains Walter Anderson, Kenneth Israel, and others traveled by car, aircraft, railway, and boat to visit farflung AC&W sites. The 18th Fighter Bomber Wing chaplains conducted regular services at K-10 (Chinhae), K-46 (Hoengsong), K-4 (Suchon), and at a remote radio relay point reached only by a 5½ mile mountain hike from the nearest road.⁵⁷

Fifth Air Force chaplains were the most directly concerned in the Korean action, and to a lesser extent those in Japan; Twen-

tieth Air Force chaplains on Okinawa and Guam ministered to bomber crews, and Thirteenth Air Force chaplains at Clark Field ministered to aircrews coming through in support of the Indochina effort of 1954. Two Thirteenth Air Force chaplains served USAF aircrews in Indochina on a 90-day temporary duty rotational basis. Of the 1,061 Air Force chaplains in October 1953, 127 were serving in FEAF.

After cessation of the Korean hostilities, there was a withdrawal of combat units from Korea and Japan, consolidation of remaining forces, and some change in command alignments. Headquarters, Fifth Air Force, moved back to Japan to supervise USAF defense activities in Korea and Japan; Headquarters, FEAF moved to Hawaii and was designated Headquarters, PACAF. In 1960 chaplains were serving Air Force personnel in Korea, Japan, Taiwan, Okinawa, the Philippines, Guam, and Hawaii. The tour in Korea was limited to 13 months unaccompanied by dependents.

Auxiliary Civilian Chaplains

Religious coverage was strengthened by the devoted part-time service of civilian clergymen. Basic standards for this important service were developed during World War II. Who could be called an "auxiliary civilian chaplain?" The 1954 chaplain regulation stated:

When a denominational group at an installation not served by a chaplain of the denomination desires to use the chapel facility in order to hold a religious service or service of prayer, the service will be conducted by a duly authorized civilian clergyman or a competent leader, coordinated with the designated senior installation chaplain, and conform to the time schedule provided by that chaplain. ("Competent leader," as used herein, is defined as a lay person, civilian or military, possessing proper credentials granted by the appropriate authority of his denomination, and approved by the Chief of Air Force Chaplains.)⁶⁸

Were such clergymen or "competent leaders"

to be classified as Auxiliary Civilian Chaplains? The regulation on "Auxiliary Chaplains" the same year made a distinction, but the question was not resolved until 1959 when AFR 165-9 defined "Auxiliary Chaplains" as follows:

Base commanders will engage qualified civilian clergymen as auxiliary Air Force chaplains in order to provide *essential* religious services and emergency ministrations when authorized Air Force chaplains of Catholic, Protestant, or Jewish faith groups are not assigned for duty and are not available to render these essential services for members of their particular faith group.⁶⁹

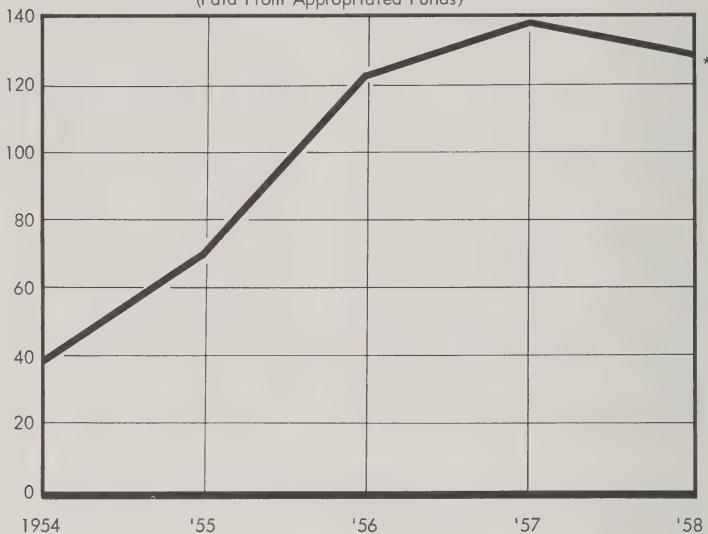
The method of appointment and the number of authorizations depended on whether the clergyman was paid from nonappropriated or appropriated funds. Clergymen and "competent leaders" performing services for minority groups were not paid from appropriated or nonappropriated funds; hence, there was no limit to the number of their authorizations. All that was required was certification by the denomination concerned and the invitation of the installation commander. "Visiting clergymen" performing *essential* services at first had only to be recognized members of a denomination; later (1959) they had to be certified as qualified and available. They could be paid only from nonappropriated religious or welfare funds. Again, there was no limit on their authorization other than the invitation of the commander until 1959 when AFR 165-9 stated, "Close proximity of appropriate civilian churches or synagogues to Air Force installations will nullify the requirement. . . ." ⁷⁰

The big problem was with those who could be paid from appropriated funds. In 1947 such positions were included in the authorized civilian strength of a command. A part of the problem was whether a part-time or intermittent employee could be charged against a full-time civilian space. ADC at one time attempted to justify the appointment of auxiliary chaplains on a ratio of 6-to-1 space, but this was disapproved. In 1953

Chart 8

AUXILIARY CHAPLAINS APPOINTED OR REAPPOINTED

(Paid From Appropriated Funds)



* In 1958 Appointment accomplished by Major Commands

the Army and Air Force Wage Board approved the national flat rate of \$6.25 per hour for auxiliary chaplains, computed as follows:

Divine Service on Sunday, Sabbath, or Major Holy Day—3 hours (maximum of 4 hours in day).

Weekday Religious Service—2 hours (maximum of 2 in week).

In 1959 two methods were used: the civilian employment method as intermittent employees on a "when actually employed" basis; and, in most unusual cases, the contract method for which a schedule of reimbursement was given. In addition, clergymen could be placed on invitational travel orders or employed through nonappropriated funds.⁶¹

The reluctance of commands to designate civilian spaces for part-time auxiliary chaplains, the constant battle for funds (M & O) from which they were paid, and the involved procedure for obtaining approval resulted in most auxiliary chaplains being paid from nonappropriated chaplain funds. The small number who were accredited as auxiliary chaplains and paid from appropriated funds can be seen in the chart above (Chart No. 8). There was some leeway in oversea areas where auxiliary chaplains could be employed under theater labor service directives. For example, USAFE authorized the employment of six chaplains in 1950, and chaplains in Japan and Korea used this method to obtain the service of clergymen, organists, and choir

directors. In Alaska, however, the 1954 procedures in hiring auxiliary chaplains resulted in none of the previous six chaplains being under contract though three were authorized and three were actually serving in remote areas.⁶²

The duties of auxiliary chaplains were strictly limited to religious functions, in 1954 defined as "conducting religious services and rendering emergency religious ministrations to hospital patients and to the dying." In 1959 this was enlarged to include: "conduct of religious instruction classes in preparation for church or synagogue membership." Each was required to submit a report of his activities.⁶³

Reports indicated that the dedicated service of hundreds of civilian clergymen and "competent leaders" augmented the service of chaplains.⁶⁴

Reserve and Regular Air Force

The majority of chaplains who served in World War II were not commissioned in the Regular Army, Reserves, or National Guard but simply in the Army of the United States. With the cessation of hostilities, all were given the opportunity to apply for commissions in the Regular Army or Officers' Reserve Corps or to sever all relations. As an added inducement for accepting a Reserve commission, chaplains being released from active duty who had served acceptably for a required period of time in grade were offered terminal leave promotions.

The big problem was in building a realistic training program. By April 1947 Chaplain Augustus Gearhard, of Headquarters, ADC, reported that the enrollment of former AAF chaplains for training was "progressing with most encouraging results," and Chaplain George McMurry, of Headquarters, Fourth Air Force, reported that a letter sent to 32 former AAF chaplains during May 1947 had been answered by 16 who were interested in Reserve assignment and training. Most Reserve chaplains were willing to serve, but how were they to serve and where? That

question was not answered satisfactorily. The Chief of Air Force chaplains in 1948 stated, "AFR 50-24 gives a clear picture of the subject matter required in the chaplain training program. Additional subjects are determined by the commanding general of the command concerned." He mentioned that chaplains were assigned to Reserve units or to commands (mobilization assignments). In spite of his statement and the regulation, the program was inadequate for several reasons: most Reserve units trained on weekends when clergymen were most involved in parish programs, there were few AF Reserve units, and there was almost no liaison between active duty chaplains and Reserve chaplains. Consequently, some Reserve chaplains identified themselves with whatever training opportunities were afforded but most, lacking such opportunities, lost interest and creditable points.⁶⁵

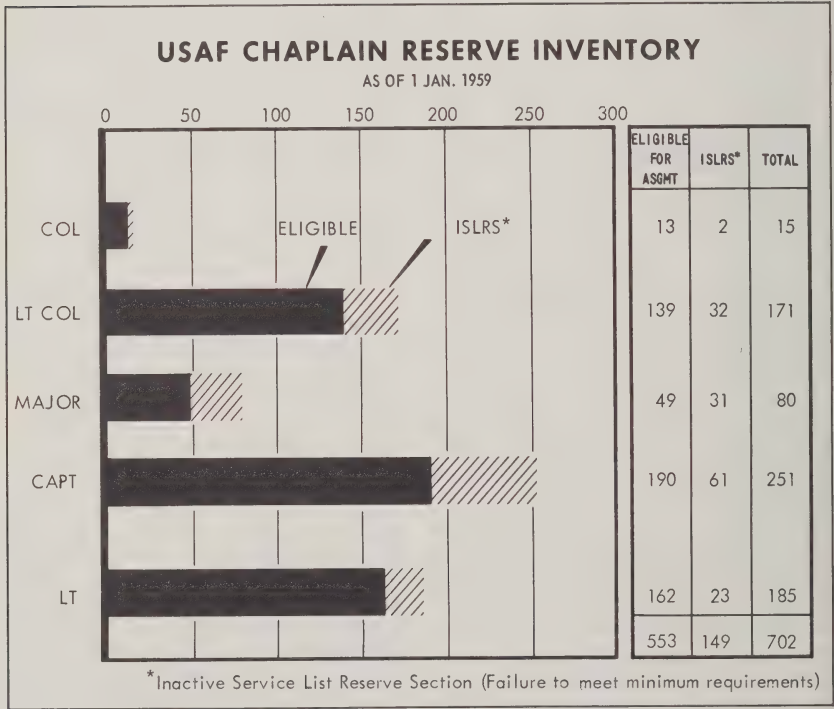
With the establishment of the separate Air Force chaplaincy in July 1949, 573 Reserve chaplains were on inactive duty; of the 458 chaplains on active duty, 339 were Reserve. A team of four chaplains was ordered to AFPCB that month to prepare a Reserve training program. The Army and Air Force Chaplains Board established a Personnel Committee to handle Reserve procurement and suggested 33 years as the maximum age for Reserve chaplains without prior military service. At the time, Headquarters, ADC, authorized assignment of Reserve chaplains to Reserve units down to squadron level, training under the staff chaplain, and voluntary 2 weeks' active duty training each year, but the program was not effective. As late as 1950, ConAC Command Chaplain William Sissel reported two major problems: the absence of master files on Reserve chaplains at numbered Air Force headquarters where their program was supposed to be administered and lack of an efficient training program and proper credit for such training. Air National Guard units had only 40 per cent of their authorized chaplains.⁶⁶

The expansion of the Air Force chaplaincy during the Korean conflict was possible because of Reserve chaplains, many of whom had not served in World War II and most of whom had not received Reserve training. They were recalled to active duty on an involuntary basis from the fall of 1950 to January 1952, first in company grade, then in grade of major for 17 to 21 months' service. Newly commissioned Reserve chaplains were called to duty as soon as possible. In 1953 Reservists were given opportunity to apply for extended active duty. Reserve appointments which had been in effect since World War II expired that year, but chaplain Reservists were given opportunity to apply for an indefinite term.⁶⁷

For fiscal year 1954, AFPC received

authority to recruit 100 chaplains in the Ready Reserve to be composed of qualified applicants whose active duty denominational quotas were filled, but in the first 6 months only 16 chaplains were so appointed. Of the 100 spaces, 35 were reserved for seminary graduates though none were processed. This policy was continued. By 1959 procurement for the Air Force Reserve chaplain program was accomplished in one of several ways: termination of appointment of a federally recognized Air National Guard chaplain and transfer to the Air Force Reserve; release from extended active duty of a Reserve chaplain who elected to remain in the Air Force Reserve; reappointment and reclassification into the chaplain career field of a

Chart 9



first lieutenant or second lieutenant qualified and indorsed as a chaplain; direct appointment of a qualified and indorsed clergyman; and appointment as a chaplain candidate.⁶⁸

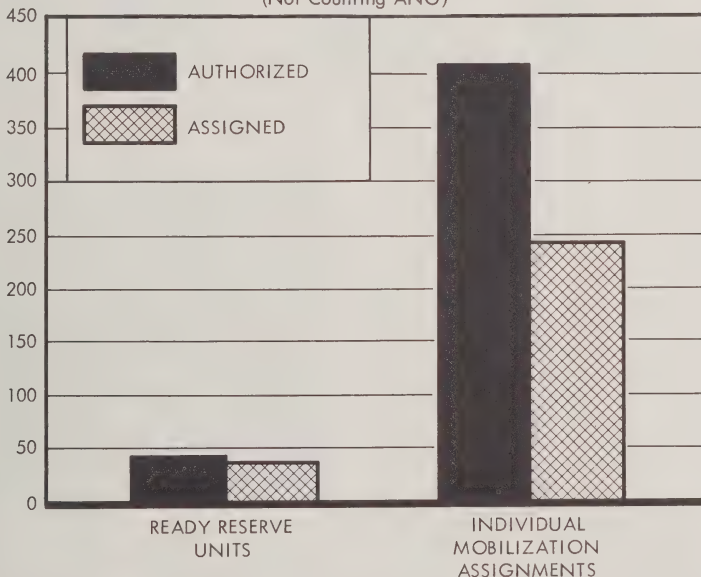
By 1959 supervisory responsibility of the ConAC Command Chaplain included the Air Force Reserve, the Air National Guard, and the Civil Air Patrol. All Air National Guard chaplains are also Reserves of the Air Force, and must have approval of the Chief of Air Force Chaplains (through ConAC Command Chaplain) for appointment to be federally recognized, and can be called to active duty with their units or by the Chief of Air Force Chaplains. Though the Civil Air Patrol is a civilian volunteer auxiliary of the Air Force, the CAP Staff Chaplain is administra-

tively responsible to Headquarters, ConAC. Other CAP chaplains are volunteer clergymen recommended by their denominations but not necessarily meeting all qualifications for appointment as Air Force Reserve chaplains. Reserve chaplains may earn inactive duty points for retention and retirement by ministering to CAP units.⁶⁹

The Air Force Reserve includes chaplains in Ready and Standby status. Ready Reserve chaplains are assigned to paid Reserve positions in ConAC Reserve units (Reserve Troop Carrier Wings and Hospitals) and to Regular Air Force units on the basis of their authorization for such service (mobilization assignments). Command chaplains have responsibility for establishing requirements,

Chart 10

CHAPLAIN READY RESERVE ASSIGNMENTS - JANUARY 1959 (Not Counting ANG)



monitoring the assignments, and providing appropriate training. A "Ready" Reservist, in peacetime, is ordered to extended active duty by the Chief of Air Force Chaplains, only with the individual's consent (AF Form 125). He may be involuntarily ordered to extended active duty in time of national emergency. "Standby" Reserve chaplains are those who have completed required participation for retirement in an active program, do not have a Reserve position available, or fail to meet minimum participating requirements (AFR 45-17). Those failing to meet minimum requirements are not eligible for voluntary training, promotion, or points for retirement, and the overall list is screened annually to remove those who show no interest. A "Standby" Reserve chaplain is not subject to involuntary recall to active duty in the event of a national emergency nor voluntarily if a "Ready" Reservist is available.⁷⁰

To qualify for retirement benefits at age 60, each Reservist must have accrued 20 years of satisfactory Federal service, computed according to the number of credit points earned each year (after 1 July 1949, a year in which he has earned a minimum of 50 points). To receive financial benefits *before* age 60, a Reserve chaplain needs 20 years of active military service, at least 10 of which must be active commissioned service, and he must be able to retire from extended active duty before age 60.⁷¹

Promotion up to 1950 in the Air National Guard or Air Force Reserve depended on the position to which a chaplain was assigned. Since 1955 all Air National Guard and Air Force Reserve chaplains are subject to the provisions of the Reserve Officers' Personnel Act (ROPA), and ROPA promotion boards include as members Reserve chaplains appointed by ConAC.⁷²

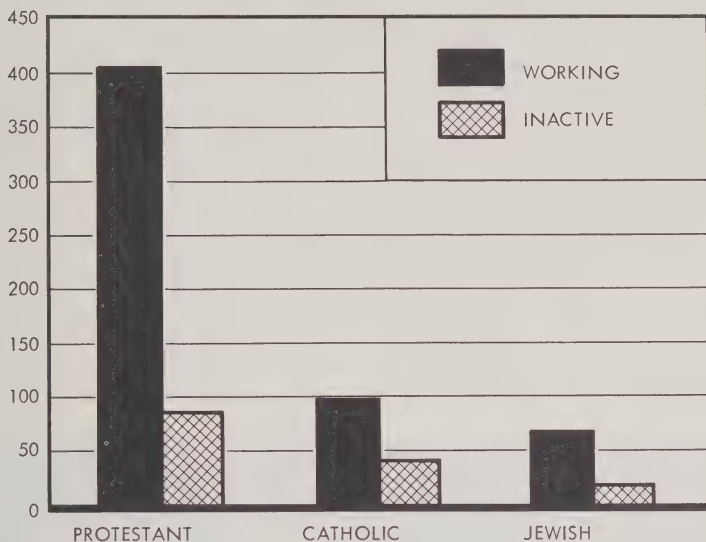
Gen. Thomas D. White, Air Force Chief of Staff, in 1959 observed that the Reserve's largest role was that of augmenting the active Air Force strength in time of emergency. This meant training. Chaplains ful-

filled this objective through serving the half million men in the Air Reserve and the 70,000 men in the Air National Guard (1959). Also, they augmented active duty chaplains through their assignments, active duty, and training. Inasmuch as all chaplains coming on active duty had a Reserve commission and many of them were in a "Ready Reserve" status while awaiting call to active duty, the Reserves constituted a continuing augmentation to the manning needs of the Air Force.

Additional training was available through schools, correspondence courses, and conferences. AFR 50-24 entitled "Reserve Chaplain Training Program," first published in December 1949, was the basic training guide and stated the purpose, scope, responsibilities, programs available, point-gaining training activities, and the requirement for rosters. In 1959 it was rescinded and all types of individual Reserve training were described in AFR 50-11. The Chaplain School in 1948 conducted several sessions of an associate basic course (4 weeks each) for Reserve chaplains. In fiscal year 1955 AFPCH began to program training for newly commissioned Reserve chaplains on inactive duty at the Chaplain Course, Lackland AFB. Opportunities for training were also available through the Command and General Staff School (to 1949) and the Air University for which application could be made. Many chaplains found that correspondence courses through the Chaplain School and the Extension Course Institute of Air University were a painless way to keep informed and gain points for retention and retirement. Chaplain Tunis S. Cordill, Jr., in 1959 established a series of "training conferences" conducted at Air Reserve centers in Tenth Air Force which helped double the number of Reserve chaplains in "Ready Reserve" assignments. Chaplain Thoburn Speicher in 1950 set up a Saturday training conference for Reserve chaplains in the Los Angeles area. Chaplain Richard M. Graham, First Air Force Staff Chaplain, in

Chart 11

USAF RESERVE INVENTORY - WORKING AND INACTIVE - BY MAJOR FAITH - JANUARY 1959



Chaplains George R. Myers and William L. Clark discuss reserve training of 10th Air Force, 1959.

1954 prepared a "Reserve Chaplains' Handbook" which was used throughout ConAC. An important change recommended in 1949, but not put into general effect until 1953, was that of permitting unit Reserve chaplains to fulfill training requirements during the week instead of Sunday when they would be most involved in their parish programs.⁷³

The value of the work performed by Reserve chaplains would be difficult to estimate. Chaplain Willis M. Lewis in 1959 said:

We are attempting a new approach to the program of off-base sites by using Active Reserves . . . with their duty station for monthly training period at

the site with a definite program. . . . The most successful of our civilian auxiliaries have been clergymen who have had previous chaplain experience and have a first hand understanding of the military situation.

The service of Reserve chaplains in ADC, CAP, and ROTC extended the outreach of the chaplaincy. Chaplain Martin Scharlemann served as editor-in-chief of the 13-volume Chaplain Extension Course. Chaplain Harry McKnight assisted in preparation of the USAF Chaplain History. Several wrote training lectures or special studies, and many helped fill the shortage of chaplains.⁷⁴

One unusual Reserve chaplain was Chaplain Thomas Cunningham, S.J., Alaskan missionary for 25 years, who served as a chaplain in World War II and taught Arctic survival to AAF pilots. His was one of the largest parishes in the United States, stretching along the Arctic Coast from Cape Lisburne to Barter Island. Most of his life was spent

outdoors, often mushing with dogsled as much as 2,500 miles in a winter. Among his parishioners he included men of the AF radar and DEW Line stations. In the winter of 1951 when the Air Force tried an experimental camp on an ice floe 200 miles off Barter Island, the Commanding General, AAC, invited him to Elmendorf AFB to meet with Air Force officials. He was recalled to active duty to plan, set up, and live at the ice camp. In October 1958, as part of the Geophysical Year Survey, he was one of the 20 men on the ice cake hundreds of miles from land. His warnings of the break-up of the ice had been disregarded by the scientists; now they were drifting in the Arctic Ocean, lashed by polar gales, and surrounded by 24 hour darkness. But nobody panicked. When rescue finally came, credit was given to "Father Tom." His death in 1959 was mourned by his many friends among the Eskimos, Air Force per-



Reserve Chaplain Tom Cunningham conducted Easter services on altar carved of snow blocks north of Barter Island, Alaska, March 1951.

sonnel, and civilian contractors on the DEW line whom he had visited in the lonely wastes of the frozen north.⁷⁵

The Chaplain Trainee program was established in 1952, in 1959 renamed "Air Force ROTC Chaplain Candidate Program" and placed under ConAC for administration. AFR 165-10, first published in 1952, defined a "chaplain trainee" as an Air Force ROTC graduate who intended to qualify as an Air Force chaplain, who had been certified as a ministerial student by his ecclesiastical indorsing agency, and who had been accepted for, or was in attendance at, a seminary. Upon graduation from college and completion of the ROTC course, he was commissioned as a second lieutenant in the Air Force Reserve (Standby) and awarded the Air Force Specialty Code 792, but he was not permitted to wear chaplain insignia. Upon completion of his seminary training, he could apply for ecclesiastical indorsement and commission as a first lieutenant and chaplain. The value of the plan to the Air Force was a proposed steady input of new chaplains; the value to the candidate was more longevity credit and the possibility of summer training. The first AFROTC chaplain trainee was Robert Kunz, of Gettysburg College, Pa. Students in seminary without previous ROTC training were permitted to enter the program, but there was a distinction: ROTC graduates were required by law to serve 3 years' active duty; the others were not. The program called for an annual input of 35 candidates with an expected attrition for one reason or another of 10, leaving a total of 25, but, in spite of this modest goal, no more than 30 were enrolled from 1952 to 1959; and the attrition rate was higher than expected.⁷⁶

The big problem was the lack of a military training program. The candidate was deferred from all training and duties except that of attending seminary. Chaplain Carpenter had originally hoped to place candidates on short tours of summer training under base chaplain direction; later plans called for a familiarization tour in the summer after the

first year of seminary and attendance at the Chaplain Course following the second year, but lack of funds prevented these plans from materializing. The program was clarified with publication of AFR 165-5 in June 1960 but in October the entire program was dropped. ROTC students desiring to become chaplains could obtain educational deferment while in seminary.

Regular Air Force

As can be seen in the accompanying charts the number of Regular chaplains has increased from 1946 to 1959, but their ratio to Reserve chaplains did not increase from 1950 until 1958.

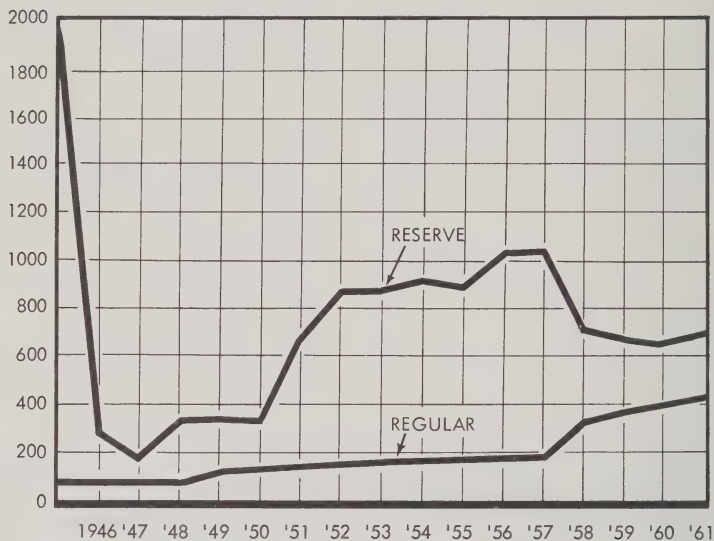
Even in 1960 less than 40 percent belonged to the Regular Air Force. The increases were made possible by the Officer Personnel Act of 1947 (Public Law 381), the separation of the Air Force chaplaincy from the Army, and the Air Force Augmentation Bill of 1956. The first encouraged Reserve and AUS chaplains to apply for a regular commission; separation led to the transfer of selected Regular Army chaplains to the Regular Air Force; the Augmentation Bill led to a larger ratio of Regular chaplains. Other than the qualifications required for appointment already mentioned, each applicant had to be serving on active duty in a grade as high or higher than their years of service would authorize in the Regular force. A prime consideration in selection was a vacancy in the grade and denominational quota. Like other Air Force officers, chaplains can only be appointed as promotion list vacancies occur or are authorized. A separate promotion list was authorized for chaplains in 1949, and its distinctive feature was that of giving 3 years' promotion list credit in consideration of professional training.

Career Policies

Inasmuch as Effectiveness Reports (OER) are the basis of many personnel actions, e.g., integration into Regular Air Force, promo-

Chart 12

REGULAR - RESERVE COMPOSITION



tion, and separation, they have been important and widely discussed tools of supervision. Chaplain OER's differed from those of other Air Force officers in that, AFR 165-3, 1948, stated, "Except the Chief of Air Force Chaplains, no chaplain will make an efficiency rating on the services of another chaplain on duty with the Air Force." The 1952 revision made exception also for the Assistant Commandant for Air Force Chaplains, the Chaplain School.

In the 1954 Air Force Staff Chaplains' Conference, a panel discussed effectiveness reports and recommended that chaplains prepare them on those under their direct supervision. Chaplain Warren E. Ferguson in a 1955 Command and Staff School study

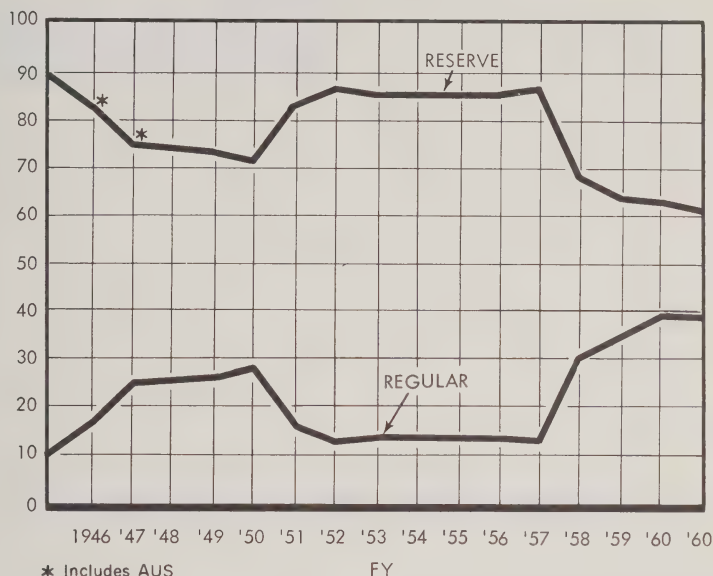
made the same recommendation. The change was effected in August 1955.⁷⁷

The OER was the basic tool with which promotion selection boards worked. If the reports had been prepared by one person for all others, it would have tended to be most fair, but where the instructions were variously interpreted and individuals gave more weight to certain factors, it attained objectivity only through honest appraisal and thorough review in the chain of command. The OER being prepared by one's immediate supervisor who was most likely to know performance was an important feature. In a sense, the OER was a test of the rater's supervisory ability.

There were few promotions above company grade during World War II except for those

Chart 13

PERCENTAGE OF REGULARS AND RESERVES TO TOTAL STRENGTH

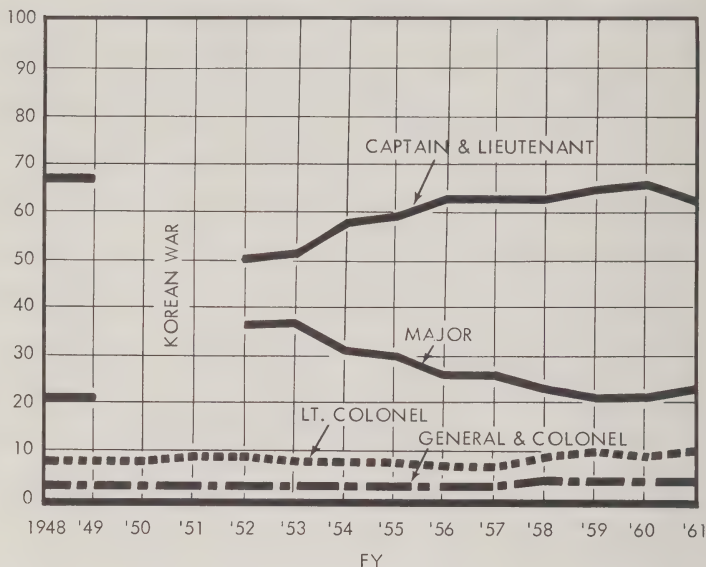


few chaplains—usually Regulars or Reserves—placed in high supervisory positions. The Air Chaplain made every effort to facilitate the promotion of first lieutenants to the grade of captain, and this policy was followed to 1960. There were few authorizations for field grades and, with a few exceptions, none authorized for wings or bases in the grade of major. At the end of the war, those who were accepted into the Reserves and who met certain qualifications were given a terminal leave promotion. To complicate the problem, there were few promotions of active duty chaplains from World War II until 1950, and the Korean conflict necessitated the recall of eligible reservists through the grade of major.

The so-called “major” hump was never as great as some pictured as can be seen in the accompanying chart. In 1959, 21 percent of all chaplains were majors, the same as in 1949. The rise to 31 percent in 1954 was caused by several factors: the promotion of active duty chaplains who had not been promoted from World War II, the promotion of Reserve chaplains recalled in the grade of captain, the promotion of officers who transferred into the chaplaincy as captains but who had held higher prior rank, and the recall of majors in 1951. In spite of the lumping together of these factors, there was no great overall disparity of rank in relation to total strength.

Chart 14

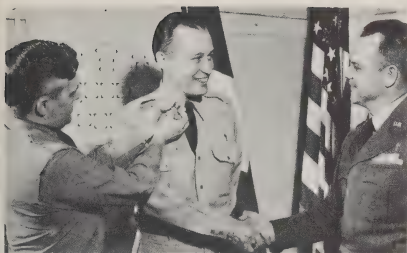
GRADE PERCENTAGE



The problem hinged on the basic philosophy of grades in which chaplains served. Was rank a means of higher pay and recognition of acceptable service or did it reflect function of command responsibility? This problem was discussed by Chaplain Elmer I. Carriker in a 1956 War College thesis. He felt that promotion in the Air Force was an incentive based on compensation rather than function. This can be seen in the chaplain picture. The authorizations for chaplains and their grades were based on command requisitions which were justified and authorized by Headquarters, USAF. There were no general officers for chaplains before World War II and no supervisory chaplains of any kind before 1941. During the war few,

almost no, majors or lieutenant colonels were authorized for wing or base level no matter how great their responsibilities. By 1960 not only majors but also lieutenant colonels were authorized at many bases and in many wings and divisions. Whether or not an overage existed at any time did not depend on the position as such but on command authorizations.

The Air Force in its attempt to stabilize promotion policies recognized three types of promotion: Temporary, which underwent modifications for a long-term Air Force career in 1949; Regular, which has already been mentioned; and Reserve, which is covered under ROPA. One of the great achievements for the chaplaincy was the establish-



Chaplain Raymond Mattheson pinning captain's bars on Chaplain Livy Cope who is congratulated by Chaplain Aubrey Halsell, Sampson AFB, 1952.

ment in 1949 of a separate promotion list for chaplains (Public Law 381, 80th Cong.) to provide for age differentials, professional qualifications, and ecclesiastical requirements peculiar to chaplains. Chaplain Carpenter felt that a separate promotion list was far more desirable than having a separate corps or department within the Air Force. Before the separation of the Air Force chaplaincy from the Army, AFPC personnel participated in personnel actions involving Air Force chaplains, but the Army had control of all promotion policies. After separation, the separate promotion list and the placing of chaplains on promotion boards helped provide an equitable system. By 1960 the chief criteria of temporary and Regular promotions were total active Federal commissioned service, the chaplain's own record as reflected in his OER's, and the number of promotions authorized. The retention of temporary promotions and the equalization of requirements provided a more systematic approach. Reserve promotions, as already indicated, were open only to those who were keeping up their Reserve status.⁷⁸

Separations from active duty included primarily those chaplains who were overage in grade, who specifically requested release, whose ecclesiastical indorsement was removed, who had fulfilled a definite service commitment, who were included in reduction-in-force (RIF) policies, or who retired. In

early 1950, the percentage of overage-in-grade chaplains on active duty in the Air Force was 51.7 percent, but, in view of the critical shortage, the Chief of Air Force Chaplains stated, "It would be ridiculous to discharge all overage-in-grade men, while, at the same time, we are asking the churches for additional men. . . . Chaplains who are doing effective work will have nothing to fear as long as a shortage exists." On the other hand, he stated, "If the individual's record is ineffective or mediocre, we do not feel that we can attempt to defend his retention, and we recommend release." That policy continued for several years. In fact, all Reserve chaplains in August 1952 were advised not to request release from active duty prior to completion of service commitments, though many of them were anxious to get back to teaching or parishes before fall. At the expiration of the Korean hostilities, many of the men recalled to active duty for a specific period of service sought and obtained release from active duty. In addition, in the Air Force cutback of December 1953, 15 chaplains with the lowest effectiveness ratings were released through Headquarters, USAF, board action. ROPA became effective in July 1955, and according to its provisions all Reserve officers in the grade of lieutenant colonel who had 28 years of total Federal commissioned service had to be released. A few chaplains were affected. The largest involuntary cutback or RIF was in 1958 when Air Force chaplain authorizations were cut to 1,107, which resulted in a Protestant overage of 117 chaplains. Normal attrition, retirement, and completion of service commitments reduced the number to 74, and 2 boards of officers reviewed the records of all Protestant Reserve chaplains and selected for release those they considered least effective. The Chief of Air Force Chaplains corresponded with each ecclesiastical indorsing agency in an effort to help the men get settled in civilian life, and each chaplain was given 120 days' notice to help in planning. In spite of the precautions taken, there was

widespread complaint. One chaplain had just been promoted to the grade of major, and another had served with distinction in the jungles of New Guinea in World War II and was but a short way from retirement. Questions were raised whether normal retirement and attrition would not have taken care of the problem. The performance record of each man was the deciding factor in the RIF action.⁷⁹

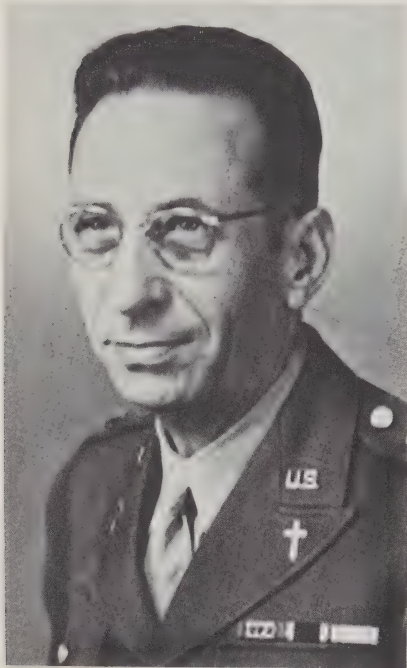
During the Korean period, the ecclesiastical indorsement was withdrawn from some few Reserve chaplains in order to retain them in important civilian positions, and this procedure provided a convenient method for separating unwanted chaplains from active duty. When a chaplain failed to measure up to the professional requirements of his function or

represent his denomination effectively, especially in moral or personal matters, it was less embarrassing for everyone concerned to have his indorsement removed than to have him separated by AF board actions. In this way, the best interests of the chaplaincy and the denomination represented were protected and the chaplain himself spared excessive humiliation.

AFPCCH in 1953 stated, "When a Protestant Air Force chaplain believes that he cannot in conscience conduct a general acceptable Protestant service he should request release from the Air Force Chaplaincy." In 1959 this policy was strengthened when AFPCCH advised that if a Protestant chaplain consistently refused to conduct a general Protestant service, "the appropriate commander will initiate necessary action for the chaplain's release from active duty." The policy was aimed at the occasional individual who because of laziness or too self-centered an interpretation of his function felt he could not minister to all men entrusted to his care.⁸⁰

The first chaplain to retire from the Air Force was Chaplain George McMurry in September 1949 at Hamilton AFB, Calif. The retirement program included a banquet, review, award of the Legion of Merit, and presentation of a book containing letters of appreciation. He was guest of honor on Mutual Broadcasting System's "Air Force Hour," 30 September 1949. Some chaplains who had served air units or the AAF retired earlier under Army provisions. Notable among these were Chaplains Maurice Reynolds and Gynther Storaasli, both of whom retired prior to 1949. Chaplain Paul Giegerich, who retired in February 1958, had probably served longer with Air Force units than any other chaplain, except for Chaplain Carpenter, who retired in 1960.⁸¹

Retirement provisions for chaplains were the same as for other officers except that a greater age was permitted to compensate for professional schooling. Beginning in 1957, members of the uniformed forces, including chaplains who had not taken vows of poverty,



Chaplain George McMurry was the first chaplain to retire from the Air Force, 1949.

were covered under Social Security on a compulsory, contributory basis. Those chaplains returning to civilian life who wished to continue this beneficial relationship had to file within 2 years after discharge from active duty.⁸²

The Air Force has emphasized career planning in building an effective long-range force. In 1950 Chaplain Elmer I. Carriker spent 30 days temporary duty with the Career Development and Classification Division in developing the "chaplain area." As he pointed out in a 1956 War College thesis, there were certain "difficulties." These were the small size of the field compared to that of other Air Force officers, oversea duty and its demands, greater requirements for chaplains in some commands than in others (the Air Training Command then had one-fifth of AF chaplains), denominational balance, and functional assignments versus broad assignments. Chaplain J. D. Andrew stated that a chaplain career program could not much exceed these factors: Assignment to give wide experience, functional assignment, use of Air Force school opportunities, and provision for professional reorientation. One difficulty was that, even in 1956, approximately 36.5 percent of all chaplains were in oversea areas, and this requirement had priority.⁸³

Progress was made. During World War II, chaplains achieved status as clergymen in uniform and were awarded a distinctive military occupational specialty number (5310), but further planning was haphazard. In 1951, chaplains were awarded a new Air Force Specialty Code (AFSC) number under the provisions of AFM 36-1, as follows:

- 7921 Chaplain entering on active duty as first lieutenant or captain.
- 7924 Chaplain serving in the grade of first lieutenant, captain or major.
- 7911 Chaplain serving in functions of a 7916 but for which none is authorized on the UMD.
- 7916 Staff Chaplain serving in the grade of major, lieutenant colonel or colonel.

There was confusion between the Air Force manual on the subject and directions from staff chaplains. For example, in the manual tactical wing chaplains were authorized the AFSC of 7916, but staff chaplains took steps to have such actions disapproved. The requirements depended on interpretation and application by a particular major command. In 1960 the AFSC number was changed from 79— to 89—.

With the growing chaplain program, there was an increasing need for functional assignments. The chaplaincy itself was a career assignment for which the chaplain had professional training in civilian schools and in a basic military course. Chaplain Carriker emphasized that the real need was to determine the capabilities of each chaplain and assign him accordingly. In addition, he should be given opportunity for specialized training through Air Force schools and courses and, at some point in his career, in a civilian institution.⁸⁴

Following is a basic outline of the 1960 chaplain career program, showing types of training and assignments the chaplain may normally expect:

First Five Years:

1. A clergyman meeting the requirements for education, age, professional experience, and physical fitness, indorsed by his religious body, is commissioned as a first lieutenant or captain in the Air Force Reserve, called to extended active duty if a vacancy exists in his denominational quota, and is assigned to duty as a chaplain with the AFSC 8921, entry level, into the chaplain career field.
2. Normally, he will be sent first to the Basic Chaplain Course (No. 00M0100), USAF Chaplain School, Lackland AFB, Tex.
3. He will then go to his first duty assignment at a base where he will serve under direction of a senior chaplain. If the size of the base warrants, he will be assigned variously as religious education chaplain, property and supply chaplain, hospital chaplain, confinement chaplain, fund custodian, etc., to give him on-the-job training and experience in the varied requirements of the chaplain program.

4. He will be awarded the AFSC 8924 upon successful completion of the Basic Chaplain Course and a minimum of 90 days acceptable duty.
5. After 1 year extended active duty, he may apply for a Regular Air Force commission. (See AFR 36-19.)
6. After 1 year he may apply for a career Reserve status on extended active duty under the provisions of AFR 36-51. Acceptance will depend on his physical examination, standard of work, and potential to the Air Force.
7. Normally, he can expect an oversea assignment, possibly at remote sites, where he will serve under the supervision of another senior chaplain, the length of tour determined by the area and whether or not he is accompanied by dependents.
8. Upon his return from an oversea assignment, he will be assigned to another base in a different major air command than the one he served in prior to his oversea assignment.
9. He will be eligible for certain types of specialized training, including the Squadron Officers' Course, Counseling and Human Factors Courses, and special professional workshops sponsored by AFPCH. He will be expected to keep his professional relations active with his religious body through correspondence and attendance at conferences or retreats. He will become eligible for promotion to the grade of captain.

After Five Years to Retirement:

1. Normally, his assignments will reflect greater responsibility, and he can expect to spend approximately one-third of his career overseas.

In this period he will be eligible to attend the Advanced Chaplain Course (No. OAR-8916).

2. He will be eligible for promotion to grade of major, lieutenant colonel, and colonel according to current regulations and quotas.
3. The AFSC 8916 will be awarded when he is in grade of major and serving in a supervisory capacity calling for that AFSC.
4. His service as base chaplain, division chaplain, staff chaplain, or command chaplain will depend on experience, grade, and AFSC.
5. He will be eligible for selection to attend the Air Command and Staff School when he has served 14 years, and the Air War College when he is a lieutenant colonel or colonel, dependent on current criteria. He may apply for advanced specialized training in a civilian institution under the provisions of the Air Force Institute of Technology Program (AFR 53-11).
6. Retirement is based upon the laws under which he was appointed, a Regular serving at least 20 years before age 55 and a Reserve serving 20 years active duty or serving until separated because of age.

Career planning does not mean a regimented program through which a chaplain progresses step by step, but it does mean that all personnel and experience factors which contribute to his effectiveness: appointment, training, assignments, promotions, and retirement are considered and planned to the end that each chaplain may contribute his best in service to God and country.⁸⁵

Training

Constant training is the heartbeat of an effective defense force. The chaplain, educated professionally by his denomination, needs to orient himself to his military parish, grow in understanding of the military community, and develop skills for effective service. These objectives are accomplished through military and professional training.

Military Training

Army to USAF Chaplain School

The focal point for training Army chaplains from World War II to the present was the Chaplain School, which has had a distinguished history in making the Army Chaplaincy what it is today. During the latter part of World War II the school was at Fort Oglethorpe, Ga.; in 1946 it moved to Carlisle Barracks, Pa., where it remained until its move to Fort Slocum, N.Y., in 1951. Air Force chaplains received training through its facilities until the establishment of a Chaplain Course at Lackland AFB in July 1953.

The school was responsive to AAF and USAF needs. During World War II, Chaplain Carpenter or a designated representative from his office visited each class to counsel with men who were to serve in the AAF. USAF chaplains helped shape school policies by participating in the joint Army-Air Force Chaplain Board. Even before the Board's creation, this understanding was

achieved through Chaplain Carpenter's personal interest and the leadership of Chaplains Maurice Reynolds and Gynther Storaasli, who served as commandants from 1944 to 1948 and both of whom had served in the AAF with distinction. As early as 1945, there was a comprehensive course on AAF organization in the curriculum.

A significant development in World War II was the Air Chaplain Transition Training course at the San Antonio Aviation Cadet Center, later redesignated Lackland AFB. This 2-week course in 1943-44 gave AAF-oriented training with a heavy emphasis on counseling to all available chaplains. It was an important step for building a separate Air Force Chaplaincy. (See vol. I.)

When the separate Air Force Chaplaincy was established in 1949, it was given an official voice in Chaplain School policy and curriculum planning. The Air Force assigned 19 persons to the school as its share of the administrative load, and the senior Air Force representative was Deputy Commandant. Chaplains James F. Patterson (senior AF representative), George Brennan (succeeded Chaplain Patterson as senior AF representative), Ormonde S. Brown, Merlin W. McGladrey, and Horace W. Cooper were Air Force instructors in 1951-53. Chaplain Martin Scharlemann was on the faculty at Carlisle Barracks from 1946 until the spring of 1951. The Department of the Army was

responsible for school budget and maintenance though the Air Force participated in funding, e.g., the TV studio layout cost the Air Force \$15,000.^{1*}

In August 1950 Chaplain Carpenter moved that the Armed Forces Chaplains Board recommend to the Secretary of Defense that a unified chaplain school be established under Army administration, a school in which the three services should have equal voice in policy and curriculum. The motion carried, but the Under Secretary of the Navy disapproved on grounds that the function of such schools was that of familiarizing chaplains with their branch of service. Many chaplains felt that a unified school would have effected economies, furthered cross-service understanding, and provided additional professional status.

The curriculum after World War II was expanded to include courses of professional nature such as character guidance, religious education, audio-visual aid techniques, use of voice, counseling, and church architecture. Army chaplains in 1949 rated the character guidance and audio-visual courses the best, but thought the course on church architecture impractical. Air Force chaplains gave higher ratings to "Denominational Coverage" and those on Air Force organization and program. The course on counseling elicited an enthusiastic response from most students, though others questioned its value. The inclusion of professional courses such as counseling was questioned by at least one high church official and one Army agency who thought these subjects more proper for a seminary, but, with the exception of the course on church architecture, they were retained. Air Force chaplains took courses of mutual interest with Army chaplains and, in addition, several of specialized nature. Their instruction 1950-53 included the subjects shown in table below.

The length of each class varied; in 1951 it was extended from 4 to 5 weeks. Shorter

*Superior figures refer to footnotes starting with p. 358.

Program of Instruction for Chaplain Basic Training, 1950

Course	Hours
Air Force	
Air Force Organization and Administration	20
The Unit Chaplain	25
Casualty Assistance	25
Total	70
Joint Army-Air Force	
Customs and Courtesies (in 1950 separated into above)	10
Denominational Coverage	5
Counseling	15
The Chaplain and Military Morale	10
Military Law	10
Speech Techniques for Chaplains	11
Character Guidance	10
Audio-Visual Aids	5
Devotions	10
Athletics (drill was separate)	20
Administrative Periods	5
Total	111
Air Force Courses	70
Joint Army-Air Force Courses	111
Total	181

associate courses were offered for Reserve chaplains. Airmen assisting chaplains were trained at the school, 1951-53. (See ch. VI.)²

There were some difficulties, partly caused by Army tradition and Air Force consciousness of its new dignity as a separate department. For one thing, the Army wanted the Air Force to assume a larger share of the financial burden, but Chaplain Carpenter was unwilling to do so unless the Air Force had more voice in policy. Several matters reached an impasse. He decided that USAF Chaplain Training should be moved elsewhere. The Air Force in 1953



Radio-TV Workshop, Chaplain School, Fort Slocum, 1952.

pulled out of some half dozen Army-operated schools in which training had been shared, and the chaplain course was established on 1 July as part of the Officer Basic Military Course (OBMC) at Lackland AFB, Tex. Chaplain Horace Cooper was transferred from the Chaplain School to become its Director and share instruction duties with Chaplain John M. Walsh. They administered the training of assigned students and taught chaplain subjects; military subjects were taught by other OBMC instructors. Chaplain Silas A. Meckel succeeded Chaplain Cooper as Director in 1955.



Chaplain Silas Meckel and class in Chaplain Course, Lackland AFB.

In February 1957 the training for legal officers was transferred to Lackland AFB and the lawyers needed a home. Chaplain Meckel "bedded them down" in chaplain course facilities. They became a part of the course for administration, military training, and housing. This close relationship in housing and training led Chaplain Meckel to say with hope, "It will be interesting to observe the process of 'assimilation' between the chaplains and the lawyers! No doubt, bull sessions will be vociferous and enlightening! . . . I hope, while some piety rubs off on the lawyers, some logic will also rub off on the clergy."³

A major curriculum problem was that of balancing military subjects and those directly related to the chaplain program. This had been a problem of the Army Chaplain School. In 1953 this was accomplished by replacing OBMC combat courses with chaplain subjects for 70 hours out of a total of 352 over an 8-week period. The curriculum was constantly revised to give greater attention to religious education, counseling, chaplain supply, and related subjects. The curriculum in December 1954 is shown in the table below.

Officer Basic Military Course for Chaplains—December 1954

Course	Hours
Military Training	
Air Force Administration.....	49
Air Force History.....	10
Management.....	20
Leadership.....	20
Military Justice.....	20
Military Geography.....	25
Intelligence.....	8
Air War.....	14
Problems in Officer Behavior.....	9
Drill and Ceremonies.....	14
Officer Effectiveness Reports.....	5
Customs and Courtesies.....	7
Physical Training.....	24
Professional Training	
Worship and Pastoral Functions.....	27
Moral and Religious Education.....	12
Personal Counseling.....	19
Humanitarian Services.....	1
Cultural Leadership.....	1
Public Relations.....	3
Devotions.....	20
Comprehensive Examination and Critique.....	4
Practical Applications.....	11
Total.....	323

The cost per student varied with the number enrolled. In June 1955 it was \$959.54, not including the salaries and clothing of student chaplains. The Chief of Air Force Chaplains in 1953 warned, "Failure to complete the course, either because of inability academically or because of personal reluctance to take the training seriously, indicates that a chaplain will be ineffective in his future service and should not be retained." There has never been attrition on this account. By June 1957 more than 500 chaplains had received training through the chaplain course. In 1958 the Chief and Deputy Chief of ROKAF Chaplains completed it.⁴

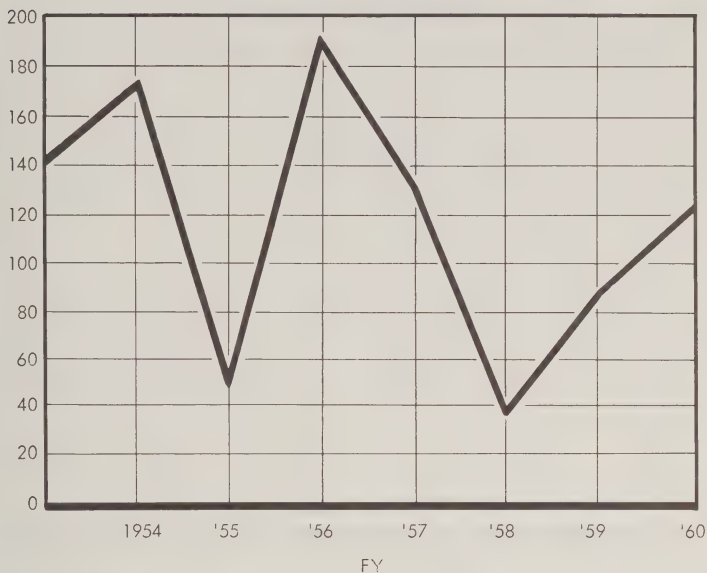
Three points were stressed. First, chaplains were to be clergymen. In 1954 Chaplain Carpenter wrote the student chaplains, "We expect you to be faithful representatives of your indorsing authority, and to maintain constant contact with your church." Second, Chaplain Meckel emphasized the fact that they were officers and should be poised and capable in this role. He felt that a clergyman's effectiveness in the military environment depended to a large extent on his understanding that environment and its requirements. Third, the course emphasized cooperation without compromise of basic beliefs. Chaplain Carpenter wrote to Chaplain Meckel in 1955, "I hope that somehow we can get across to the basics in the school the realization of the fact that ours is a cooperative work and that we are not losing our denominational identity but are working in harmonious cooperation in accomplishment of the overall program." The success with which these objectives were achieved is seen in a 1957 statement by Chaplain William Clasby, serving as Air Inspector for Chaplain Activities. He wrote to Chaplain Meckel, "In traveling across the Air Force world, I have never heard one single derogatory comment regarding the Chaplain School. On the contrary, without exception, the administrative chaplains have been most generous in their appreciation of what you have accomplished."⁵

The first Staff Chaplain Course was taught at Lackland AFB in January 1957 for the purpose of preparing chaplains for staff duty. Chaplain Meckel said of the 2½-week seminar:

I firmly believe that the Staff Chaplain Course will pay long dividends in the effective operation of our Chaplain Program in the Air Force. The Wing Chaplains stand at the point where policies, regulations, plans, programs either take on flesh and blood and live or are still-born. I am satisfied that this is the strategic point of attack if we are to mobilize our resources effectively.⁶

Techniques of management and administration were emphasized, and approximately 20

STUDENT LOAD, BASIC CHAPLAIN COURSE 00M0100



Staff Chaplain Course Seminar, January 1959.
Left to right: Chaplains Wakefield, Rothman,
Scahill, Hewitt, and Mooney.

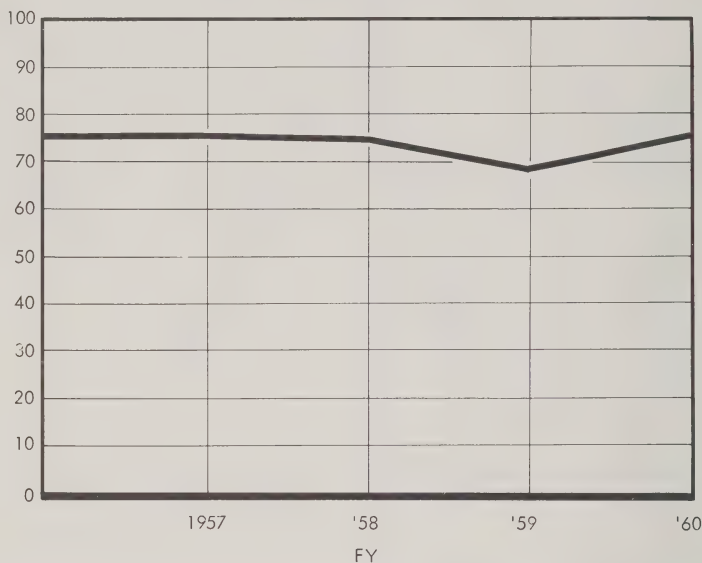
Chaplain Silas A. Meckel retired on 31 October 1959 and was awarded the Legion of Merit for his service as Director of the Chaplain Course. He was succeeded by Chaplain Ormonde S. Brown.

Chaplain Brown immediately set out to have the courses (Basic Chaplain Course, Advanced Chaplain Course, and Military Orientation Course for Legal Officers) designated as the USAF Chaplain School. This involved further revision of the curricula, added personnel, and the struggle to achieve official recognition. Through his efforts and those of Chief of Air Force Chaplains Finnegan, the first step was achieved through a letter from the Secretary of the Air Force on 18 May 1960 which stated, "Effective 1 June 1960, the USAF Chaplain School is

chaplains attended each session. Chaplains John F. Daniels, Elmer I. Carriker, and Henry Duhan were the visiting instructors.

Chart 16

STUDENT LOAD, ADVANCED CHAPLAIN COURSE OAR 7916 OR 8916



established as a named activity and assigned to Air Training Command, with location at Lackland Air Force Base, San Antonio, Tex.” This marked an achievement of the Air Force Chaplaincy. The Chaplain School was listed in AFM 11-4 as an official USAF school governed by policies of AFR 53-15. It was still within Headquarters Squadron of the Officer Military Schools, Lackland AFB, and under Technical Training Command of ATC. In practice, it accommodated the basic training of legal officers and shared military training subjects with them, 150 hours out of 210. In policy matters, it was under the direction of AFPCCH.⁷

The next steps included revision of curricula, reviewing the criteria for students, increasing the number of personnel required,

and further defining of status as a school. These involved problems required extensive research, preparation of recommendations, and coordination with various staff agencies. Much of this responsibility was given to Chaplain John F. Daniels of AFPCCH. Because of his acquaintance with Air Force policies and long service in ATC, he was one of the best qualified men in the Air Force to handle it. By the end of 1960 much had been accomplished. More would have to be done for the school to achieve the status of the Army Chaplain School.

The major curriculum change in 1960 was that of reducing the 9-week Basic Chaplain Course (No. OBM0100) and expanding the 4-week Legal Course (No. OBM0102) to 5 weeks, with an even 50-50 balance of military

and professional subjects. This was partially accomplished by showing training films on the students' own time and streamlining field trips. This change resulted in a saving of \$104,000 a year in training money and over 20 weeks of training time, which permitted an increase in advanced chaplain training. The Staff Chaplain Course (No. OAR-8916) in 1960 was revised as the "Advanced Chaplain Course" with 3 classes a year and 25 chaplains in each. In early 1961 it was established as a 3-week course with 35 students per class. All courses were listed in AFM 50-5, "Air Force Training Prospectus."

The 1960 course training standard entitled "Advanced Chaplain" was published to indicate job knowledge and skills required for a chaplain with an AFSC 8916 and to establish training objectives and content for the advanced course (No. OAR-8916). In addition to supervising the Chaplain School, the commandant served as AFPCH representative for liaison with the Hogg Foundation, University of Texas, for administration of the "Counseling in Human Factors" course for chaplains.

By the end of 1960 the same number of chaplains as authorized, 1,139, had passed through basic or advanced training of the Chaplain School. Chaplain Cornelius McLaughlin was the 1,139th student. Plans for 1961 included the establishment of a technical library and a USAF Chaplain Museum as well as an effort to achieve official status.⁸

In a dramatic manner history had rounded its circle. The World War II Chaplain Transition Course, like the new Chaplain school, was located at Lackland AFB. Its director, Chaplain Gynther "Pop" Storaasli, went from the course to be Air Chaplain in 1945, then to be Commandant of the Chaplain School, Fort Oglethorpe, Ga., where he introduced the first courses on Air Force organization and mission. This was the forerunner of specialized courses for Air Force chaplains. The adjutant of that

course had been Chaplain James F. Patterson who in 1951 became Deputy Commandant of the Chaplain School in charge of Air Force training. Chaplain Terence P. Finnegan, ATC Staff Chaplain in 1953, had been Deputy Commandant of the Chaplain School in 1944, saw the course established and as Chief of Air Force Chaplains worked to see it designated as the USAF Chaplain School in 1960. One of the instructors at the Transition Course had been Chaplain Ormonde S. Brown, who later taught in the Army Chaplain School at Fort Slocum and who pushed development of the Chaplain Course into a recognized school and became its first Commandant. The idea for the Transition course in World War II grew out of a counseling seminar in Third Air Force, where "Pop" Storaasli was Staff Chaplain and where Air Chaplain Carpenter saw the need for training in counseling and AAF orientation.

Advanced Military Schools

Chaplain Maurice Reynolds in 1947 said, "The Air Indoctrination Course . . . was a most excellent demonstration of the ability of the Tactical Air Command. . . . I am recommending to all chaplains that they make every effort to attend this course when it is renewed in September of this year." This interest in acquainting chaplains with the development of air power was shared by AFPCH. In 1948 AFPCH was able to report that one chaplain attended each session of the Air War College, the Command and Staff School, and the Air Tactical School (later Squadron Officers School). Chaplain William H. Balkan in May 1952 was the outstanding student in his class of over 700 officers.⁹

The method of choosing chaplains to attend these schools varied. For example, in 1953 commands nominated chaplains for Command and Staff School 90 days prior to class beginning, and final choice was made by AFPCH. Later, nominations were made by each base, reviewed by command, and final choice made by AFPCH. In 1958



Chaplain Henry Duhan explains his solution to a problem of national interest to members of his seminar at AU's Air War College.

AFPCH was delegated authority under the provisions of AFR 53-5 to select chaplains for nomination, a policy which had been followed for the Air War College. Nomination of chaplains to attend the Squadron Officers School was made by commands with final selection by AFPCH.¹⁰

The Air University Library with its marvelous facilities was another training opportunity. Its "Chaplains News Notes," published quarterly, was an interesting bibliographic description of books, periodical articles, and films currently received in the library and available for chaplain use.¹¹

The value of chaplains taking advanced military training was expressed in an inspection report by Chaplain Henri Hamel in regard to a highly specialized unit. He said, "If authority can be obtained to have a chaplain attend a brief weapons' orientation course, it should prove of great benefit for his ministry to the highly selective personnel in these units." This training was to acquaint them with staff procedures and the Air Force community. While enrolled in any resident course, their primary duty was study, and they were not given other responsibilities.¹²

The Air University schools acquainted other Air Force officers with the work and philosophy of chaplains. A Human Resources Board (under Human Resources Research Institute) was established at the Air University which studied such subjects as personnel, morale, and character. Chaplain Carpenter objected to a study



Chaplains at Squadron Officer Course participating in athletics during the 14-week course. Left to right: Chaplains Charles Hadlock, Ervin Ellison III, William Montgomery, and John Collins.

coming from the board, and he was asked to assign a chaplain to help the board with its work. He sent Chaplain Wallace Wolverton, then Chaplain John Long (60 days), and Chaplain Floyd Patterson. In addition to board activities, they gave occasional lectures in Air University schools. They did such pioneer work in the field of human relations, morale, and motivation that the way was opened for inclusion of chaplains and civilian religious leaders in Air University schools as lecturers. Chaplain Carpenter spoke each year in the Command and Staff School on the work of chaplains. Lectures were given on comparative religion, morale, and related subjects. Chaplain Martin Scharlemann was a guest lecturer in every school term since 1954, speaking on "The Moral Ingredients of the Cold War." AFPCCH encouraged the inclusion of Catholic and Protestant educational leadership on the Air University Visitor's Board.¹³

Extension Courses

The Extension Department of the Army Chaplain School, designed to provide a progressive nonresident course of military instruction, was activated early in 1947. The Army Chaplain Board was given the task of preparing subcourses dealing with the chaplain program, and the Chief of Chaplains selected subcourses from other military fields. Each course was numbered according to the grade of chaplains taking instruction. Within 2 years the basic framework was completed and the course for first lieutenant chaplains ready. Some 99 percent of those enrolled were clergymen in the National Guard or Officers' Reserve Corps.¹⁴

These courses, while valuable for Army orientation, were not particularly slanted for Air Force use. The Commanding General of the Army Ground Forces in 1946 had directed that all extension courses in which the Air Force was interested should include Air Force terminology in examples, but this was not followed to any great extent. The following year, the Army Chaplain Board requested

the Air Chaplain to prepare seven lessons for inclusion in two courses, but the request came so late that the printing deadline could not be met. While the extension courses were extremely helpful in acquainting chaplains with staff procedures, personnel management, and Army functions, they gave almost no information on Air Force organization and mission.¹⁵

In 1952 AFPCCH, as a result of conferences with Chaplain School and USAF Extension Course Institute (ECI) personnel, decided to follow Army example in recommending a Chaplain Squadron Officers Course and a Chaplain Field Officers Course with subjects chosen from existing ECI courses and chaplain subjects added. Within a few months AFPCCH decided that this was impractical. ECI already had well-organized squadron and field officer courses in which chaplains could enroll. The great need was for a specific course to acquaint Reserve chaplains with the new "six-point" program. Chaplain Martin H. Scharlemann in June 1953 was assigned Reserve training duty as editor of the Chaplain Course. Subcourses were assigned to various chaplains. The course (ECI 7900) was completed in February 1958 when the last of the study guides was printed. The 13 subcourses (total credit value 294 hours or 98 points) were as follows:

- The Unit Chaplain
- Character Guidance
- Personal Counseling
- Public Relations
- Cultural Leadership
- Denominational Coverage
- Religious Education
- Chaplain Office Management
- The Rehabilitation Chaplain
- The Hospital Chaplain
- The Chaplain and Military Morale
- Pastoral Functions
- A History of the Air Force Chaplains

Enrollment figures soon showed that the course met a need. In April and May 1957, 418 officers and airmen in the Regular Air Force, Reserves, and National Guard enrolled, and the figures continued to climb.¹⁶

Correspondence courses through the USAF Extension Course Institute were available to chaplains as to other officers. The Squadron Officers School and the Command and Staff College courses were valuable for training chaplains in the field as well as in the Reserves. The addition of the chaplain course to the ECI program gave the chaplaincy a new stature and increased its training effectiveness.

On-Base Training

Chaplains participated in military training provided at each base with the exception that they were not permitted to fire weapons or take flying training. Base chaplains used their chapel staff meetings not only for working on programs but for training. For example, at Parks AFB, Chaplain William L. Clark in 1952 each week invited a different member of the commander's staff to present his particular activity. At McClellan AFB in 1956-57, the meetings included discussions of current regulations, policies, and staff procedures. On-the-job training was accomplished in a variety of ways. Experience showed that newly commissioned chaplains served best when their first assignments after Chaplain School were with experienced chaplains. Chaplain William L. Clark in 1956, then at Sheppard AFB, compiled an excellent training outline which Deputy Chief of Air Force Chaplains Finnegan recommended to all command chaplains. At bases where areas of chaplain responsibility were well defined, training was accomplished by rotating chaplains from one field of activity to another. Direct instruction had its place. At Camp Kilmer, for example, chaplains passing through in 1954 to overseas areas were given orientation lectures on requirements and problems of the areas to which they were being assigned. Materials were supplied by AFPCCH.¹⁷

Reserve Training

Training for Reserve chaplains was provided through the Chaplain School and Chaplain Course, extension courses, participation in Reserve unit activities, and through short tours of active duty. At the Chaplain School an associate basic course of 4 weeks' duration was conducted several times 1948-49 for the benefit of Reserve chaplains who could not leave their civilian parishes long enough to attend the 12-week course. This type of training was provided by the Air Force Chaplain Course in fiscal year 1955 for 20 chaplains. Applicants were given priority on the basis of their participation in Reserve activities. A regulation entitled "Reserve Chaplain Training Program" was published in December 1949.¹⁸

AFPCCH in 1950 prepared a suggested training schedule for Reserve chaplains on short tours. Most of the training accomplished during short tours of duty, however, was not of a formal nature but that realized through actual participation in the chaplain program.¹⁹

Many Reserve chaplains were not aware of available training opportunities. The number in an active status revealed that training—availability and information concerning it—was one of the major problems. One aspect concerned the chaplain candidate program to which AFPCCH looked with hope. In 1950 Chaplain Carpenter wrote Chaplain Glenn Witherspoon, ATC Staff Chaplain, in regard to the possibility of utilizing seminarians at ATC bases in religious education, conducting vacation church schools, and similar activities, but lack of an officially established Reserve training program prohibited any training for seminarians before the program was dropped in 1960. (See ch. IV.)

In September 1958 the responsibility for most chaplain Reserve activities, including training, was transferred to the Continental Air Command, and in April 1959 it published

a comprehensive pamphlet entitled "Training for Reserve Chaplains in Individual Mobilization Positions."

Conferences

It could be argued that conferences belong under supervision. They were tools used by commanders and staff officers, but their fundamental purpose was that of training. In a conference, the fellowship, presentations, displays, and literature built an awareness of organizational mission and how it was to be accomplished. It was the quickest means for training a group for action and bringing participants up to date. So, while it was a most important tool of administration, its objective made it a training activity. The Air Chaplain's effective use of conferences in World War II was important in building an awareness of the AAF Chaplaincy and an effective program at all levels of command. (See vol. I.)

The training nature of conferences was demonstrated in the November 1947 Administrative Chaplains' Conference of Army, Navy, and Air Force Chaplains at the Chaplain School. Policies, procedures, and use of audio-visual materials were discussed. Chaplain Gynther Storaasli called it "the most successful conference of chaplains in my 28 years in the Army."²⁰

USAF Staff Chaplain Conferences were focal in development of the chaplaincy. In the 1948 (November) conference at Chanute AFB, Chaplain John J. Wood explained the new Character Guidance Program, and Chaplain Carpenter outlined the Six-Point Program (in this conference called "Seven-Point") which was to guide chaplains through coming years. The March 1949 conference in the Pentagon emphasized plans for a separate Air Force Chaplaincy, especially in the areas of casualty assistance, personnel, budget, and chaplain assistant career programs. The November 1949 conference

at Wright-Patterson AFB included a USAF Negro chaplain conference to further the "Air Force nonsegregation policy," and Chaplain Merlin McGladrey gave a presentation on religious education, the first in a major conference. This was the first conference of Air Force chaplains since separation from the Army.

The 1950 (November) conference at Mitchel AFB discussed the entire Air Force chaplain program. The 1951 (November) conference at Maxwell AFB was the first conference at which denominational representatives were present. General Vandenberg emphasized an awareness of public relations because of several unfortunate instances in which chaplains had not exercised proper thoroughness and diplomacy in memorial service arrangements. Procurement and assignment of chaplains and their problems in the field were discussed. The 1952 (November) conference at Maxwell, with official visitors from the Army and Navy, discussed new DOD standardized equipment and supply procedures. The 1954 (October) conference at the Sheraton Park Hotel, Washington, emphasized functional assignment of chaplains, chapel construction, chaplain effectiveness reports, and the Air Force youth program. The lectures were later printed in a manual entitled "Chaplain Administration and Functions" which proved valuable to chaplains in supervisory positions. The conference dinner meeting was addressed by Secretary of the Air Force Harold E. Talbott, Gen. Nathan F. Twining, Gen. Thomas D. White, and Bishop Austin Pardue, who spoke on the subject "What a Father Expects of the Air Force for His Son." Bishop Pardue's son was a jet pilot assigned to the Twelfth Air Force in Ramstein, Germany. General White announced that the Air Force official hymn would be "Lord, Guard and Guide the Men Who Fly." (See Cultural Activities.)²¹



The 1951 Staff Chaplains' Conference at Maxwell AFB. This was the first in which representatives of civilian indorsing agencies took part.

There was no conference in 1955, but the theme of the 1956 (March) conference was "Servants of the Servants of God," and the theme of the 1957 (February) conference was "Our Ministry to Air Force Youth." The 1958 conference theme, "The Challenge to Build," was developed through panel discussion groups in which representatives of denominational indorsing agencies participated. A plaque was presented to Chaplain Carpenter by staff chaplains in recognition of "his vigorous leadership, motivated by a devoted spirit of dedicated service which has produced a chaplain ministry commensurate with the mission, growth, and development of the USAF."

Chief of Air Force Chaplains Terence P. Finnegan presided over the 1959 conference, his first as Chief. In the conference booklet he emphasized the conference theme, "Our High Calling," by saying:

"Our High Calling" demands that we deepen and enrich our appreciation of the positions we hold before God and Man.

"Our High Calling" demands a per-serving fidelity to the most powerful emanation of the soul—the habit of prayer.

"Our High Calling" demands that while we are concerned with the instruments of management we must at all times be mindful of our fundamental vocation.

Gen. Thomas D. White, Chief of Staff, USAF, wrote, "It is my sincere wish that from your deliberations will come an even greater dedication to your mission of providing for the spiritual welfare of Air Force personnel assigned throughout the world." The unique feature of this conference was not only the presentations made by representatives of denominational indorsing agencies but the fact that the conference was followed by regional conferences in the United States, Europe, and the Far East. The theme of the 1960 conference was "Our Ministry to Youth." Gen. Thomas D. White wrote:

Your concentration in these sessions on your ministry to the youth of the Air Force—our younger airmen and the teenagers within our family group—is of utmost importance not only to the Air Force but to our country. The spiritual and moral development of these youth presently in uniform and those who will follow shortly in their footsteps is vitally necessary if we are to insure sterling moral leadership for our Nation in this age of spatial frontiers.

Chief of Air Force Chaplains Finnegan said of the conference:

It is my sincere hope that as dedicated clergymen we may examine our present programs, strive for new insights and seek to provide a more effective and beneficial ministry to our citizens of tomorrow.²²



South Central Chaplain Conference Banquet, Randolph AFB, 28 April 1959. Left to right: Chaplain John F. Daniels, Rev. Lawrence P. Fitzgerald, Mr. Travis Bryan, Sr., Chaplain Leroy R. Priest, Chaplain Robert P. Taylor, Lt. Gen. Frederick H. Smith, Jr., Rev. Charles J. Kinsolving III, Maj. Gen. Carl A. Brandt, and Rev. James Joseph.

Training conferences for chaplains were held by all major commands and most subcommands. The agenda of these conferences reveal a growing program, sense of mission, and dedication. The Air Training Command conference of September 1948 recommended that base commanders be invited to address base chaplain meetings from time to time. The November 1947 USAFE Chaplain Conference featured a roundtable discussion entitled "Mutual Aspects of Reconstruction of German Churches and Spiritual Life" in which civilian religious leaders, chaplains, and military government officials participated. The USAFE Chaplain Conference of February 1950 was addressed by Army Chief of Chaplains Roy H. Parker and plans were announced for a Chaplains' Assistants' Conference. In the 1954 FEAF Staff Chaplains' Conference discussion topics included: mobility and utilization of chaplains and their equipment in field tactical action; use of the retreat house at Osio, Japan; sustaining programs for orphanages in Korea; home hospitality programs; raising the moral tone; and youth programs. The Second Air Force featured a Catholic Chaplain Conference in September 1958. At Sandia Base, N. Mex., Chaplain Samuel O. Morreale in 1959 set up an annual chaplains'

conference for the Field Command, Defense Atomic Support Agency, in which experts gave lectures on nuclear power, foreign capabilities, the AEC mission, guidelines for effective instruction, use of appropriated funds, and public relations.²³

Most chaplains made an effort to attend conferences, but few had as much encouragement as Chaplain Grant E. Mann, of Webb AFB, who had to make an 0730 commercial air takeoff for a 1952 conference. His son awakened him at 0300, his daughter at 0430, and his wife at 0530. He made the flight.

Professional Training

In-Service

One significant postwar development was that of offering specialized courses designed to increase a chaplain's proficiency. USAFE Staff Chaplain Marteney in 1947 helped organize a successful hospital chaplains' conference at Wiesbaden, which included lectures by doctors and case observation in the wards. Air Chaplain Carpenter planned a 7-day Chaplain School course to train chaplains for the Air Force Casualty Assistance Program, but this training was accomplished through regional conferences in 1947 and 1948. In 1949 it was incorporated in the Chaplain School curriculum for Air Force

chaplains and was taught by Chaplain Merlin W. McGladrey until 1952, when the program was dropped. In 1948 Chaplain Carpenter proposed that the Chaplain School offer 2 week courses in personal counseling and religious education. This was accomplished in October and November, and the following year six subjects were offered. A joint Army-Air Force Chaplain Conference on Religion and Alcoholism was held in June 1950 at the Chaplain School. Led by outstanding civilian leaders, the seminar covered all phases of the problem. The USAFE Staff Chaplain sponsored a successful counseling clinic in the spring of 1953. At Sampson AFB the same year, a psychiatrist each Tuesday morning taught a 1-hour seminar which resulted in more effective counseling.²⁴

A series of successful regional workshops on religious education was organized by Chaplain Roy Terry and sponsored by AFPCH in 1959-60 at Westover, Tinker and Mather Air Force Bases in the ZI, with another at Wiesbaden for USAFE chaplains,

and one planned for chaplains in the Far East at Tokyo (1961). Outstanding civilian leaders in the field of religious education gave lectures, and the objectives of the Air Force program were presented. The workshops marked an advance in professional training by bringing an outstanding program to the field and encouraging chaplains directly concerned, e.g., those in religious education, to attend. It was funded from the Protestant account of the Chief of Air Force Chaplains' Fund. Oversea travel of lecturers was provided through permissive travel regulations covering travel of civilian technicians whose services were needed by the Air Force.

These short courses and workshops permitted chaplains to attend without too great an interruption in their duties.

To promote professional training, the Armed Forces Chaplains Board in June 1958 approved a basic library list to help chaplains select religious books for their own, chapel, or base libraries.²⁵



Religious Education Team en route to Wiesbaden Conference, September 1960. Left to right: Chaplains Francis X. Murphy and Roy Terry, Dr. Donald Maynard, Dr. Keener Pharr, Mr. John Ribble, Mr. S. J. Patterson, and Chaplain Robert P. Taylor.

In Civilian Institutions

Some chaplains took advantage of short courses offered in civilian institutions. For example, Chaplains Foster B. Perry and Raymond T. Mattheson attended a workshop on audio-visual aids at Southwestern University in 1950; Chaplains Charles H. Glaize and Gordon C. Curty attended a similar workshop at the American Baptist Assembly, Green Lake, Wis., in 1951; and Chaplains Harry A. McKnight, Jr., and Livy L. Cope attended a Religious Radio and Television Workshop at Butler University in 1952; and several, including Chaplain Elmore Nelson, took short summer seminary courses.

The Marriage Counseling Course (later named "Counseling in Human Factors with Air Force Personnel") resulted from several trends. The World War II VD lecture gave way to the Character Guidance Lecture as commanders saw the important relationship of morality to military efficiency. After the war, an increasing percentage of military

personnel were married. Some chaplains had success with marriage clinics and Cana Conferences. In 1949 Chaplain Carpenter, attending a conference on sex education sponsored by the Federal Council of Churches where he presented the character guidance program, said that untrained chaplains did more harm than good in trying to discuss sex. That same year AFPCCH authorized chaplains to attend a Workshop on Education for Marriage and Family Living at Catholic University. The main difficulty was that each chaplain in the 11-day course had to provide his own transportation and pay \$115 for registration, tuition, board, and room. This may be the first instance of the Air Force promoting such a program. In 1954, 15 SAC Protestant and Catholic chaplains attended a counseling seminar in the famed Menninger Clinic, at Topeka, Kans.²⁶

During the summer of 1955, AFPCCH analyzed counseling problems reported by chaplains during the preceding year and discovered that over half of them involved marriage and family relations. Chaplain Carpenter decided that the time had come for training.

He arranged with the Hogg Foundation of the University of Texas and Catholic University for a series of 1-month courses in marriage counseling, the first beginning in

October 1956. Each was attended by approximately 30 chaplains. The purpose was to give them an introduction into the dynamics of human behavior as related to marriage and family life, to survey methods used in family counseling, and to acquaint them with referral agencies. Chaplain James F. Wilson said, "The opportunity to attend this course came at a particularly meaningful time to me. Having been in the chaplaincy for about a year and a half . . . it was most helpful to get away and look at those early months of my ministry and counseling from a different perspective." He said he was helped by consultants brought in for the course and conversations with fellow chaplains. Chaplain Cornelius F. McLaughlin said of the course at Catholic University, "Its benefits cannot be counted even by an IBM. The program and curriculum were planned with a diversity of subjects and a balanced approach in all areas of marriage." By June 1961, 11 classes had graduated.²⁷

Graduate study for selected chaplains in civilian universities and seminaries was provided by the Army before World War II, and this program was resumed at the conclusion of hostilities. Several Air Force chaplains had this opportunity before 1949. In 1950 AFPCCH recommended that the assignment of chaplains to civilian institutions



Second Class, Chaplain's Counseling Course, Hogg Foundation, University of Texas, December 1956.

for graduate study be made only with the concurrence of the Chief of Air Force Chaplains because of the small number of chaplains on duty and for the sake of centralized control. That same year two spaces were provided AFPCP for specialized graduate study of chaplains in the grade of captain. At the 1959 Staff Chaplains' Conference, AFPCP announced that six chaplains each year would be sent to universities for special studies. Selection would be on the basis of future usefulness of the chaplain and his training to the Air Force.²⁸

Closely related was a 1959 provision (AFR 35-22) for chaplains with 5 years of service to obtain 90 days ecclesiastical leave for professional orientation. Objection was raised by the Director of Manpower and Organization, but an agreement was reached that this opportunity would be provided those chaplains whose religious orders or denominations required it and who would be willing to serve another 5 years in the Air Force.

Retreats

Loosely related to professional training is the authorized attendance of chaplains at religious retreats and church conferences. In World War II the General Commission on Army and Navy Chaplains and the Department of Evangelism of the Federal Council of Churches conducted 28 ZI retreats for chaplains, the first of which

was at Garrett Biblical Institute, 14 May 1943. All Catholic chaplains were urged to make a yearly retreat at a religious house.²⁹

Chaplain Carpenter wanted such programs to continue, and he knew that overseas chaplains had fewer opportunities than those in the ZI. He sent Reserve Chaplains Constantine Zielinski and Silas Meckel to Europe in 1947 for a series of retreats and missions, and the response justified his conviction. In the 1948 chaplain regulation (AFR 165-3), therefore, chaplains were authorized to attend religious retreats and conferences. In 1949 he asked the General Commission on Chaplains to make arrangements for facilities, the Department of Evangelism of the Federal Council of Churches to secure speakers, and staff chaplains to encourage attendance at retreats. As a result, five successful Protestant retreats were held in May-June 1949 at Hartford Theological Seminary, Emory University, Southern Methodist University, Nebraska Wesleyan University, and the Pacific School of Religion. A similar retreat was held at a Japanese resort hotel for FEAF chaplains.³⁰

In late 1949 the Armed Forces Chaplains Board, at the suggestion of Chaplain Carpenter, accepted responsibility for coordinating overseas retreats, civilian endorsing agencies to provide retreat leaders, and sponsorship to be divided among the services. (See ch. II.) Before the end of the year, two teams of



Protestant Chaplains' Retreat, Hartford Theological Seminary, 1949.



Catholic Chaplains' Retreat, University of Notre Dame, 1961.

Protestant, Catholic, and Jewish clergymen conducted retreats in Europe and the Far East. In 1950 the program was so expanded that all Army, Air Force, and Navy chaplains had this opportunity. In 1951 the General Commission on Chaplains and the Department of Evangelism of the National Council of Churches planned 47 regional retreats in the United States. Catholic chaplains were encouraged to make a retreat in a religious retreat house. The first Jewish chaplain conference was sponsored by the Jewish Welfare Board in Atlanta, Ga., February 1952.

The 1951 Staff Chaplains' Conference recommended that denominations sponsor 3-day retreats at civilian ZI locations for their own chaplains. Three Lutheran regional retreats and two Southern Baptist were conducted in 1953, and other denominations made similar plans. AFPCH urged Air Force chaplains to attend, first, their denominational retreats, then those of the General Commission. In September 1955 a retreat for 80 Methodist chaplains and their wives at Berchtesgaden was led by Bishops G. Bromley Oxnam, Gerald Kennedy, Hazen G. Werner, and Friedrich Wunderlich.³¹

The General Commission on Chaplains in 1956 decided to alternate their ZI retreats with denominational retreats, a plan which was effected in 1960 when it sponsored five ZI retreats, and 1961 was reserved for denominational gatherings.

By 1960, as a result of these developments, a rich retreat program was in effect affording each chaplain opportunity to deepen his spiritual life. Oversea retreats were coordinated by the Armed Forces Chaplains Board with leaders recommended by denominational indorsing agencies and responsibility assigned to the services on a geographic basis. In addition, retreat centers and houses were used. Protestant chaplains were urged to attend Spiritual Life Conferences, and, beginning in 1957, invitations were extended to Army and Navy chaplains. Catholic chaplains were required to make an annual retreat and report attendance to the Military Ordinariate. In 1960 AFPCH held several regional Catholic retreats, each featuring a 2-day seminar, at which attendance was required. Jewish chaplains had opportunity to attend conferences sponsored by the Jewish Welfare Board.

There were other retreat opportunities. In 1952 Chaplains George Wilson and Roy Terry led a chaplains' retreat with missionary speakers at Baguio, Philippine Islands, for 22 Army and Air Force chaplains from Okinawa, Guam, and the Philippine Islands. FEAF Staff Chaplain Glenn Witherspoon sponsored successful Protestant and Catholic retreats at Camp John Hay, Baguio, Philippine Islands, in 1953 and 1954, which all FEAF chaplains were urged to attend. In 1953 Chaplain Roy Terry was the Protestant

retreat director, Chaplain John A. McLoraine the Catholic director, and local missionaries were speakers. Part of the program included an acquaintance with the area, its history and customs.³²

One day retreats proved successful in some areas. The San Antonio Area Protestant Chaplains' Retreat was organized at Lackland AFB in April 1952 under the guidance of Chaplain James C. Griffin. Through the years it featured an evening devotional service and dinner, to which wives were invited. Chaplain Alphonse B. Slivinski in 1954 at Randolph Field was host to 32 Army, Navy, and Air Force chaplains from southwest Texas for the first monthly Chaplain Holy Hour Meeting. In Alaska (1950) Chaplain William Clasby began a monthly Day of Recollection for Catholic chaplains and encouraged Chaplain Fred Armstrong to organize a similar program for Protestants. Chaplain Paul Giegerich in 1955 enlarged this program to include civilian clergy. The Military Ordinariate, as early as 1950, urged Catholic chaplains to attend the local Day of Recollection program wherever possible. Protestant chaplains in many areas attended local ministerial meetings. (See Public Relations.)³³

A special retreat program was afforded USAFE chaplains in their being permitted to visit the Holy Land and Rome. The USAFE Staff Chaplain in April 1950 set up a priority schedule for three to six chaplains a week to make the trip to the Holy Land via military aircraft on a space-available basis as far as Cyprus. The deciding factor in selection was their rotation date and personal desire. In May 1949, 24 Air Force and Army

chaplains made a 5-day pilgrimage to Rome under the direction of Chaplain Henri A. Hamel.³⁴

While the retreat program was permissive in that attendance was allowed "at no expense to the Government," it was a valuable means of professional training and for keeping religious ties active. The 1954 chaplain program regulation stated that, when the Chief of Air Force Chaplains selected persons to represent the Air Force at conferences and retreats "wholly in the interest of the service," they could be reimbursed for travel expenses from appropriated funds. This was clarified in the 1960 regulation as follows:

NOTE. Chaplains who are requested by higher headquarters to conduct or participate in religious retreats, pilgrimages, conferences, or conventions will be placed on TDY under the provisions of AFM 35-11 and AFM 10-3.³⁵

The growth of training programs for chaplains in the Air Force is, on the whole, an inspiring story. At no other period in military history have chaplains had such opportunity for growth in military and professional skills. It is based on the belief that one must study today if he would effectively serve today and prepare for the needs of tomorrow. A concept of military forces "in being" demands that the chaplain be no less trained than his fellow officers in serving his complex parish with its far-reaching program. Only realistic training can bridge the gap between past performance and the changing demands which affect the Air Force and the Nation.

The Chaplain's Right-Hand Man

The chaplain's right-hand man is the airman who assists him. The 1956 *USAF Dictionary* described him as follows:

Chaplain's assistant. An airman assigned to help a chaplain in the execution of details involved in the performance of the chaplain's duties.

A chaplain's assistant acts as a receptionist for the chaplain, performs clerical work, and may hold interviews.¹ *

The difficulty with this definition was that the airman's title, "Chaplain's Assistant," though much preferred by most chaplains, had been changed three times by the time the dictionary was published in 1956, and he was not permitted to hold interviews normally required of chaplains. The chaplain manual of the same year stated:

Chaplain services personnel are administrative technicians assigned to chaplain activities in the Air Force. The duties and responsibilities of such personnel include the performance of those functions which operationally contribute to the accomplishment of the chaplain mission. Such personnel hold a specialty code in the chaplain services subdivision of the Administrative Career Field (70).²

This was more accurate. Both descriptions, however, emphasized the close relationship between the chaplain and the chaplain services specialist.

Success of the chaplain mission depended in large measure on having qualified men help carry the burden. Hence, one of the

most important developments after World War II was the development of a chaplain specialist career field. In August 1948 Chaplain Carpenter stated that chaplain assistants were basically clerk-typist (SSN 405) and that, because of on-the-job training (OJT) and the nature of their duties, a definite career field existed. He recommended that the Personnel Career Division establish a SSN (specification serial number) for chaplain assistants and, with AFPC, work out a career plan.³

In March 1949, as a result of this cooperative effort, Headquarters, USAF, directed that enlisted men who were Personal Affairs Consultants (SSN 1274) and Chaplain Assistants (SSN 405) would be screened and, if qualified, be reclassified as Welfare Specialists (SSN 534). This would be accomplished on consent of the person involved and with the approval of the base chaplain. The Welfare Specialist was described as one who "performs technical duties in the Air Force religious and moral programs and in the morale and casualty program for military personnel and dependents." In addition, the message listed many of his specific duties and of his qualifications said that he:

Must have thorough knowledge of USAF directives pertaining to chaplains, morals, character guidance, religious funds, chaplain's supplies, and profes-

*Superior figures refer to footnotes starting with p. 359.

sional equipment, wedding ceremonies, funerals, and baptisms. Must have knowledge of religious organizations, and religious and social service agencies.

Must have thorough knowledge of regulations and policies, Government and commercial life insurance, allowances, allotments due dependents, war bonds, transportation and interment of deceased personnel, recording of vital statistics, income tax obligations, and Government benefits. Must be familiar with Government and other agencies responsible for action in the above fields. Must have a sympathetic understanding of people to make the above knowledge effective and must be adept in dispensing information and rendering assistance.

Completion of the clerk-typist course and welfare specialist course at a service school, or equivalent training and experience required.⁴

For the first time in the history of the Armed Forces, a career field was established for enlisted personnel assisting in the chaplain program. It is true that Chaplain Carpenter in World War II attempted to get a special classification for men in this field and it was retained for approximately a year (see vol. I), but this action was later revoked by the Army. A further attempt was made through an AAF Letter, which stated that enlisted personnel attending the Chaplain Assistant's Course at San Antonio would not be transferred without consent of the Air Chaplain, thus protecting these personnel in their assignments. The difficulty was that all chaplain assistants at the end of the war were classified as clerk-typists (SSN 405) though they had as many as 12 MOS's (military occupation specialty—see vol. I), and the schooling which gave some protection was discontinued in June 1945.

Another factor in creating this career field was the Air Chaplain's assumption of the Casualty Assistance Program in 1946 which brought qualified personnel men into the chaplain program. The increasing need for competent personnel and the pressure of Air Force definition and classification of all jobs made a career field necessary. Chaplain

Carpenter was against forming a separate chaplain group or corps though, for a short time, there was a chaplain's service which was never well defined. He felt that definition of this airman career field would be more satisfactory. As a result of these factors, the career field established in 1949 represented an achievement in the history of the Air Force chaplaincy.⁵

On 1 January 1951 the Airman Career Program—the outline of which had been recommended in May 1949—awarded the following AFSC's (Air Force specialty code) with recommended grades:

AFSC	Title	Grade
7900	Welfare superintendent.	Warrant officer.
79170	Welfare supervisor.....	E7 and E6, M/ Sgt and T/Sgt.
79150	Senior welfare specialist.	S/Sgt and Sgt.
79130	Apprentice welfare specialist.	E3, E2, and E1, or Cpl, Pfc and Pvt.

Later, the 79 AFSC was changed to 703 and, in December 1957, to 701. Again a lag was experienced in some commands, a delay which necessitated another reminder from AFPC.⁶

There were two problems with this classification system which became more apparent as time went on. First, the title "Welfare Specialist" did not describe the job, and it was even more confusing when the responsibility for casualty assistance was transferred back to personal affairs in 1952. Second, the close relationship of enlisted personnel to the chaplain program at base level emphasized the need for their being assigned to chaplains of their own faith wherever possible. The 1948 basic chaplain regulation (AFR 165-3) stated:

In the selection of chaplain assistants to serve with chaplains, the religious affiliation of the chaplain assistant will be of primary consideration. In view



Chaplain Services Supervisors' Conference, 15th Air Force, March AFB.

of primary religious duties to be performed, each chaplain, insofar as possible, will be provided with an assistant of the same major religious affiliation (Catholic, Jewish, or Protestant) which he represents.⁷

This policy was not repeated in subsequent regulations. In fact, the Chief of Air Force Chaplains in 1951 announced that with the new career program such enlisted personnel would not be assigned, reassigned, or requisitioned by denominational affiliation. This policy was based on the idea that the welfare specialist was to assist the chaplain primarily in administrative duties, not in performance of religious duties. Chaplains, however, especially those of Catholic faith, needed men who could assist them in the total program.⁸

An attempt was made to have personnel assigned to bases in accordance with authorizations and faith group percentages, but this did not work satisfactorily. In 1953 AFPCCH queried all staff chaplains on the problem and suggested a new approach through alpha suffixes to designate faith (P-C-J). Fifteenth Air Force Staff Chaplain Stephen A. Tatar wrote, "It is the Catholic chaplains doing the spadework on our bases who need a right-hand man. I'm losing the rest of my hair trying to find military reasons to move men around. Initial assignments to the command could be made intelligently and economically with the requirements for all enlisted personnel assisting chaplains as SSN 534 and for all chaplains as 5310.

Though this step met a long-felt need and was publicized throughout the Air Force,

some commands were slow to make the change. The airman career program was scheduled for official implementation on 1 January 1951 after all USAF personnel had been classified in their specialties, but as late as December 1950 tables of distribution in some commands showed a variety of SSN's. Chaplain Carpenter urged all tardy commands to classify their proposed system." As a result of such letters from staff chaplains, AFPCCH requested the use of alpha suffixes—C, P, J—to identify religious faith of airmen and thus facilitate their assignment. The survey revealed that the lack of such identification had resulted in needless reassignments with a consequent waste of travel funds.⁹

In May 1954 the title of the career field was changed from "Welfare Specialist" to "Chaplain Specialist" and alpha suffixes were added to the AFSC's of personnel in the 30 and 50 levels on the assumption that those in the highest levels—70370 and 70300—served as supervisory personnel. These suffixes were to be used for classification, assignment, and personnel reporting documents (not in manning documents) at the operational level, where the religious faith of the airman was matched with that of the chaplain he assisted in essential rites and services. These changes were incorporated in the 1955 revision of AFM 35-1.¹⁰

The policy on authorization and assignment of chaplain services personnel up to 1958 reflected the Army policy developed in World War II of assigning one soldier or one civilian secretary to assist each chaplain.

There were several exceptions. The 1948 chaplain regulation stated:

The policy for the assignment of chaplain assistants is as follows:

(a) An enlisted assistant (clerk-typist, MOS 405) or a civilian secretary or stenographer will be provided for each chaplain authorized or assigned.

(b) A personal affairs consultant (MOS 1274) will be assigned to the chaplain in charge of casualty and dependents assistance.¹¹

This was a 1-to-1 requirement, and the distinction was removed with the new SSN 405, "Welfare Specialist," in 1949. Another exception was encountered in 1953 with reference to the 11 warrant officers who were classified as "Welfare Superintendents." Because of the absence of manning document authorization for warrant officers, these were assigned against chaplain spaces. The following year, all chaplain services personnel, including warrant officers, airmen, and civilian clerical personnel, were allocated on the basis of one for each authorized chaplain. In 1959 (effective March 1960) when the Air Force closed the grade of warrant officer and assigned those on duty against officer authorization, the nine warrant officers in the chaplains' field were assigned against chaplain spaces as administrative officers. From 1958 onward the authorizations for chaplains and chaplain services personnel were based on actual command requirements rather than the old yardstick of an overall USAF ratio.¹²

Because of the shortage of chaplains through much of 1947 to 1960, it would appear there ought to have been an abundance of chaplain services personnel. This was not true. Several factors contributed to a continuing shortage. First, through 1951 enlisted or civilian personnel were not assigned on the basis of one for "each chaplain authorized or assigned," but simply on the basis of the chaplains assigned. With the critical shortage of chaplains, this meant there was an even greater shortage of enlisted personnel to assist them. Second, the reclassification program in connection with the career field

created some delay. The FEAF Staff Chaplain in September 1950 reported there were 57 chaplain spaces authorized but only 44 welfare specialist spaces. Third, procurement of men for this field and the changing standards of selection made the shortage even more acute. These problems were resolved through revision of AF Manual 150-1, "Manpower Guide," in 1951, in authorizing welfare specialists against authorized chaplain personnel, stabilization of the career field by 1953, and better procurement policies. Even so, in January 1955 there was a shortage of 360 chaplain services personnel, and in March 1956 there was a shortage of 158.¹³

Procurement policies have changed through the years. The 1948 chaplain regulation (AFR 165-3) stated, "Only enlisted personnel who qualify as clerk-typists, and who possess those qualities of character suitable to the duties performed, will be selected for chaplain assistants." Their selection and assignment was made by the commanding officer on recommendation of the chaplain concerned. Often this policy resulted in men being assigned who couldn't be used elsewhere. Sometimes misfits were detailed in the hope that this relationship would have a salutary effect. With the establishment of the career field, chaplains were warned to exercise care in recommending personnel for it. The Air Training Command Staff Chaplain observed, "The quality of Welfare Specialists of the future will entirely depend upon the Chaplains who today recommend an SSN of 534 for Chaplain's Assistants." In order to qualify for the SSN 534, each applicant had to be a graduate of the clerk-typist school (waived for capable typists), desire such classification, and have a G.C.T. score of 110 (above average). In addition, each applicant was interviewed by a chaplain who recommended him on the basis of character, personality, and desire to serve as a chaplain's assistant.¹⁴

While this method was an improvement over past selection procedures, it did not reach the airman early enough in military service or put his selection on a par with



M. Sgt. William M. Forman umpiring game at Maxwell's Youth Camp, March 1958.

principles used in other career fields. Some men entered the career field who were a moral liability and had to be removed. In August 1950 Chaplain John F. Daniels, wing chaplain at Lackland AFB, spent a week in Washington presenting a suggested program for the securing of qualified welfare specialists through the military training schools (then called indoctrination centers) to the Chief of Air Force Chaplains. He suggested that each month a quota (based on anticipated need and at first set at 35) of Indoctrination Wing graduates be selected in accordance with the standards already mentioned (in AFR 35-479), sent to clerk-typist school, where prior to graduation they would be awarded the primary AFSC 79130, "Apprentice Welfare Specialist," then assigned to a chaplain section at an air base for on-the-job training (OJT). Those who were capable typists could be awarded the AFSC without attending the school. This plan was put into effect in June 1951. As a result, AFPCCH had authority for procurement, selection, and training in this career field.¹⁵

The plan did not immediately fill critical needs. Further, religious and moral qualifications were not given sufficient attention. In December 1953 AFPCCH directed that

applications could be accepted by installation chaplains from men interested in the welfare specialist field provided there were actual vacancies and requisitions for such personnel had been returned marked "no replacement available." The airman so applying had to be capable of typing at least 35 words per minute, have an AGCT score of at least 110 or equivalent AFGT score, be an airman second class or below, not hold a critical AFSC, have at least 2 years remaining on current enlistment, and have sincere religious convictions. It was also recommended that a chaplain and a noncommissioned officer of the chaplain services career field be present at the board considering the airman's reclassification. This program was open until March 1954. From 1955 to 1957 individuals could apply for reclassification through official channels, but AFPCCH approval was required. The need was also met through commanders assigning interested personnel to chaplains on an informal loan basis. In 1959 cross-training from other career fields was authorized in all major commands to meet shortages.¹⁶

By 1959 major selection was accomplished through the Military Training Wing at Lackland AFB. Personnel chosen could be assigned as students in the Chaplain Specialist Course after 4 weeks of basic training and, while pursuing their specialized training, complete basic training and typing (see section on training), or they could be assigned to the Chaplain Specialist Course upon completion of basic training.

While AFPCCH controlled the assignment of chaplains (see ch. IV), it did not assign enlisted men. AFR 165-3 in 1948 stated:

Assignment of Chaplain Assistants. Personnel serving as chaplain assistants will not be reassigned to duty other than that of chaplain assistant without the concurrence of the air chaplain of the command concerned. Military Personnel Division, DCS/P, Headquarters, USAF, upon recommendation of the Chief of Air Force Chaplains, will make all permanent changes of station assign-

ments for enlisted personnel serving as chaplain assistants. Such assignments will be based upon requisitions received from the Zone of Interior and oversea commands.

Actually, the protection of personnel in this career field was afforded through the Airman Career Program with its system of classification and assignment. Contrary to the belief of many chaplains and their assistants, assignments of personnel were not made by AFPCH but by the Airman Personnel Division, Headquarters, USAF, on the basis of established policies. When the Air Force went into machine records accounting for personnel procedures, this was even more thorough. AFPCH developed policies affecting classification, utilization, and requirements for manpower and procurement.¹⁷

Training

Chaplain services personnel received the basic training required of all airmen and performed normal squadron duties. Not being "protected personnel" under provisions of the Geneva Convention, their training included weapons familiarization.¹⁸

During World War II, 1944-45, a successful course for chaplain assistants had been conducted in the Air Chaplain's Transition Training Course. (See vol. I.) Because airmen could not be upgraded without training, SAC Staff Chaplain John S. Bennett in 1948 organized a course at Carswell AFB, Tex., taught by Chaplains James F. Patterson, Henry Duhan, John F. Albert, Albert C. Schiff, and Russell L. Blaisdell. Sgt. Clarence H. Johnston, who was Chaplain Blaisdell's assistant at Headquarters, Eighth Air Force, helped with the administrative work. The day when school was opened in 1949, there was a cloudburst so violent that floodwaters reached up to the second floor of some barracks buildings. All military personnel, including arriving students, were put on guard against pilferage. School opened the following day though students and teachers drank soda water and

used it for shaving because the water system was cut off.¹⁹

The SAC School was a success and AFPCH with the assistance of Chaplain John S. Bennett and M. Sgt. Lyle W. Roberts used its outline to organize a USAF enlisted welfare specialist course in the Chaplain School, then at Carlisle Barracks, Pa. The first class opened 11 January 1950 with an enrollment of 50, though the quota for each 4-week course was 70. Only 10 of the 50 students held the rank of corporal or lower; the other 40 were in the first three grades, and there were 2 WAF's—T. Sgt. Mary S. Weller and Pfc. Wanda De Priest. Students were chosen who had the SSN 534 and 18 months' remaining service though those in higher grades—E5, E6, or E7—could certify their intention of re-enlisting.

The courses taught were as follows:

Subject	Hours
Missions and Procedures of the USAF and USAF Chaplain	5
The Welfare Specialist in the USAF	18
Casualty Assistance	12
Music for the Welfare Specialist	20
Audio-Visual Aids	12
Religious Facilities and Supplies	5
Denominational Requirements and Practices	10
Use of the Voice	8
Motor Maintenance and Operation	4
Religious and Spiritual Morale Factors	12
Troop Information Periods	4
Typing Practice	20
Physical Conditioning	20
Administrative Periods	10
Total	160

Through rating forms students indicated that the course on religious facilities and supplies and that of casualty assistance should be lengthened, and instruction in the latter should be directed to base needs rather than policy-making. Chief of Air Force Chaplains Carpenter spoke at the graduation exercises.²⁰

Several classes were held early in 1950. The program was suspended when the Korean crisis brought many chaplains on active duty who needed training. A similar school was set up at Lackland AFB by Chaplain Leon F. Milner, M. Sgt. George Willingham, and Pfc. Earl R. Tuers, Jr., in July 1951. It had only one session because AFPCCH late that month directed that this type of training would be accomplished at Francis E. Warren AFB, Wyo., and at the Chaplain School, which had moved to Fort Slocum, N.Y. The first 4-week course at Fort Slocum began 12 November 1951, and training there continued until 1953.²¹

Not until 1954 did AFPCCH receive authority to train basic airmen entering the chaplain services career field as "specialists." The first class at Francis E. Warren AFB was scheduled for the spring of 1955. Authority was also received to establish a Chaplain Services Supervisor Course, most of which would be in the general Administrative Supervisors Course. The first five airmen in the basic 300-hour course graduated 20 September 1955. Their study included 60 hours of clerical school, and the rest was devoted to all phases of the chaplain program. This course continued until October 1957 when it was closed to be reestablished at Lackland AFB 1 year later as an 11-week course with an annual input of 200 students.²²

During this latter period, the course was almost abolished in favor of OJT because of congressional cuts in training funds. The course was continued because the chaplain field had professional requirements and a growing program which demanded competent assistants.²³

Most training was accomplished through OJT. The airman career program of progressing through various AFSC levels was based on the policy that training must be continuous, under competent supervision, and through the job itself. While duties and responsibilities of each AFSC level were broadly defined in the 1949 regulation

(AFR 35-479), this did not result in clearly defined job standards, tests, or training. This was left to supervisors. Several commands developed training guides. FEAF in July 1951 published a regulation entitled, "Training of Airmen in the Welfare Career Field," and reported, "This action was believed to be first specific attempt within the U.S. Air Force to provide training within a major command for welfare specialists." SAC had established a school for such training in 1948. The distinctive note about the FEAF regulation was that it outlined OJT in FEAF, tests for which were prepared by the FEAF Staff Chaplain's office. The tests revealed the need for more formal training. In 1953 the Air Training Command outlined an extensive OJT program for airmen in various AFSC levels, but it was far too ambitious and generalized without specific application to day-to-day duties. For example, required courses included geometry, world history, the Old Testament, and the New Testament. Until 1956, when the Air Force established definite job training standards for chaplain services personnel, the individual airman received training through his job, was certified as qualified for the next higher level AFSC by his supervisor, than met a classification board for interview and recommendation.²⁴

From 1956 on, OJT was standardized with job training standards, individual training records, airman proficiency tests, and an OJT package (extracts from pertinent directives). This program followed general policies and procedures for all airmen career fields. Tests were developed by boards of senior chaplain services supervisors under direction of the Chaplain Specialists Course and the Air Force Test Squadron. Progression to a higher level depended on an airman completing the required training, serving effectively with an appropriate grade, passing the test, and meeting a classification board.²⁵

From time to time training conferences have been held in various commands. Such

a conference was held in May 1950 at Garmisch, Germany, and was attended by all USAFE welfare specialists. The main address was delivered by Deputy Chief of Air Force Chaplains Peter A. Dunn. Chaplain John J. Wood, Twelfth Air Force Staff Chaplain, at Neubiberg Airbase in November 1951 conducted a conference in administration and supply to which NCOIC's were invited from the Third and Twelfth Air Forces and 7th Air Division. A 1-week conference for airman welfare specialists was held at Paris, France, 23-25 September 1952. It was conducted by USAFE Staff Chaplain Martin C. Poch. Speakers included Chaplains Leroy R. Priest, Stanley M. Powers, John J. Wood, and William F. Taylor, Jr. A training conference for AMC senior chaplain services supervisors was held at Wright-Patterson AFB in 1956.²⁶

Career Planning

Chaplain Elmer I. Carriker in 1956 stated, "The variables involved in dealing with enlisted personnel, taking into account their many prerogatives concerning re-enlistment and other problems, make any attempt at true careering largely wasted effort." A survey of 340 welfare specialists conducted by the Air Training Command Staff Chaplain in 1953 revealed that 195 had decided not to re-enlist in the Air Force, as contrasted to 73 who were planning to do so and 72 who were undecided. Yet the Airman Career Program already mentioned was an attempt at career planning and provided each airman the opportunity to progress through training and grades to higher levels of responsibility. What Chaplain Carriker meant was that there was no necessity for AFPOCH to develop a separate career plan for airmen because policies regarding their promotion, AFSC advancement, and retirement were similar to those established for all airmen.²⁷

There was much that the individual chaplain could do to strengthen this career field. First, he had the important responsi-

bility for taking the initiative in establishing realistic authorizations and comparable grades. As late as April 1959 AFPOCH reported:

A cursory glance at the grade authorizations for the 701XX career field ladder throughout the major air commands indicates there is much to be desired. A number of the 17 major air commands reflect a low, unrealistic grade-spread for our Airman Chaplain Services Personnel. This can only result in a dead-end road insofar as promotions are concerned for our Chaplain Specialists.

Why these low grades? It is because responsible senior chaplains at command, force, division, wing, and base levels of command have done very little, if anything, to request a realistic grade-spread for our airman specialists. . . .

On the principles delineated in Chapter 1 of AFM 26-1, responsible chaplains are urged to exercise their finest staff leadership in behalf of their airman grade authorizations.²⁸

Second, the success of the OJT program depended in large measure on chaplain leadership. The lack of an effective OJT program was a mark of poor supervision. Third, whether airmen wanted to stay in the career field or in the Air Force often depended on the type of supervision they received. One senior CSP said:

I personally talked to many airmen of our field during the past four years, concerning their reasons for leaving the field (not service). They all give basically the same answer: my chaplain does not . . . care. This word "care" seems to boil down to several things. The chaplain makes no effort to give a pat on the back for a job well done and in general seems to care less whether the men work for him or not.²⁹

These criticisms were serious. Each chaplain had responsibility to strengthen this career field whether at base level or above. That the field had become so well established is a tribute to the planning which went into the Airman Career Program and the chaplains

and senior CSP's who put its guidelines into practice.

Work

The President's Committee on Religion and Welfare in the Armed Forces in its 1950 report stated:

While the ideal chaplain's assistant should be a good clerk and stenographer, be able to play the organ or conduct choir practice, be a good organizer, know how to drive and repair an automobile, and be able to deal well with individuals, in practice most chaplains would be content with a good clerk-typist, of good character, and of a religious nature.³⁰



S. Sgt. Joyce, Chaplain Services Specialist, directing choir at Scott AFB, 1950.



Chaplain Services Specialist Dorthe Isenhour, Sampson AFB, 1951.



T. Sgt. Vernon M. Bonniwell, Maxwell AFB, 1959.

Teaching Sunday School

The report went on to say that the necessity of meeting these requirements led both the Army and the Air Force to develop career plans for these men. The truth is that the term "clerk-typist" while referring to the administrative work of chaplain assistants could not begin to describe the duties they faithfully discharged at all levels of command. As the chaplain program expanded, their work increased. As early as 1949 the complexity of their duties can be seen in the original message establishing their career field, in which it was said he—

May organize and conduct classes in the catechism, liturgy, rubrics, and Bible instruction. May plan, organize, direct, and participate in religious, character guidance, and social programs. Is responsible for the care of ecclesiastical accouterments. Maintains displays of religious periodicals, Bibles, and Testaments representative of the various faiths. Prepares and maintains records of sacraments, weddings, baptisms, and funerals in accordance with the laws and usages of various denominations. Prepares graphs, charts, requisitions, reports, letters, and exhibits for review and action by Air Force chaplains. Is familiar with the use of visual aids and sound motion picture projectors.

Interviews dependents of deceased personnel and assists them in the preparation of Government claim forms. Maintains liaison with appropriate agencies to insure effectiveness of the casualty assistance programs. Disseminates information, renders advice, and gives assistance to beneficiaries and dependents of deceased or missing persons. Maintains records of casualty assistance action and renders required reports.³¹

In early 1958 AFPCB prepared an OJT guide for the chaplain services specialist (AFSC 70150) outlining the skills and knowledge which he should possess. Inasmuch as this included airmen from the grade of airman second class to staff sergeant, it gives an indication of the skills required at base level. The simplified outline is as follows:

1. Demonstrates a general understanding of the administrative career field and

- the relationship of the chaplain services subdivision to it.
2. Demonstrates a specific knowledge of the chaplain program and the relationship of the chaplain services specialty to it.
3. Types 35 words per minute and possesses skills requisite to varied typing assignments.
4. Maintains and disposes of records.
5. Maintains publication files.
6. Prepares Chaplain reports and records.
7. Demonstrates knowledge of correspondence procedures.
8. Demonstrates knowledge of Chaplain Fund organization and procedures, including maintenance of Chaplain Fund accounts and records.
9. Demonstrates knowledge of supply procedures.
10. Assists in preparation for conduct of religious services.
11. Provides chapel coverage (receptionist and care of equipment).
12. Demonstrates familiarity with the religious education program.
13. Operates training aids.
14. Supervises subordinate airmen and directs volunteer workers.³²

The Job Training Standard of March 1959 added:

- Maintains Religious Library and Distributes Religious Material.
- Prepares Correspondence and Publicity Material.
- Schedules Chaplain Services and Performs Receptionist Functions.
- Performs Technical Chaplain Services Functions.
- Plans and Schedules Chaplain Services Activities.
- Establishes and Conducts OJT for Chaplain Services Personnel.
- Inspects Chaplain Services Activities.³³

Their duties increased in complexity and varied from command to command.

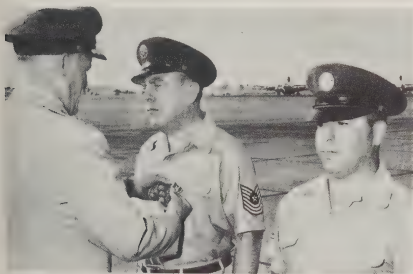
The progress of the chaplain's program since World War II was due in no small part to the efficient, even sacrificial, labors of these men. In many situations they carried a load that normally should have been carried by twice their number. This was especially true in administrative duties. One chaplain complained that the three chaplains assigned to his base had a heavy schedule and there was only one airman. He said, "The

squadron responsibilities and routine chores often take this one airman from his post. As a consequence, telephones during duty hours are often unanswered; letters and reports are delayed." A1C. Archie Glaze, of the 18th Fighter Bomber Wing at Chinhae, Korea, was in charge of the administrative work of the chapels, including a heavy load of correspondence, the careful handling of all Red Cross cases that came to that part of Korea, funds (Korean, Japanese, MPC, and U.S. checking accounts), and the administrative details associated with a heavy humanitarian program. Often he accompanied the chaplains on their visits to orphanages, civilian churches, and the three bases served by the 18th (K-46, K-4, Panama Relay, and K-10). He, like many other welfare specialists in Korea, made an effective chaplain ministry possible. Master Sergeant Ropp was awarded the Air Force Commendation Ribbon for his outstanding administrative work at Chanute AFB, 1947 to 1949, and special mention was made of his "judgment and skill in promoting harmonious relationships with civilian personnel agencies." Chaplain William E. Powers mentioned M. Sgt. Vernon L. Barbee, T. Sgt. Virgil Hicks, and M. Sgt. Ray Heatwole as "silent dedicated individuals who know what to do and how to get it done." M. Sgt. Clarence H. Johnston, of McClellan AFB, in 1957, was awarded the Oak Leaf Cluster to the

Commendation Medal for his outstanding administrative ability. S. Sgt. John F. Lynch was awarded the Commendation Ribbon for meritorious service while stationed in Japan and Korea, 1952-53, and special mention was made of his arranging for Catholic coverage and obtaining and distributing clothing, food, and medicine to needy children and civilians in the Tsuiki area of Japan. These are but a few of the many airmen who were singled out for their dedicated service to God and country through the chaplain services career field.³⁴

Such men made the chaplain's program possible. Chaplain William E. Powers mentioned that S. Sgt. Hank Karshis, of Scott AFB, 1953; T. Sgt. John A. Harrison, Scott AFB, 1953-54; and T. Sgt. Rudy Sacco, Ladd AFB, Alaska, 1948-49, had the ability "to instill a tremendous service relationship to the chapel among a 'stellar group of young single airmen.'" A2C. Bernhard Kiewe in Japan assisted Jewish chaplains in providing religious coverage over southern Japan, especially during the seasons of Yom Kippur and Passover. T. Sgt. Bernard Malone rendered outstanding service, 1958-60, in developing administrative procedures for Air Force funerals conducted in Arlington National Cemetery. S. Sgt. James Cochran assisted in developing outstanding youth programs at Maxwell AFB and Gunter AFB, 1956-60. M. Sgt. Lester J. Bridy, NCOIC of the Chaplain Section at Lackland AFB, one of the largest in the Air Force, prior to his going to Alaska in 1954, accomplished an outstanding work in organization and training. Upon his return from Alaska, he was assigned to the Staff Chaplain's Office, Headquarters Air Training Command, where he died in 1958.³⁵

Most chaplain services personnel rendered a high type of service because of personal dedication. T. Sgt. Merton Lassonde, stationed in Izmir, Turkey, helped obtain the transfer of an English-speaking priest from Istanbul to Izmir to conduct services for American personnel. One night he drove out to a Boy



M. Sgt. Clarence H. Johnston receiving Oak Leaf Cluster to Commendation Ribbon from Maj. Gen. George E. Price, October 1957.

Scout camp and picked up the assistant scoutmaster who had received an emergency message, brought him to the Protestant chaplain for counsel, and arranged for a flight to take him on emergency leave. Because of his dedicated service he was given permission to remain at Izmir, and he was given a personal letter of commendation from Francis Cardinal Spellman. Chaplain Charles R. Posey, a Protestant, praised his work and said, "This man accomplished all the administrative work of the section first and then used his extra time to assist in the Catholic program." Cpl. Frank Denton, at Kessler AFB, in 1947 assisted Chaplain Howell G. Guin in conducting services and decided to enter the ministry. When his enlistment expired, he entered Southern Methodist University and graduated with Phi Beta Kappa recognition in 1953, then entered Yale Divinity School. A1C. William H. Smith traveled with Chaplain Newton V. Cole throughout the Arctic. When both were separated from the service in 1953, Smith entered seminary and became Cole's associate in a north Texas church. A1C. Floyd G. Michaels and M. Sgt. E. E. Kauffman served on the televised Air Force Chapel of the Air in its beginning April 1956. A1C. Walter Jones, at McClellan AFB, helped develop an extensive religious education and youth program, 1954-56. S. Sgt. George L. Garlock was awarded the Commendation Ribbon for his service as the only airman assigned to the chaplain's section of the 67th Tactical Reconnaissance Wing, 15 May 1951 to 30 November 1951. S. Sgt. James Blackwell was awarded the Commendation Ribbon for carrying forward the Protestant program at McClellan AFB for 4 months in 1954 between the assignment of chaplains. A2C. Quentin L. Peacock was awarded the Commendation Ribbon for his outstanding work in Korea in late 1950 when he displayed ingenuity in establishing temporary chapels and finding chaplains to conduct services. A1C. John C. McCracken in his administrative work tried to be at the office ahead of everyone so that when the others ar-

rived their work was on their desks in order of completion priority. His military bearing was such that the commanding general of his base singled him out for compliment and had him assigned as an alternate driver. Of him CWO W2 Lyle W. Roberts said, "Any project given him was completed with dispatch." A1C. James D. Stevenson, of Scott AFB, in 1954, and A2C. Albert W. Parker, of McClellan AFB, in 1956, were among those chaplain services specialists who received the "Airman of the Month" award. M. Sgt. Robert C. Perkins and T. Sgt. Herbert Lilly, instructors of the Chaplain Specialist Course at Lackland AFB, in 1959, won the "Outstanding Instructor of the Month" award at the Training Center. These dedicated men made the Air Force chaplain program possible.³⁶

There were certain restrictions. In order to protect the Welfare Specialist Career Field, AFPC in 1951 established a policy stating that welfare specialists could not conduct religious services on air bases except in those instances where certain faiths permitted lay leadership to do so and then only when so qualified and authorized by the church concerned. The chaplain program regulation of 1954 (AFR 165-3) stated as one responsibility of installation chaplains, "Insure that only commissioned chaplains, auxiliary civilian chaplains, or duly authorized civilian clergymen conduct or assist in a ministerial capacity at religious functions." A narrow interpretation of the directive caused some difficulty. Another restriction was that chaplain assistants were not authorized to counsel or interview incoming personnel. A photo appeared in a Francis E. Warren Base newspaper with the caption, "Sergeant _____, Assistant to Chaplain _____, interviews a troubled airman." Chaplain Carpenter immediately wrote, "It is the definite responsibility of the chaplain to interview the airmen and not the assistant's responsibility." So strong was Chaplain Carpenter's feeling on this subject that in a 1947 conference between his office and that of the Chief of Chaplains Office (Army) he recommended that

former chaplains be prevented from being assigned as chaplain assistants for the purpose of conducting services and counseling with military personnel.³⁷

Supervision of the chaplain services specialist was at times a touchy question. On a small base, the chaplain supervised the work of his assistant. On larger bases one of the duties of the NCOIC (noncommissioned officer in charge) was to coordinate the efforts of others in his section. Because of the personal relationship established between a chaplain services specialist and his chaplain, this supervision sometimes conflicted. One trying problem was that of discipline and reclassification for men who did not uphold chaplain section standards. Beginning in 1956 rating procedures for judging airman effectiveness were put on the same basis as for other Air Force personnel. Above base level, chief supervision was in personnel reporting procedures and the continuing battle to have enough men at the right place at the right time. Supervision by AFPCH was concerned mainly with policy.

Civilian Employees

During World War II, Chief of Chaplains Arnold encouraged the assignment of civilian secretaries to chapels in the ZI so that chaplain assistants could be released for assignment to combat zones and to meet shortages. The assignment of civilian secretaries—then and later—assured competent help, met critical shortages, and provided a continuing service, for often a secretary would be at the same base for a longer period than enlisted men. As a rule, these positions were controlled by civilian personnel regulations, guided by Civil Service policy, and commanded the same grade and salary range as similar positions in a command.

The basis of authorization was the same as that for enlisted personnel. The 1948 chaplain regulation stated, "An enlisted assistant or a civilian secretary or stenographer will be provided for each chaplain authorized or



Mrs. Elma Sharp congratulated by Chaplain Carpenter for her award of "outstanding service" in Office, Chief of Air Force Chaplains, 1957.

assigned."³⁸ In spite of efforts in some commands, particularly AMC and ATC, this ratio was never increased even though there was much argument in favor of having a civilian secretary assigned to each base chaplain in addition to chaplain assistants. In 1955 Chaplain Marteney, of AFPCH, stated, "The agreement between this office and the Directorate of Manpower precluded using civilian clerical personnel in addition to the number of authorized chaplain services personnel. Where it is deemed advisable and necessary to employ civilians, these persons are to be used in lieu of, not in addition to, the authorized spaces." The requirement for employment of civilian secretaries had to be reflected in the requisitions and unit manning document (UMD).³⁹

In certain overseas areas, native civilian secretaries and interpreters were employed under pertinent regulations and funds.

Part-time organists, choir directors, and religious education directors were usually obtained through nonappropriated fund regulations (AFR 176-1 and AFR 176-16). A more complete description will be made in chapter VIII.

On the whole, the Air Force chaplain program depended in large measure on competent and dedicated civilian help. AFPCH has had few enlisted personnel assigned to it, but its continuity of distinguished service has been assured through the loyal and steadfast service of its civilian employees. To a lesser degree this successful cooperation has been achieved in other staff chaplains' offices, particularly that of AMC. On many bases the dedicated service of civilian secretaries has been an adjunct to the work of chaplain services personnel and given them greater freedom to assist in all phases of the chaplain's program.

Chaplain services personnel—including enlisted men, warrant officers, and civilian employees—have contributed much to the chaplain program. Their work earned the respect of their fellows in the Air Force, not only for their competent discharge of duty and maturity in career achievement, but for the outreach of their diversified work in the lives of the men and women they serve.



Mrs. Karen Folkins, McClellan AFB Chapel secretary, was presented a certificate at a farewell luncheon in her honor, 1957.

A1C. Frederick J. Pahl, in June 1957, said, "Being a chaplain services specialist has made me see the many sides of religion, brought me to see its importance to people of all creeds, and given me a deeper understanding of my fellow man."⁴⁰

Chapel Facilities

The chapel was a symbol of faith, not only that of airmen who worshiped there, but of a nation concerned for the religious and moral welfare of men in her defense forces. The USAF Installations Facility Requirements Manual stated:

Religious facilities are necessary for the proper discharge of the Air Force responsibility to stimulate religious motivation, protect and advance moral standards of conduct, encourage norms of character development, insure continuity of constructive religious instructions, foster worship and sacramental services to maintain among military personnel, dependents of military personnel, and authorized civilians, a devoted dedication to the defense of the American way of life, based upon faith in God, and adherence to religious practices. Such facilities for the accomplishment of this purposeful mission are of the following types:

- a. Chapels. . . .
- b. Chapel Education Wing (Annex). . . .

Wherever a chapel stood with uplifted spire or tower, it was a constant reminder of that "devoted dedication to the defense of the American way of life, based upon faith in God." ^{1*}

The construction of 1,643 chapels in World War II was one of the most thrilling stories

^{*}Superior figures refer to footnotes starting with p. 360.

of those battle-scarred years, a demonstration of faith not equaled in the annals of history. Inspiring was the fact that they were constructed so that men of all faiths could worship God according to the dictates of their own conscience and training.

When the Air Force became a separate service in 1947, approximately 375 chapels were turned over to it by the Army. Thus chapels joined the new Air Force before the chaplains.

A major problem was what to do with chapels at closed posts and fields. The current and former Chiefs of Chaplains of the Army and Navy were called to a conference at the White House to discuss the matter, and it was decided that chapels would be handled differently from other surplus property, the Chiefs of Chaplains receiving all chapel applications from disposal agencies and making award on the basis of need. The Army, having a larger number of chapels than the Navy, appointed a Chapel Disposal Board with equitable denominational representation. The War Assets Administration advertised in localities where chapels were available, received bids from churches and other groups who gave assurance that the building would be used for religious purposes, and forwarded the bids to the Office, Chief of Chaplains, where the Chapel Disposal Board



Cross in flight over World War II cantonment-type chapel at McChord AFB.

made final determination. The first chapel was awarded 26 July 1946, and within 1 year 313 had been awarded to churches and another 20 to Government units, schools, and colleges. They provided needed places of worship in the face of postwar building material shortages. Many were beautifully modified. This was a far better solution than abandoning the chapels. For example, without any specific disposal control the chapel at San Marcos AFB was used as a cattle barn by a rancher, and one of the three chapels at George AFB was used as a beer garden with a bar built around the altar. The chapel disposal program, on the other hand, insured that chapels would be used for religious purposes. It worked so well that Chief of Chaplains Luther D. Miller, in 1948, was awarded a certificate of commendation by the War Assets Administration.²

In 1949 the Chapel Disposal Board completed its work. Chaplains Martin Poch and Karl L. Darkey had served on the Board as-

sisted by Mr. Eugene Steward through its 3 years of operation. A total of 660 chapels from 249 installations (including 3 from marine and civilian industry) had been awarded, the Board processing 2,264 applications and, in addition, receiving and answering 3,396 letters (average of 20 per week) and 2,535 telephone calls (average of 15 per week). There were 80 Board meetings, an average of 1 for each 15 days. The sum of \$928,543.35 was realized from the sale of the chapels, an average of \$1,409 per chapel. Six hundred and seventeen chapels were awarded to churches of the following faith groups:

Roman Catholic.....	116
Jewish.....	5
Protestant.....	496
	<hr/> 617

(Baptist, 109; Methodist, 85; Presbyterian, 48; Lutheran, 40; Protestant Episcopal, 25; Church of Christ, 23—other groups less than 20 each.)

Of the rest, one was given to the Georgia National Guard and the others sold to schools and universities.³

A few chapels were built in this period, mainly overseas, but generally chapels constructed during the war were used, or other buildings were converted for this purpose. For example, in 1947 a dilapidated quonset hut at Seattle Control Group was transformed into a beautiful chapel furnished with surplus equipment. Several messhalls and orderly rooms were made into chapels, and Chaplain Leslie Zimmerman, at the Reserve Training Center, Long Beach, Calif., developed one from a surplus fire station. A guardhouse chapel was developed by Chaplain Warren J. Jenkins at Carswell AFB in the same period. Under the supervision of Chaplain John S. Garrenton, the chapel at Sheppard AFB, which had been extensively damaged by fire in 1949, was completely renovated within a few months. These cases were exceptions rather than the rule, for chapel supplies and repairs were cut to the bone under the austerity program prevailing until 1950. Chaplain Charles D. Martineau

at Chapel No. 2, Chanute AFB, unable to get his chapel painted, organized his own "work gang" to do the job.⁴

Most chapel construction occurred in zones of occupation, battle-won late in the war, where our troops were to serve for an indefinite period. Almost as soon as hostilities ceased, chapels began to rise. FEAF Base (Tokyo) by 1948 had chapels in the New Kaijo Building, Army Hall, and other locations. For special occasions services were conducted in the Meiji Building where the FEAF Staff Chaplain had his office. Chapels were built at Itazuke, Ashiya, Nogoya, Johnson, and Tachikawa Air Bases. Early that year, the FEAF Staff Chaplain published a booklet entitled, "Places of Worship in the Far East Air Forces." The book contained photographs of chapels, interior and exterior, at Iwo Jima, Guam, the Philippines, Okinawa, Japan, and Korea. Included was a short historical sketch of Christianity's development in those lands. Lt. Gen. Ennis C. Whitehead, Commanding General of FEAF, said in the foreword:

Chapels and chapel facilities at our bases symbolize the proper place of religion in our lives. Good chapels and good facilities enhance good worship.

I am pleased that this command is presently so well equipped. I hope we maintain properly what we now have, and where needed, see to it that such facilities are expanded.⁵

By 1950 the FEAF Staff Chaplain was able to report that facilities for worship were considered adequate at all stations with the possible exception of Misawa.⁶

A few chapels were built in USAFE, and the Berlin Airlift facilitated this development. The chapel at Erding, first new chapel erected in USAFE, was officially opened in June 1948 with a program which included music by the famed Cathedral Boys' Choir of Regensburg and an address by Staff Chaplain Charles W. Marteney. He participated in the opening ceremony for the chapel at Tempelhof Air Base, Berlin, famed airlift station, 24 October



First USAFE chapel, Erding AB, Germany, 1948.

1948. The following month approval was received for construction of a permanent chapel at Rhein/Main Air Base and temporary type chapels at Neubiberg, Kaufbeuren, and Furstenfeldbruck Air Bases, all in Germany. In April 1949 the USAFE Air Installations Section agreed to construct assembly halls in the new school buildings at Fassburg and Celle so they could be used for worship and religious education. Official opening ceremonies were held for chapels at Neubiberg, 12 September 1949; Furstenfeldbruck on 23 September 1949; Rhein/Main, 2 April 1950; and Landsburg, 3 December 1950.⁷

An Air Force-wide survey of chapels in 1949 reviewed 114 reports on chapel buildings with the following evaluation:

- 46 Adequate
- 42 Minimum
- 18 Less than minimum
- 8 Improvised

The report varied in its use of the term "adequate." World War II cantonment and mobilization type chapels in all stages of repair, those built by Japanese and Germans in the occupation, thatch and palm chapels in the Philippines, "war weary" chapels in Guam and Okinawa, chapels improvised from other buildings, and five pre-World War II permanent chapels—all were classified as "adequate." (See appendix.) In Headquarters

Command, Andrews AFB had a small former civilian church which seated 100 people and Bolling AFB's chapel had suffered a "fire which rendered it unusable for more than a year." All bases reported inadequate provision for religious education and youth activities as well as for office space and Eucharistic rooms. The low priority of chapel construction resulted in the chaplain program growing faster than its facilities and having to improvise at every base. Every permanent Air Force base wanted permanent type chapels. Chapel facilities of any kind were nonexistent at remote sites which were being developed in the farflung aircraft warning systems. At Topeka, Kans., there were two chapels with a swimming pool between. (Some said that the base architect's being a Baptist had some influence on the planning!) The chapel survey of 114 chapels against a strength of 450 chaplains (500 authorized) and the tremendous buildup of Air Force bases and personnel begun a few months later with the Korean conflict, made the survey hopelessly outdated by the time it was published. If anything, it was an understatement of actual chapel needs, especially in view of the Chaplain's Six-Point Program. Fortunately, the need for chapel and Sunday School room was partially relieved through the use of other facilities.⁸

The Korean conflict necessitated a rapid building of chapels throughout the Far East. Services were held under a variety of conditions, especially when battle lines surged back and forth, up and down the peninsula. When the battle lines stabilized into a stalemate, chapels were constructed along with other base facilities. A September 1950 news release described the building of a tent chapel on Okinawa:

The U.S. Air Force B-29ers are going straight from bombing runs in North Korea to work on the tent chapel being built here under the direction of Chaplain (1st Lt.) John D. Jurley, of Elmira N.Y. . . . The volunteers include two Okinawa boys. The chapel on the edge of "Tent City" or "Bomber Boomtown" seated 200.⁹

Chaplains Joseph Pohl and Elmer E. Wehking, moving with their unit to Po Hong Dong (K-3), Korea, set up a tent chapel, but had to evacuate it under enemy artillery fire. Soon after the conflict started, the Aviation Engineer battalions, building mushroom airfields on a round-the-clock schedule, found time and materials to construct chapels on almost every base. When Chaplain Thoburn Speicher in 1951 joined the 502d Tactical Control Group in Taegu, his commander, Colonel McBride, gave his office space to establish a 30-seat chapel. Chaplain Willis M. Lewis, stationed at Kimpo after it had been retaken for the third time, had a double-length quonset hut for a chapel with a single length hut placed across the end for offices and living quarters for enlisted personnel. One of the outstanding features of this chapel was a steeple which housed a ship's bell donated by a nearby Marine unit.¹⁰

At K-2, Taegu, Chaplain Murphy Lanning led in the building of a chapel from "prefab" materials in early 1952, the pews and altar furnishings fashioned by Korean carpenters. At K-16, near Seoul, a new chapel—including the sanctuary, two small chapels, and office space—was built in April. On the 18th of May four new chapels were officially opened: 2 at K-9 near Pusan; 1 at K-13, Suwon; and 1 in FEAMCOM Area "B," Japan, replacing one destroyed by fire in September 1951. This chapel, like the ones at Clark Field in the Philippines, reflected native architecture with an emphasis on light and air. In May a combination chapel and theater building of quonset design was built at K-46, Hoengsong. It featured an office and a small prayer room for private devotions. During the rest of 1952 four more chapels were officially opened in Korea. At K-55, Osan, a large chapel was completed in February 1953. It included a 500-seat sanctuary, a Blessed Sacrament chapel, a Protestant prayer room, two chaplains' offices, a large welfare specialist office and reception room, and a large storage room. At the airstrip of Itazuke, Japan, a quonset orderly room was



Chaplains Pohl and Wehking stand beside tent chapel at Po Hong Dong, July 1950.



Chaplain Boyll preaching in K-2 chapel, Taegu.



Many like this prefab Aviation Engineer Battalion Chapel.



Chapel in Hq, 502d Tactical Control Group, Seoul.

Chapels in Korea.

converted into a chapel but had to be extended three times within a year to accommodate the worshippers. On Okinawa a huge modern permanent type chapel with educational wing was constructed in 1953.

An insight into the need for chapel facilities is seen in the FEAF Staff Chaplain's statement on a proposed chapel-theater for the processing center at Tachikawa:

... instead of the proposed dual-purpose structure, a small chapel seating 150 with Blessed Sacrament and morning chapels as well as three offices should be the minimum requirement. The need for privacy was considered essential during consultation, and experience had

revealed that personnel going through processing centers have an unusually large number of problems that they wish to resolve with the chaplains.¹¹

As a result of this guidance, an attractive chapel was constructed which was used to good advantage.

The FEAF Staff Chaplain or his Deputy participated in many chapel opening ceremonies. In June 1952, FEAF Staff Chaplain Terence Finnegan observed, "The dedication of so many new chapels during the period indicated the effective activity of chaplains and the enthusiastic cooperation given them by base commanders."¹²

Many chaplains used imagination and ingenuity. For example, Chaplain Daniel H. Frederick at K-16, Seoul City Air Base, 1953-54, had a chapel that was too small and no funds to build a new one, so he asked for the old theater building. Given permission to do what he could with it, he recruited volunteers for remodeling and asked C-124 pilots to bring paint from Okinawa, the Philippines, Japan, and Formosa—wherever they could get it. Any color paint was accepted and poured into a 50-gallon drum, where it was mixed and became a subdued blue. It was used for the walls, and a white paint for the ceiling. Indirect lighting was installed, new pews constructed, an aluminum cross made and, contrary to regulations, placed above the entrance. The project was completed within 23 days, in time for Easter services. Chaplain Peter A. Dunn, Fifth Air Force Staff Chaplain, spoke at the official opening ceremony, and a bronze plaque honoring deceased airmen was placed at the chapel entrance. The Kisarazu chapel was built from a warehouse with exchange funds, Chaplain Kenneth Hamstra making the design.¹³

Another development of this period was the inclusion of chapels in hospital buildings. At Sampson AFB, in 1952, Chaplain Bernard L. Danner converted one ward into a chapel with oak pews, birchwood paneling, vertical louvers on the windows opening toward the front, and five offices. A similar chapel was developed in the Scott AFB Hospital the same year under the direction of Chaplain Richard A. Logan. This was later followed at Maxwell AFB, Tachikawa AB, and other hospitals. Chaplain offices were included in plans for all permanent "general" hospitals in the Air Force.¹⁴

Chapel annexes—variously called "annexes," "religious education buildings," or "chapel centers"—began to appear. Chaplain John P. Fellows, TTAf Staff Chaplain at Gulfport, Miss., in 1951 acquired a barracks building for his administrative section and with Chaplain Turibius Mulcahy developed a Blessed Sacrament chapel annex. At

Francis E. Warren the same year a 2-story dormitory was modified into a religious education building with 12 classrooms and 4 offices. At Lowry AFB a former recreation-theater building was made into a chapel annex, and its equipment included a coffee "boiler" and doughnut machine. At Nellis AFB, under the leadership of Chaplains Ernest F. Pine and Edward B. Wyckoff, a junior chapel was constructed with furnishings scaled to children's size. Three years later Nellis AFB obtained an additional religious education building with facilities for six classes and a Tiny Tot Chapel finished in white and blue. In July 1952, Chaplain Maurice R. Holt led in the development of "Hospitality House" (later called "Chapel Annex No. 2") at Francis E. Warren AFB. It included lounge chairs, radio-phonograph, television set, magazines, newspapers, piano, coffee bar, and coke machine. Refreshments were served each night, and the building served as a meeting place for various religious groups. Furnishings for the chapel annex at San Marcos in 1953 were constructed by members of the Protestant Adult Class. Different, but an extension of the chaplain program, were the three orientation and character guidance centers set up in 1952 by Chaplain Charles L. Mabra in administrative office space above the three Amarillo AFB dining halls. The centers were equipped with public address systems, slide and motion picture projectors, screens, and tape recorders. On the walls were photographs of local churches and chapels and their activities. Two buildings at Itazuke AB were used for dependent youth activities sponsored by the chapel in 1954. The increasing loan of such buildings and their modification testified to a growing chaplain program.¹⁵

Permanent Chapels

The outstanding development since World War II was the construction of permanent chapels. In the 1950's, more money was spent on permanent chapel construction than in any previous decade. In 1950 the Air

Force Association adopted the following resolution submitted by the Chaplains' Division of AFA: "*Resolved*, That the Department of the Air Force procure necessary authorization to construct one permanent type chapel each year for a period of ten (10) years. . . ." Ambitious as this proposal seemed, it was to be far exceeded. At the time it was submitted, the Air Force had five permanent chapels at Langley, Randolph, Barksdale, March, and Fairfield-Suisan. Only 17 chapels had been built in the Army before World War II. Practically all those built in World War II were of a temporary nature. AFPCCH in 1950 recommended that legislation be provided for one permanent chapel per year to cost approximately \$225,000.¹⁶

The President's Committee on Religion and Welfare in the Armed Forces observed that 60 percent of the 114 chapels surveyed in the United States and overseas in 1949 met only minimum requirements or less, a review of those called "adequate" revealed a variety of chapels from palm thatch to permanent type, and all bases stated a need for religious education facilities. As a result, the committee recommended the provision of additional chapel space. Civilian religious leaders visiting military installations repeatedly urged the construction of adequate facilities. Dr. Duke K. McCall, President of Southern Baptist Theological Seminary, in a letter to Gen. Hoyt S. Vandenberg, voiced the conviction of many when he said:

From the standpoint of every American, and certainly all religious groups . . . long range plans must be coupled with super-human efforts to provide adequate recreation and religious facilities on the bases. . . .¹⁷

Another important factor was the effect of the Korean conflict on American acceptance of peacetime military forces. It emphasized the necessity of "armed forces-in-being," a state of readiness dependent on long-range planning not only in terms of weapons but personnel. In this type of readiness, religion and morality had an important place,

and an adequate ministry meant chapel facilities.

Another problem in 1950 was the lumping of chapel requirements in the same category with enlisted men's clubs and recreational buildings. The three Chiefs of Chaplains protested, and chapel requirements were computed separately.¹⁸

The Armed Forces Chaplains Board (AFCB) in 1951 appointed a Chapel Construction Committee for the purpose of promoting uniformity in chapel plans and construction, religious education structures, and budgetary procedures. Chaplain Constantine Zielinski represented the Air Force. In 1951 the Air Force adopted a new definitive drawing which was to guide construction of permanent chapels. Its modern functional lines represented a radical departure from the World War II cantonment type chapel. In 1952 a new definitive drawing was presented for 150-seat and 300-seat chapels and for religious education buildings (chapel annexes), but final approval was withheld for 2 years. In 1952 AFPCCH recommended that whenever the words "chapel" or "chapels" appeared in construction or modification directives that the phrase "chapel and/or chapel facilities" should be substituted. In July 1952, DCS/Materiel announced the following criteria as a basis for chapel and chapel annex construction authorization on permanent bases (25-year construction):

Limit

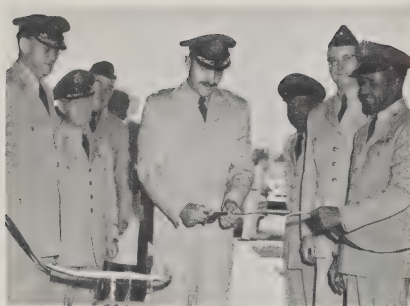
To 2,500 military personnel—one 150-seat chapel and one chapel annex.

To 8,500 military personnel—one 300-seat chapel and one chapel annex.

Over 8,500 military personnel—two 300-seat chapels and two chapel annexes.

For each increase of 6,000 personnel over 8,500, one additional chapel and one additional chapel annex.¹⁹

The AFCB Chapel Construction Committee in 1952 recommended the following criteria in construction of religious facilities: (1) The size of chapel should be determined at one seat per 10 assigned military personnel and



Chapel opening ceremony for first permanent chapel, Wichita AFB. Left to right: Chaplains Carpenter, Propst, Casey, Griffin, Witherspoon, Mayo. Col. H. R. Spicer cutting the ribbon.

adult dependents residing in Government-sponsored housing on or adjacent to military installations; (2) chapels should be authorized at each installation of 500 or more personnel; (3) chapel annexes should be authorized for each temporary or permanent installation with dependents; (4) to conserve space, the Eucharistic room should be reduced in size and reserved for the Eucharist; (5) the 150-seat chapel should be increased to 200 with rearrangement of the floor plan. These recommendations were adopted.²⁰

Sunday, 3 August 1952, is a memorable day in the history of the Air Force chaplaincy. On that date, at Wichita AFB (later named McConnell AFB), Chief of Air Force Chaplains Carpenter officially opened the first new type Air Force chapel. His address was delivered to a capacity audience and broadcast by radio over a national hookup. Chaplains James Mayo, Joseph P. Casey, Clarence L. Oelfke, and Clinton E. Wendland assigned to the base saw the project through to completion. By October 1953, 48 chapels were in the process of construction, 28 of them in the continental limits of the United States and 20 in oversea areas, with a completion date of early 1954.²¹

The building of permanent chapels or modification of cantonment type chapels continued to be a major concern through 1960.

In 1954 the Air Force established definitive drawings of chapels and religious education wings and asked chaplains to report any deviations from the drawings. Chaplains at installations with new Air Force type facilities were asked to comment on the buildings for future revision of drawings. Experience in the field led to some important changes, e.g., provision of more storage space. Comments revealed that though green paint was authorized for chapel interiors, some types clashed with required blue hangings and drapes, and some types of acoustical tile proved unsatisfactory. Another architectural change required the chapel organ and choir stalls to be installed in the chancel area, and chapels without this arrangement were so modified.²²

A special problem arose in reference to Blessed Sacrament chapels and Protestant morning chapels. In some cases these were used for daily services. Several congressmen suggested that instead of building chapels chaplains should be assigned a room for such services and use of the base theater for Sunday worship. The difficulty with this suggestion was that it offered servicemen a "store-front religion" or makeshift arrangement in place of a house of worship. The chaplain program had grown to such an extent on most bases, particularly where there were many dependents, that it was a 7-day-a-week activity. Fortunately, this view was changed, but to prevent its reoccurrence the 1953 definitive drawings were modified to eliminate "morning chapels" and provide a small Eucharistic room for reservation of the Blessed Sacrament and private devotions where Catholic services were regularly conducted. AFPCCH directed chaplains to modify existing chapels in accordance with this instruction and to conduct all religious services in the chapel itself.²³

In 1955 new definitive plans for 150-200- and 300-seat chapels and for religious education wings were approved. These plans for the first time showed detailed arrangements of equipment for the religious education wing.

In 1956 AFPOCH announced that the 150-seat chapel could be enlarged to a 200-seat chapel by the addition of a bay and that no authorization would be given for a chapel facility larger than 300 seat. It is important to remember that the changes in definitive drawings were a direct reflection of the chaplain program and experience.²⁴

In 1955 the statement on minimum chapel requirements for a base was slightly revised to provide for dependent population in addition to military population. Again, one chapel and one religious education wing was authorized at each installation. The 150-seat chapel had a minimum of 2,160 square feet and the 300-seat chapel had a minimum of 3,375 square feet.

The procedure for building a chapel required a minimum of 36 months' advance planning and included the following steps: Initial request from base through channels to Headquarters USAF, Office Secretary of Defense, Bureau of the Budget, and then to Congress; approval, coordination between the base and the Air Force Regional Civil Engineer (AFRCE) in the district office of the Corps of Engineers who secured detailed drawings, review of drawings by Headquarters USAF; bids (advertisement, award of construction contract), construction, inspection, acceptance. The base chaplain was urged to take an active interest in the project from the preliminary requirement statement, study of definitive drawings, review of contractor's specifications, and throughout construction. He was urged to work in close harmony with the Air Installation Officer, AFRCE, and contractor, and to refer major problems to the Budget and Logistics Division of AFPOCH. Any deficiencies in design or construction were to be reported.²⁵

In spite of the fact that the 1952 definitive drawings included religious education wings, the first was not built until 1955 at Ellsworth AFB, S. Dak. Though it was authorized by Congress in 1952 and funded by Public Law 209 of fiscal year 1954, the Bureau of Budget declined to release funds until 1954. From

1954 to 1956, 17 educational wings were erected and, in 1957, 37 more were constructed. More than 50,000 persons were enrolled in Air Force Sunday Schools at the time. In November 1955 AFPOCH observed that all religious education wings in the ZI were subject to wholesale deferment in fiscal year 1957 because of DOD instruction that "Educational wings to chapels will be deferred unless exceptional circumstances exist." AFPOCH resubmitted 11 of the 28 requests, and priority of construction was as follows: (1) Chapels; (2) combined chapel-religious education wings; (3) religious education wings. At the February 1958 Staff Chaplains' conference, Mr. Eugene Steward, of AFPOCH, observed that the Secretary of the Air Force deleted religious education wings for fiscal year 1959 and that chaplains submitting requests for such construction should strongly emphasize local activities of the six-point chaplain program. In spite of the splendid achievement made in construction of religious education wings, many chaplains felt as Chaplain John D. St. John, who wrote of the new chapel at Myrtle Beach AFB, S.C.: "The problem is the fairly universal one—lack of adequate space for religious education." He mentioned an 800-unit Capehart housing area with a total of 2,210 children and an annex which had a capacity of 75 children.²⁶

In September 1959 Chief of Air Force Chaplains Finnegan reported there were a total of 523 chapels of all types in the Air Force, 204 of them outside the continental limits of the United States, that 17 of new Air Force design had been completed during the past year and 24 were under construction. He also reported that the growth of on-base housing was making more serious the shortage of chapel annexes. In October 1960, Mr. Eugene Steward (AFPOCH-4) reported:

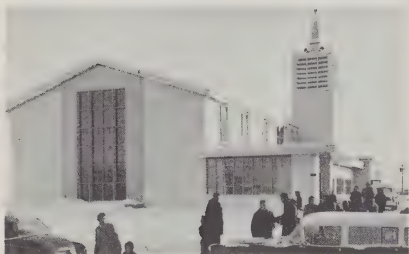
Since the first Air Force designed chapel was approved for McConnell AFB in fiscal year 1951, we have had a total of 244 religious facilities approved at a cost of



Pinecastle AFB, Fla.



Hainerberg Chapel, Wiesbaden.



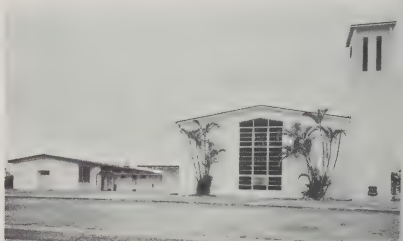
Eielson AFB, Alaska.



150-Seat Chapel, Medina Base, Tex.



Andrews AFB.



Chapel 1, Hickam AFB.

Permanent Chapels.

\$39.7 million. These figures represent—
 28 chapels with annex.
 139 chapels.
 86 annexes.
 2 combination theater chapels (in Appendix).

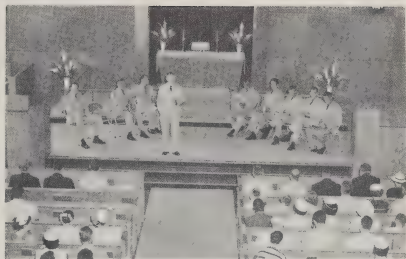
New standard drawings for chapel construction were published in 1960 with changes suggested by chaplains who had used permanent type facilities. The greatest change was in

rearrangement of the narthex and office access areas and use of a portable stage in the annex which gave two additional classrooms.²⁷

Permanent type facilities demonstrated the essential religious faith of America. At Wiesbaden, Germany, a modern chapel housed great congregations in a variety of services, including a Sunday School with an enrollment in excess of 1,000 pupils. This Sunday School also used base school facilities. The chapel



Bitburg AB, Germany, July 1954.



Dover AFB, June 1956.

Opening Ceremonies.

at Andersen AFB, Guam, with its sky-pointing roof and modern design, the Spanish-style chapel serving the Navy and Air Force base at Rota, near Cadiz, Spain, and other structures throughout the world were a testimony to the faith of America as lived by her servicemen. At Edwards AFB, in the midst of the California desert, Chaplain Lyman T. Barger had the distinction of starting and finishing two new chapels and an annex within 4 years. At Thule, Greenland, chapel services moved from the dining hall to the theater in September 1952, then to the base gymnasium, then to an old theater used for storage, then

in November 1953 to a new permanent chapel which had no pews or chancel furniture. By the following June it was furnished and equipped. Chaplain Willis M. Lewis said of the Thule chapel, "Men in isolated areas feel a greater need for God, so this is truly missionary territory. The feeling of the chapel is, 'The best thing of all is that God is with us!' Thule Air Base Chapel will stand as a symbol of the importance of religion to the American way of life."²⁸

The greatest controversy over chapel construction raged about the proposed Air Force Academy chapel. Because of the problems experienced at West Point and Annapolis, AFPCH in 1954 requested that it be consulted and authorized to recommend the approval of the functional design and siting of all chapel facilities for the Academy. In early 1955 AFPCH was granted approval for the siting of three chapels for the Air Force Academy at Colorado Springs to serve permanent personnel and cadets. The problem concerned the cadet chapel design. Part of the question hinged on the proper housing of worship services for the three major faith groups. Would it be better to have three separate chapels for Protestant, Catholic, and Jewish worship or to have one chapel usable by members of those faiths or to have three chapels under one roof? Gen. H. H. Harmon, Superintendent of the Air Academy, in a 1955 discussion with Secretary of the Air Force Donald Quarles, pointed out that the



Erecting bell in chapel tower at Etain AB, France, 1955.

theory on chapels at West Point and Annapolis was that the Government would provide one chapel for the use of all cadets and that those who did not desire to attend were free to go elsewhere. Secretary Quarles remarked, "That makes sense to me." However, as General Harmon pointed out later, one chapel did not mean that it was intended for one faith alone. At West Point, for example, the cadet chapel is traditionally Protestant, and the Archdiocese of New York from its own funds built a Catholic chapel. A small chapel, moved to the cemetery for conducting funeral services, was used for Jewish worship. In 1955 the Jewish Welfare Board stated that it favored one chapel for the three faiths or an individual chapel for each of the three faiths. By March 1957 this problem was resolved in favor of one chapel structure with three interior chapels.²⁹

The overall design provoked discussion from leading architects to the Halls of Congress and in the religious and secular press. Designed by the architectural firm of Skidmore, Owings & Merrill, its clean lines emphasized a series of spires. In Congress it was called "a monstrosity," "a series of wigwags, accordions, or something of the kind," and "a deliberate insult to God Almighty." The design was passed by the House of Representatives after much debate, but the Senate referred it back for further study. Chief of Air Force Chaplains Carpenter, on the other hand, was most interested in functional use of the chapel. He wrote the Air Force Academy Construction Agency:

Architecturally, it may be desirable to design a facility which contains simplicity of overall shape, possesses ground-hugging form, and has a perimeter composed of closely spaced buttresslike vertical mullions. However, when such a structure reduces, limits, and/or retards the fundamental functional purpose of the facility it is desired that further study and redesign be accomplished.

It is therefore directed that action be initiated to redesign the community religious facilities for the Air Force Academy.³⁰

His emphasis was on "utmost functional utilization." Senator Ralph Flanders, in 1957, asked the Commission on Architecture of the National Council of Churches for its opinion of the design. After studying a model of the \$3 million modernistic chapel, the Commission voted approval "enthusiastically and unanimously."³¹

The problem as reported in the *Winston-Salem Journal*, 10 August 1957, lay in the use of contemporary rather than traditional architecture. The architects were attempting to make the design of the entire academy mean something to the public mind. West Point, they pointed out, used to be a fort, so its architecture was properly Gothic. The French Renaissance style of the Annapolis buildings had the gentility which, they said, has long been distinguished in the Navy image of itself. In the Air Force Academy, they attempted to speak in the design of the "straight, simple U.S. industrial age," making Air Force architecture "traceable directly to the dynamic tradition of the great airplane hangars and the airplanes themselves." The article went on to say, "The chapel design with its many spires does seem to be reaching into the wild blue yonder. It does seem rather symbolic of the air age. . . ." Evidently, others felt this way, for the design was approved by Congress in 1958. The official ground-breaking ceremony was held in September 1959, and the occupancy date was scheduled for the fall of 1961.

Civilian denominational consultants assisted in developing concepts for furnishing the chapels, the Protestant under Dr. Marion Creeger, the Jewish under Rabbi Aryeh Lev, and the Catholic under Msgr. Frank Costello. In early October 1960 the Secretary of the Air Force approved AFPCH's proceeding with final designs.³²

Modification and Improvisation

Chapels built in World War II and other buildings used for chapel facilities needed repair and modification. The 1948 basic chaplain regulation stated:

All projects, estimated to cost \$10,000 or less, related to alterations to, additions to, deletions from, extensions to, and restorations of chapels will be approved at major air command level. Included in this category are minor new construction projects to cost \$3,000 or less.

The same regulation prohibited soliciting or accepting funds for erection of chapels or alterations unless specifically authorized by the Department of the Air Force. A further statement was made under the responsibility of commanding officers to the effect:

They will supply chaplains with such equipment, transportation, and other available facilities as will aid them in the effective performance of their duties . . . commanding officers are authorized to designate for religious education and parochial purposes such buildings as may be available at Air Force installations.

Repairs and modifications of chapel buildings were authorized. In World War II, improvements were made in the addition of draperies and rugs, development of a room for reservation of the Blessed Sacrament and private devotions, even to the extent of adding additional rooms. (See vol. I.) As the chaplain's program expanded repairs and modifications were made.³³

AFPCH in 1955 stated that World War II facilities "should be used as long as such usage will constructively contribute to the achieve-

ment of an adequate chaplain program," and chaplains were warned to study the physical condition of existing chapel facilities and future base needs. In 1959 the Director of Civil Engineering, at the request of AFPCH, prepared a set of outline plans and recommendations for rehabilitating and modifying the mobilization/cantonment type chapel. The plans permitted four offices, conventional church pews, heating plant, Blessed Sacrament room, confessional, lighting fixtures and wiring, refinishing or replacing of floors, toilets, and, in areas where necessary, air conditioning. The major change was an addition which gave 1,122 additional square feet. The suggested drawing was carried in the May 1959 Chaplain Newsletter. One base moved a surplus building to the chapel and was able to accomplish this change with minimum cost. The major difficulty was that such an addition could not be built without coming under major construction as for a new chapel. Where a surplus building could be moved for this use and where enough land was available, the plans could be used.³⁴

Through the ingenuity and inspired imagination of chaplains and installation engineering officers, many World War II chapels were transformed into most attractive and functional houses of worship. Chaplain Cornelius Sharbaugh, at Maxwell AFB, transformed Chapel 2, the Catholic chapel, into one of simplicity centering on a free-standing altar with contemporary art in keeping with the revival of ancient liturgical art. Chapel 1 at the same base had additional offices in the rear. At Westover AFB, under the direction of Chaplain Roy M. Terry, two chapels, each distinctive from the other, were transformed with interior and exterior painting, new lights, pews, altar, communion rail, pulpit, lectern, choir stalls, pulpit chairs, drapes, altar hangings, a rebuilt chancel area, and installation of interior "wallboard" type walls. In 1959 SAC Staff Chaplain George S. Wilson announced that 18 World War II cantonment-type chapels at SAC bases would be considered for modernization. Most



The Bolling AFB chapel was restored with colonial interior.

modification and repair work was accomplished through the use of appropriated funds though in some instances nonappropriated welfare funds were so used, e.g., improvement of Chapels 1 and 3 at Sheppard AFB in 1953.³⁵

One unusual chapel was located at Andrews AFB. This had been formerly the Forest Grove Methodist Church, built in 1854, and used during the Civil War as a headquarters for Union soldiers camped nearby. Services were held by a Mr. Kershaw, Episcopal minister from Marlboro, because the minister of the church was not permitted to enter the pulpit. The church was remodeled in 1880, rebuilt in 1914 when heavy winds loosened it from the foundation, was taken over by the Federal Government when the land was purchased for military use, and became the chapel for the Camp Springs Army Air Base. When the base was renamed in honor of Lt. Gen. Frank M. Andrews, who with Bishop Adna Leonard died in a World War II Icelandic plane crash, the chapel was renamed the Andrews AFB Chapel (later Chapel 2). Since then an organ has been installed, an altar and lower chapel constructed, and the Officers' Wives' Club outfitted a Brides' Room on the lower level. In 1954 the chapel celebrated its Centennial, the only one in the Air Force able to claim such a distinction.³⁶

Improvisations continued to 1960. Chaplain John L. Dier, in 1951, ministering to the "Tent Group" at Lackland AFB, used a tent seating approximately 600 persons for chapel and three small ones for offices, probably the only arrangement of its kind used by an Air Force chaplain in the Zone of Interior. Chaplain Joseph P. Whitt conducted his first Protestant service in Pakistan (1958) in his commander's office, later moved into a bowling alley, and finally had a brick chapel in what had been a construction office. Chaplain Gerald H. Akins, like Chaplain Leslie McRae and many site chaplains, held services in dispensaries, gymnasiums, theaters, and dayrooms. At one Icelandic site

in 1956, the men transformed an old radio shack into a chapel. In order to make stained glass windows, they used masking tape to form varied blocks and smeared each with color stain. During his tour of duty, Chaplain Akins started similar chapels at two other sites. At the Washington National Airport, in 1956, Chaplain Frederick D. Sundloff constructed a beautiful reredos screen of blue velvet as an altar backdrop and an altar and lectern which could be used for services on Sunday in the theater, then moved out of the way. The organ and choir were in a small balcony. Ecclesiastical equipment was stored in the altar and in the theater office closet. At Marana Air Base, Ariz., Chaplain Edgar H. Brimberry, with only \$12,000 authorized for chapel construction, had the good fortune to have a contractor who persuaded subcontractors to donate materials and services. A Tucson newspaper was so impressed with the chaplain program that it volunteered to provide interior decorations. Completed, the chapel was a testimony to the dedication of those who had given time and service to the project. Chaplain Maurice W. Holt, staff chaplain of the Aviation Engineer Force, at Wolters AFB, transformed a 6-by-10-foot barracks room into a devotional center. A two-panel window was built to represent the Jewish and Christian faiths through which light constantly streamed. Side by side, facing the entrance, were three altars with appropriate symbols for Catholic, Jewish, and Protestant devotions. The little worship room was kept open 24 hours a day and, though it was not strictly "neutral," it provided a quiet place for men to kneel and meet their God.³⁷

All sorts of facilities were used for religious education and youth activities. McClellan AFB chaplains in 1955, used part of an old hospital building, a theater, civilian personnel building, cafeteria, library, and another office building besides the two chapels and two annexes. For special occasions, the band shell, Service Club, and gymnasium were also used. Inasmuch as most

of these buildings were used for other purposes during the week, the task of setting up programs was a strenuous chore. Assignment of buildings to chaplains for use in religious education and youth activities increased at a rapid tempo. Mather, Hill, Bolling, McClellan, Andrews, Chanute, and many other bases obtained annexes in this manner which were centers for the chaplains' six-point program.

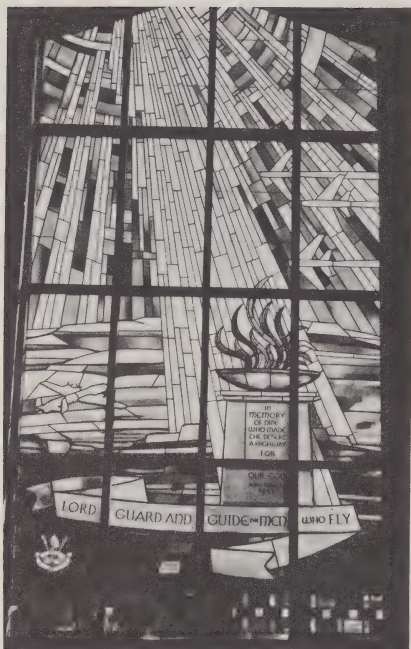
In some cases school buildings were utilized. At Maxwell AFB, for example, the Sunday Schools were housed in the Command and Staff College buildings where the pupils enjoyed exceptionally good facilities. Materials were stored in several designated closets and distributed by cart each Sunday. On the other hand, in Alaska opposition to such an arrangement prevented this being accomplished. For several years, the chaplains at Elmendorf sought the use of the school building for the Sunday Schools, but the local school board refused to give permission. The problem involved the training of approximately 450 Catholic and 800 Protestant children enrolled in one of the largest Air Force programs. Not until the Inspector General, USAF, commented on the situation being contrary to the practices of most schools on Air Force installations, and Gen. Frank A. Armstrong, Jr., intervened was the way opened in late 1957 for use of the school. Within a month, Catholic personnel worked out a satisfactory contract with school officials. By that time, however, under the leadership of Chaplain Drue Ford, two three-story barracks buildings had been transformed into religious education centers with chapels and classrooms in which over 640 pupils met in two shifts, 0945 and 1100. An additional 178 attended classes in the Education wing of Chapel 3 at 0900 and 1100.³⁸

At several bases stained-glass windows were installed. The first after World War II were the beautiful windows at Langley Field installed in 1948. Seven of them depicted scenes from the Old and New



Dedication ceremonies for stained glass windows at Langley AFB. Left to right: Chaplains Goodhand, Pennington, Carpenter, Lt. Gen. Quesada, and Chief of Chaplains Miller.

Testaments. The "Airman's Window" over the altar included patches of all World War II AAF commands and medals which could be awarded members of the Air Force. The original designs for the windows had been developed in 1942 when Chaplain Carpenter was Langley's post chaplain. In 1950 a window memorializing men who gave their lives in the Berlin airlift was donated by the Airmen's Service Club and installed in the Rhein/Main Air Base Chapel. A beautiful stained-glass window was installed in the chapel at Offutt AFB (1951), but shortly thereafter the chapel was completely destroyed in a fire which was traced to an arsonist who had made three previous attempts. A series of 14 art windows, depicting religion in the Armed Forces, was installed at Sampson AFB in 1952. At Westover AFB a window was installed in memory of Brig. Gen. Donald W. Saunders, who died in the crash of a KC-135 Stratotanker 27 June 1958. The design by Whittemore Associates, of Boston, depicted the Archangel Michael, ancient protector of the Jews and guardian angel of the church, the Bible, and the dove of peace. At Wheelus Air Base, Libya, in January 1961 a window was dedicated to the memory of the B-24 *Lady Be Good* crew who perished in the desert, after their crash in 1943, where their bodies remained until



"Lady Be Good Window," Wheelus AB, Libya.

found in 1960. Chaplain Spencer D. McQueen wrote a poetic interpretation of the event and the window in blank verse.³⁹

A 1959 policy stated that designs and patterns for stained-glass windows must be approved by AFPCH, a policy implicit in directives that chapels should be for all faiths and neutral when a service was not in progress. Mr. Eugene Steward, of AFPCH, at the 1960 Command Chaplains Conference, said, "We are pleased by the number of installations initiating projects to install stained or art windows," but he added that it was not possible to approve all designs submitted. He explained, "One appeared to be a sixth grader's watercolor drawing of a sailing ship standing about 1,000 yards off-shore and another which required an exchange of correspondence to determine

what it was all about." He reiterated AFPCH policy that such windows must be historically religious and not objectionable to any major faith group.⁴⁰

Another type of window installed in some chapels was a plate-glass "cry window" which permitted parents to bring their babies to worship without interrupting services. It provided visibility into the worship center and a public address speaker made the service audible. This provision at Wheelus AB, Libya, in 1959 was an instant success.⁴¹

Several chapels were noted for beautiful landscape effects. Chaplain George E. Mennen, in 1954, developed flowerbeds of cannas and petunias at Lockbourne AFB which made the chapel distinctive. In 1952 Chaplain Albert A. Behnke had done the same for Sampson AFB. In both instances colored postcards were made of the chapels and sold at the base exchanges. Chaplain Lucas W. Buttry, at Bartow AFB, Fla., in 1956 developed a garden of meditation which his commander stated "is a credit to him and the



Chaplain George E. Mennen "Said it with flowers" at Lockbourne AFB, 1954.

Air Force in general." Chapel 1 at Itazuke AFB featured plantings of varicolored azaleas and evergreens and a memorial for the men who died in the skies over Kyushu in World War II. The chapel at K-10 (Chinhae) in Korea featured a flowerbed planted with seed from the United States.⁴²

Air conditioning of chapels in certain areas of the United States and overseas was almost as necessary as heating facilities. The problem was how to fund such improvement. Appropriated funds could be used but this would make the chapel compete with all other activities on a base and limit the commander's funds. On the other hand, a way was opened through nonappropriated military welfare funds for activities where large groups would be assembled such as theaters, auditoriums, post exchanges, dining halls, and patient areas. A letter from the Joint Welfare Board, Department of the Army and Air Force, in September 1955 on the utilization of funds for this purpose made a point of excluding chapels and religious education facilities. Chaplain Carpenter protested and said, "Projects . . . have been carefully reviewed on an individual basis and approved only after determination that each project was adequately defended and completely justified." The restriction was removed.⁴³

A further problem was cleanliness. The Air Training Command staff chaplain in 1954 observed:

Of all buildings on Air Force installations, chapel and religious education facilities should be the cleanest and the most orderly in appearance. It is a rude jolt to the aesthetic sensibilities of anyone who enters such places of religion when the narthex, nave, offices, closets, hallways, latrines, classrooms, and even more sacred places are repeatedly found in a state of uncleanness. . . .

Standing operating procedures and schedules for cleaning, orderly arrangement, and maintenance of the interior and exterior of chapel facilities must be devised and executed by the senior chaplain. . . .⁴⁴

This was a continuing note of inspection on

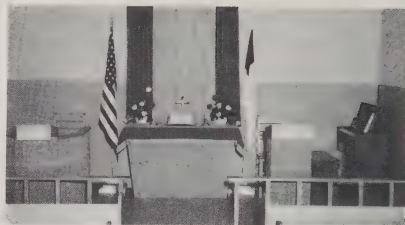
staff visits of chaplains and inspectors. Some annexes were in a constant state of disorder. In the first new permanent chapels there was a decided lack of storage space. Part of the problem was caused by the fact that the chaplain program was growing, the amount of floorspace assigned to the chaplain increasing, but there was not an increase in personnel assigned to the section. Chaplain Henri Hamel, Inspector General for Chaplain Activities, in inspecting one command noted that giving total responsibility for custodial and janitorial services to chaplain services specialists had contributed to low morale through lowering of their prestige and limiting their training development. Men in similar positions did not have the same type of work. As a result, the commanding general replied, "All bases of this command are being directed . . . to comply with AFR 91-2. AFR 91-2 provides that, subject to availability of personnel and funds, custodial services by base civil engineer personnel primarily for this purpose may be performed in public areas of chapels." The care with which most chapel facilities were maintained is a testimony to the concern of commanders and chaplains for suitable places of worship.⁴⁵

Several unusual problems were faced in overseas areas. For example, in England, 7th Air Division chapels were not built by 1954 though funds and plans had been approved in 1951 because the British had a different concept of chapel usage. This made the Air Ministry withhold approval. They thought in terms of separate chapels for Church of England, Free Church, and Roman Catholic, but the USAF thought in terms of a chapel usable by people of all faiths. Chaplain Samuel Bays went to the chaplain of the Archbishop of Canterbury and explained that the proposed design would give a chapel for people of all faiths and that with removal of the front end they could be used for warehouses. Within a few days approval came from the Air Ministry for chapel construction, and by 1957 five chapels had been erected.⁴⁶

The Tokyo Chapel Center had an interesting history. Located in the vicinity of the Diet Building, it was a high-ranking Japanese officers' club before World War II. During the occupation it was used as an Armed Forces Officers' Club until 1947 when, at the suggestion of Mrs. Douglas MacArthur, it was remodeled into a beautiful chapel center with huge sanctuary, social areas, classrooms, kitchen, and offices. Army chaplains developed an outstanding ministry in which local Air Force chaplains participated. In February 1958 the chapel center was turned over to the Air Force. It was closed in October 1959 because its service, once rendered principally for military personnel and their dependents, came to be primarily for civilians because military activities were removed from the Tokyo area. Throughout its distinguished history, the chapel center served thousands of military and civilian personnel of several nations as a house of worship. Its choir was one of the outstanding in all the Far East. Joining the Chapel Center in 1947, it was directed by the Reverend Mr. Nakada and presented music every Sunday, on special occasions, and over radio broadcasts. At one time it numbered 120 members. Some of its members made outstanding records in the music world. One, Miss Nobu Yamamoto, toured the United States in 1959 as a Gospel singer and another, Miss Umeko Shindo, was a soloist at Riverside Church, New York City, the same year. Rev. Mr. Nakada studied in the United States and translated traditional and modern hymns into a Japanese hymnal known as the *Seika* which was well received throughout Japan.⁴⁷

In certain countries of the Near East and Middle East the predominance of the Islam religion and governmental agreements forbade chapel construction. The use of "moral halls," theaters, and dining halls enabled chaplains to provide a service of worship. In most cases, a guard was placed at the door to insure that non-Christians did not enter.

One of the recurring problems was that of providing facilities for men at remote sites.



Site Chapel Room.

Chaplain John F. Nelson, in reporting his activities on remote sites in the far north, said, "The one big drawback to the sites is the lack of suitable facilities for physical recreation. Some sort of a combination gym, theater, assembly hall, and chapel is drastically needed on each site." Chaplains conducted services in dayrooms, dining halls, improvised chapels, and at many sites in a room set aside for devotions.⁴⁸

Another area of concern was that of quarters and office space. The 1948 basic chaplain regulation stated, "In view of the confidential and religious nature of the work of a chaplain, living quarters and office space which afford adequate privacy will be provided for each chaplain." This policy was not mentioned in the 1952 revision, except in the blanket policy that commanders would "Supply chaplains with such . . . facilities as will aid them in the effective performance of their duties." But did this apply to bachelor officers? In 1953 AFPCH stated, "Chaplains who are bachelor officers will be assigned quarters when available which afford the desired privacy appropriate for the performance of their duties of a confidential and religious nature," a policy which was embodied in the AFR 165-3 revision. The 1954 regulation stated that, if such privacy could not be given, "the commander will authorize the chaplain to live off the base." The purpose of the regulation was to provide living facilities in which the chaplain could meet military and civilian personnel, have a standard of living commensurate with his call as a clergyman, and "to

make the service not too arduous a vocation to consider for longtime service.”⁴⁹

Utilization of Chapel Facilities

The protection of chapel property for its intrinsic purpose was voiced in the 1948 chaplain regulation as follows:

Chapels are government property and will be available for use by all faiths and by all military personnel. Chapels will not be used for unrelated secular activities. When use of a chapel is to be extended to a civilian religious activity, i.e., civilian weddings, etc., the chaplain will secure prior approval from his commanding officer. Religious symbols and equipment having denominational significance will be so installed that they may be removed or covered when not in use by the denomination or group concerned.⁵⁰

To this policy, the 1952 regulation added:

Chapels will be designated by numbers. Chapels will not be named as memorials to individuals or bear names having a particular denominational significance.

Chapels will not be utilized or designated for the exclusive use of any one religious group without prior approval of Headquarters, USAF. Requests for such approval will be forwarded through channels to Chief of Air Force Chaplains, Headquarters, USAF, Washington 25, D.C.

Changes in the utilization of chapel buildings will be made only with prior approval of Headquarters, USAF.⁵¹

Related activities, such as chapel annexes, were included in the 1954 regulations with this distinction, “Chapels will not be used for secular activities. Related facilities may be used for secular activities consistent with the standards of the chaplain program.”⁵²

The policy on the use of chapels for religious purposes was observed with but few exceptions. The Inspector General for Chaplain Activities reported of one base in the Air Training Command in 1959:

Attendance at Moral Training lectures was mandatory for basic trainees and an

integral part of the basic military training schedule. Chaplains, by virtue of their education, ordination, and experience, were well qualified to present these lectures. However, utilization of chapels as training classrooms constituted a violation of paragraph 25c(1), AFR 165-3.⁵³

A more serious problem was involved with the use of alcoholic beverages in chapel facilities. At one base in Japan, a chaplain objected strenuously to another chaplain keeping beer in the chapel annex refrigerator. AFPC in 1956 advised all major commands that, with the exception of sacramental wines used in the conduct and observance of religious ceremonies, no beverages with alcoholic content would be served in any USAF religious facility, including chapel annexes.⁵⁴

“It is the expressed will of Congress,” said Chaplain Carpenter in 1951, “that chapel facilities at military installations be available to the members of all faiths on an equitable basis.” This policy, inherited from World War II, was included in each revision of the basic chaplain regulation. Chapels were designated by numbers or areas in which they were located rather than by name. If proximity of chapels to one another made it advisable that they be designated for specific faith groups, approval had to be obtained from the Chief of Air Force Chaplains. The sole consideration was distance from one to another and equal facilities. This policy meant that chapels at any time when a religious service was not in progress had to be kept in a “neutral” status. A recommended neutral altar permitted flower vases, candlesticks, and the Holy Bible opened to the Old Testament Psalms, but nothing more. Religious symbols peculiar to any religious group, but not to all, were not permitted. This applied to the exterior as well as the interior of chapels.⁵⁵

This was a recurring problem in inspections. The most frequently mentioned discrepancies were leaving the altar in a nonneutral status, leaving pictures or statues uncovered when a religious service was not in progress, leaving

containers for holy water on the wall, or leaving notes on hymn boards. In Japan and Korea, a frequent discrepancy was placing a cross on a building to designate it as a chapel rather than going to the more laborious task of erecting a tower or steeple.

This policy was applied to several interesting problems. The Panama Air Depot in 1948 requested an "exempt" status from Air Force control for its chapel and Sunday school building, but the Caribbean Air Command ruled that the chaplain should follow Air Force regulations. At one base in 1950 a religious statue erected as a shrine was ruled by AFPCH to be "contrary to the spirit" of the regulation, and the statue was given to a civilian church. In 1957 a dependent at Ellsworth AFB wrote Congressman Francis Case that the base chapel was used solely by Catholic personnel. Inquiry revealed that the Protestant chaplain preferred to use the annex because its kitchen facilitated fellowship hours after services. Jewish personnel used the same building. The chaplain said he would take a vote to determine which meeting place worshipers preferred and added "Much will depend on their wishes." Chaplain Carpenter replied, "Regardless of the outcome of the vote of the worshipers, it is the desire of this Office that Sunday general worship service be held in the one chapel on the base. The Jewish congregation may use this chapel too, if they so desire."⁵⁶

Chaplains showed ingenuity in providing appropriate symbols for their services and in observing the "neutral" policy. Permanent alcoving of statues and use of draw drapes over stations of the cross, suspension of the crucifix and a plain cross on a pulley arrangement above the altar which permitted an easy transition, and in several instances, e.g., Sampson AFB, a revolving altar with altars set up for each faith group—these were some of the means used.

The official opening of a chapel, especially of the permanent type, was usually marked with a ceremony. (See ch. IX.)



Blue and chrome chapel equipment in chapel converted from orderly room, 1955.

Control

The 1949 inventory of chapels helped in future planning. In 1951 AFPCH requested a photograph of chapel facilities, interior and exterior, to help in budget, fiscal, and supply matters. In 1959, AF Form 1269, "Semi-annual Religious Facility and Equipment Status Report," was published, requiring a description and evaluation for each chapel and annex, religious education enrollment by faiths and departments, and the number of families living on or reasonably near the base.

Mr. Eugene Steward, Chief of the Budget and Logistics Division, AFPCH, in 1959 proposed that all major command staff chaplains establish control over all religious facilities and requirements within their commands and that a project officer be assigned to monitor each new project from the day it was programed and approved until the facility was finally accepted from the contractor. The necessity for this close supervision, he pointed out, was that Congress was concerned that the Air Force start construction on an approved project the same year authorized and thus reduce budgetary carryover from one fiscal year to another.⁵⁷

Publication in 1960 of a regulation (AFR 165-2) entitled "Religious Facilities and Materiel" marked a real milestone. It gave the following Air Force guidance:

1. Cited for the first time legislative authority for the provision of facilities, transportation, and materiel.
2. Assigned responsibilities to command chaplains to inspect and evaluate legis-

tic support and nonappropriated fund activities.

3. Defined "neutral" altars and chancels.
4. Established color standards for Air Force religious facilities.
5. Established limitations on the use of appropriated funds to purchase equipment which is to be blessed.⁵⁸

The achievement of adequate facilities for the chaplain program is due in no small part to the capable and dedicated work of Mr. Eugene Steward, who served in the Budget and Logistics Division of AFPCB since 1952 and was its Chief from April 1957.

The philosophy back of chapel construction in the Armed Forces was well stated by Chaplain Paul Giegerich in 1947 when he said:

Scanty or makeshift chapel facilities inevitably give the impression that the American Army (and thus Government) regards religious life of its "wards" as unimportant and dispensable. Consequent effects upon the thinking of children and adolescents, to say nothing of its effect upon 18-20-year-old soldiers, are likely to be unfortunately deleterious. Chaplains thus plead for continued support in the way of funds for a continuation of chapel construction.⁵⁹

The 84th Congress in 1956 (H.R. 9893), in the report of the Committee on Construction for Military Departments, stated in regard to chapels:

In discovering that the plans for construction at certain oversea bases excluded the initial construction of chapels, the committee requested their immediate inclusion. While the building at military bases must of necessity depend primarily on material things, it is the committee's firm conviction that the American way of life is in no small part predicated on the spiritual welfare of the individual. Therefore, it desires that facilities for worship be ready and available whenever possible prior to the stationing of large bodies of troops at these installations. Especially, if such installations are far from our home shores and chapel facilities are not available unless Congress provides the authorization and funds.⁶⁰

This concern, translated with steel, concrete, glass, wood, and fixtures into the largest peacetime chapel-building program of history, was a testimony wherever our airmen were stationed to the faith of America and the spiritual strength invested in her defenders of the skies. The sky-pointing towers, the annex for religious activities, and the sharing of those facilities by young and old, Catholic, Protestant, and Jewish, men and women of all races was an agreement read by all that we believed in God and the dignity of man. To airmen with heavy responsibilities, lonely, tempted, far from home, they were meeting places with God, sanctuaries of the soul where they found refreshment and new strength.

Equipment, Supplies, and Funds

One of the thrilling stories reflecting the religious concern of our time is the logistic support of the chaplain's program. It is true that chaplain supply requirements are small in comparison with other Air Force activities and that items do not change as rapidly as in other classes of materiel, but the availability of proper equipment, supplies, and funds affects the entire program.

Before World War II, chaplain supplies and equipment were scarce or nonexistent; during the war, Chief of Chaplains William R. Arnold and his Deputy, George Rixey, insured that chaplains were better supplied than in any previous period of history; and Air Chaplain Charles I. Carpenter maintained a vigilant interest, particularly for chaplains in oversea areas. Up to July 1946, all chaplain supplies and equipment for the Army, including the AAF, were budgeted, purchased, shipped, and stored by the Army with administrative control vested in the Chief of Chaplains, though requisitions were submitted through AAF supply channels. One difficulty was that materiel frequently did not arrive until 5 or 6 months after it was requisitioned and expendable items long after requirements ceased to exist.

Organization for Air Force Chaplain Supply

As early as 1943, Air Chaplain Carpenter recommended that chaplain equipment and supplies should be included in the Air Force

supply system. This objective was partially accomplished in publication of the 1946 directive entitled, "Chapel and Chaplain's Equipment and Supply Within the USAF." More sweeping changes were initiated in the 1947 revision which gave the Air Chaplain administrative control and the AMC Staff Chaplain operational responsibility. The directive showed areas of responsibility, channels for obtaining equipment and supplies, and required a quarterly inventory report to aid in budget planning and procurement. Chaplain equipment and supplies were stored in AMC depots at McClellan AFB, Calif.; Tinker AFB, Okla.; Middletown, Pa.; and by 1948, in USAFE and FEAF. Base chaplains issued materiel and maintained inventories, a responsibility later delegated to supply personnel. The principle of AMC centralized control, stated in the 1948 chaplain regulation, has been followed.^{1*}

In spite of supply procedures established in 1946, some oversea staff chaplains as late as 1948 were bypassing Air Force channels in sending requisitions to the Army Columbus General Distribution Depot. This situation had already been corrected in the ZI by constant reminder.²

The major problem in this area from 1946 to 1951 was to be found in budget and procurement. In 1948 the Air Chaplain com-

* Superior figures refer to footnotes starting with p.361.



Christian Chaplain Kit could be used by Protestant or Catholic chaplains.



Jewish Chaplain's Kit plus Torah and Torah cover.

Chaplain Kits.

plained that the Air Force had no official voice in request or expenditure of budgetary funds allotted to the Chief of Chaplains, with the result that financial coverage was inadequate. Appropriated funds were supposed to be divided 60 percent to the Department of the Army and 40 percent to the Department of the Air Force, but the Air Chaplain had no voice in preparing the overall budget request or determining how the money should be spent. In December 1948 existing supplies and equipment were divided on the 60-40 ratio. Nonappropriated funds, known as the Chief of Chaplains' Religious Fund, were divided 62.4 and 37.6 percent to the Army and Air Force, respectively, the moneys remaining in the custodianship of the Army Chief of Chaplains and administered by a board of six USA and USAF chaplains. Expenditure of USAF moneys was directed by USAF chaplains and joint expenditures by the Board. In 1948 AFPCCH for the first time prepared and defended a budget (fiscal year 1949). The requirements were computed jointly by the Army and Air Force. Budgetary funds realized in fiscal year 1949 for the purchase of new equipment and renovation of old equipment in the Air Force were transferred to the Comptroller, Headquarters, USAF, for expenditure as directed

by AFPCCH. The Army purchased standard items of chaplain equipment and supply on a reimbursable basis, and stocks procured to meet Air Force requisitions were controlled by AFPCCH in the AMC supply system. Joint procurement effected some savings in that a larger bulk of equipment and supply could be advertised for competitive bid. This procedure was followed for fiscal years 1950 and 1951. In 1951 some 110 items were procured jointly by the Army and Air Force for storage and distribution in their respective depots.³

In 1949 AMC Staff Chaplain Robert P. Taylor organized supply procedures for USAF chaplains in chart form, showing steps taken from submission of a request until the item was received. Chaplain Wendell Rex, brought from Middletown AFB to Headquarters, AMC, in 1949, was given the task of preparing a catalog of chaplain supplies (then Class 62) and showing procedures for obtaining them. This 1951 booklet, illustrated in color, proved an immediate success.

How were requirements determined? Prior to preparation of request for fiscal year 1950 funds, all commands in the ZI and overseas furnished Headquarters, AMC, with an estimate of needs at base level, and these were carefully weighed and consoli-

dated into the AFPCH request. Past experience played an important part, particularly in view of past issues, deterioration, and other factors. Later, AMC's use of machine accounting methods made this involved procedure unnecessary. The records of each base in the office of the AMC staff chaplain gave an accurate count of inventory and needs; the depot records showed existing stocks and their movement; the records of electric organs showed their location, age, and condition. By 1954, the AMC staff chaplain had information at his fingertips on the worldwide status of USAF chaplain equipment and supply.

Budget requests were computed according to the number of chaplains on duty; bases served; chapel facilities; existing inventories; new requirements; and experience from previous fiscal years, including life of an item, e.g., 15 years for a candlestick. In 1951 responsibility for computing the budget was delegated to the AMC staff chaplain with review by AFPCH. When funds became available, requirements were again reviewed and adjusted in an AFPCH conference.

The new Air Force color scheme of blue and silver was adopted 8 August 1951 for chaplain and chapel equipment, e.g., chaplain stoles, portable altar sets, and altar appointments. Brass altar equipment was either chrome plated at base level or exchanged by AMC for chrome. AMC then negotiated to have all brass equipment on hand chrome plated, thereby realizing considerable savings over procurement of new equipment. By 1954 most chapels had converted from Army maroon and gold to silver and blue.

In Europe, chaplains were supplied through Air Force channels from 1946 onward. A shipment of 35 cases of chaplains' supplies from the ZI—a year's supply—was destroyed in a warehouse fire at Bremerhaven in January 1947. In spite of this tragedy, the USAFE staff chaplain in 1948 reported, "Our supply channels are working quite

well, and we are getting everything we ask for, including bulletins, within 3 months of the date of request." The 7th Air Division in England, though under SAC, was supplied by USAFE.⁴

Critical items were airlifted by MATS planes. In 1949 an organ at Tripoli went out just before the Christmas program for which the choirs had been practicing many weeks, but a telegram to the Atlantic Division of MATS and a telephone call to Chaplain Rex at AMC brought an organ by airlift from the AMC auditorium in time for the program. Palms for Palm Sunday, flowers, and Jewish holiday supplies were carried by plane to the Northeast Atlantic, the Azores, and other areas.⁵

With the establishment of oversea depots in 1949, AFPCH urged that a 6-month supply be maintained to provide for any emergency. This guidance was timely, for the Korean conflict coming within 1 year imposed staggering demands. The FEAF staff chaplain in late 1950 was able to report "The stock level of standard chapel and chaplain's supply was such that all needs were met immediately. The resupply system from ZI was such that an adequate stock level was maintained."⁶

During the Korean conflict, common items of supply which could be used by the three services, particularly expendables, were supplied by the Army. All other authorized items (Class 62 listed in ECL 20-00-18) were requisitioned through Air Force supply channels. Army Chaplain Crocker and others at the Pusan supply point did an excellent job. However, the Air Force was charged an excessive price for this service which provided another argument for Air Force control of its own supply.⁷

Emphasis has not been made on large stocks, but on keeping inventories responsive to actual needs in the field. In 1954 operational control of oversea chapel and chaplain equipment passed from FEAF and USAFE staff chaplains to AMC chaplains. The ZI and oversea depots for chaplain supplies were

reduced to four: McClellan and Middletown Air Force Bases and one each for USAFE and FEAFF. With the use of electronic requisitioning, requests for equipment could be received by the AMC staff chaplain from any spot in the world within a matter of minutes and action taken to airlift needed items to the user. Cutting down pipeline time of requests and filling requests resulted in tremendous savings. This class of materiel was centralized for the ZI in the depot at Shelby, Ohio, in 1956, and later moved to Wright-Patterson AFB, the only class of materiel stored there. The oversea depots closed out this class in 1960, and the intermediate AMC supervisory positions were abolished. This meant that worldwide control was centered in the AMC staff chaplain, who personally supervised stocks in one storage point for a most efficient and economical method of supply. This achievement was made through AFPC policy guidance, the AMC supply system, the dedicated efforts of AMC staff chaplains who had a dual responsibility for supervision of the AMC chaplain program and of USAF chaplain supply, and the small number of civilian employees in the AMC staff chaplain's office (three), in particular Mr. K. E. McPeck, who served there from 1952.

Standardization

In May 1950 the Armed Forces Chaplains Board (AFCB) concurred in a recommendation that all ecclesiastical equipment and supplies be cataloged under a separate section in the National Defense Cataloging System and that such equipment be procured under single-service assignment. As a result, the Navy Purchasing Office, New York City, was given responsibility for central procurement in early 1952, and the AFCB in October 1951 appointed a committee to effect standardization. Chaplain Constantine Zielinski was the first chairman. Standardization could not be complete: the Army and Navy maintained gold and maroon colors while the Air Force had blue and silver; Army and Air

Force altar equipment was similar except in color, but the Navy chose a square base rather than round (because of the rolling of ships); the Air Force had more items of supply. Savings were realized on purchases of larger quantities of items put on competitive bid. In 1958 AMC control over certain items was transferred to a single manager, which resulted in increased costs; e.g., the Jewish flag purchased for \$175 by the Air Force went up to \$500 under the new plan and the Christian flag increased from \$175 to \$350. (In 1960 flag specifications were revised by the Air Force, which brought the purchase prices down to \$27 and \$25.) Ecclesiastical equipment and supplies were integrated into the Federal Supply System in 1955.⁸

In late 1960, AMC Command Chaplain John S. Bennett sent a letter to all command chaplains advising them that the "single-manager" concept would be strengthened in 1961. The Military General Supply Agency (MGSA), Richmond, Va., was designated the manager of chaplain supplies, and the AMC staff chaplain (MCH) the inventory manager and control point. All requisitions were to be sent to Headquarters, AMC, attention MCH, who forwarded them to MGSA. There were two changes: MGSA (Army) would purchase equipment and supplies instead of the Navy, and storage would be at the Columbus General Depot instead of Wright-Patterson AFB. The change added another supervisory level, but did not affect field operation. A new Federal catalog was being prepared to reflect this development.⁹

Authorized Equipment and Supply

The Air Force, more than any other department, increased the number of items authorized and in its inventory to help chaplains provide a ministry to military personnel and their families comparable to that afforded by civilian churches. The 1948 list of authorized equipment included the following types of items:

1. Quartermaster items—listed in tables

- of allowances (T/A) and tables of organization and equipment (T/O&E).
2. Ecclesiastical property for the Corps of Chaplains.
 - a. Standard items—appropriated fund purchases.
 - b. Nonstandard items—appropriated-fund purchases, electronic organs; Chief of AF Chaplains activities fund, appropriated.
 - c. Religious fund purchases—nonappropriated.
 - d. Central post or other nonappropriated fund.
 - e. Property donated—picked up on nonappropriated fund records.
 3. AGO publications.
 - a. Army edition Scriptures—Protestant, Catholic, Jewish.
 - b. Bound volumes of certificates of marriage.¹⁰

Stock numbers and methods of requisitioning were in Army and Air Force directives. Ecclesiastical equipment and supplies were designated as class 62 and included in a table of allowances 7 October 1948. In 1953 the basic authorizations for chapel and chaplain materiel were included in a new Equipment Component List (ECL) and was revised from time to time to reflect changes in program requirements. For example, the ECL of early 1956 for the first time provided material for activities in Religious Education facilities. In 1954 a Jewish Ark with Bema table was provided for chapels where Jewish services were regularly conducted. A portable altar

and hymnody set were added to provide better service at isolated sites and in religious education, and in 1957 a folding chair with kneeler was included for the same purpose. With the building of permanent chapels, larger altar equipment was required, and items of suitable size and design were provided. In 1957 a prie-dieu, hanging-type cross and crucifix assembly, large candlesticks, and four vases were authorized for the first time. Certain expendable items—candles, service folders, wine, and grape juice—were authorized only for chaplains overseas. Several items were issued to chaplains on a nonrecoverable basis: the chaplain's scarf, the individual Communion kit, and the chaplain's kit, when it was determined that reparable cost exceeded replacement cost. The number of items increased with the growth of the religious program in the Air Force until the October 1959 ECL listed 85 items under allowances for chaplains and chapel facilities and 78 items under allowances for religious education facilities. Others were added in 1960.¹¹

The inclusion or deletion of items in the ECL was based on need and experience. For example, a 1948 inspection report stated, "Bottles of grape juice get moldy in the Tropics. Recommend packing in ½-pint-size cans instead of bottles. This would prevent breakage in shipping." At that time grape juice was supplied in quart bottles. The Air Force procured grape juice in cans, but a large supply of one brand spoiled in 1956 and was condemned. In 1959 the Air Force procured both canned and bottled grape juice. The type of equipment used in religious education facilities was changed after actual experience. The portable pump organ was dropped from the inventory soon after the Korean conflict in favor of the hymnody record set, but this was not as satisfactory and the organ was again included. A chapel fire, attributed to an overturned vigil light, resulted in a USAF policy that electric lights would be used as vigil sanctuary lamps, and those with bees-



Permanent chapels required larger equipment. Chaplain John Nelson conducting mass at McConnell AFB, October 1959.

wax or olive oil would be lighted only during chapel services, when the chaplain and congregation were present.¹²

In 1950 the approximate cost to equip a cantonment-type chapel was \$5,309.15, as follows:

Standard items	\$1, 058. 15
Nonstandard items	4, 125. 00
Expendables	126. 00
	<hr/>
	5, 309. 15

(See app. 7 for list.) Nonstandard items took the lion's share and the organ over half that amount. As the chaplain's program grew and the facilities for housing it—particularly with the building of permanent-type chapels and religious education wings—this figure was tripled in providing basic needed items. The policy of Air Chaplain Carpenter in 1946 on nonstandard items such as curtains, drapes, and dossal curtains was that it was better not to stock these items but leave them to the initiative of each base chaplain for local purchase from appropriated or non-appropriated funds. Chaplains were supplied altar, pulpit, and lectern covers in maroon and gold until 1951 when the Air Force first issued blue and silver, and they were directed to use Air Force colors in nonstandard items such as the dossal curtain. Purchase of substitutes for centrally procured items was not approved except under the most unusual circumstances; in 1959 approval had to be secured from the AMC command chaplain.¹³

In 1956 AFPCCH published a list of documents which affected chaplain supply and urged each chaplain to become familiar with them. They show the diversity of equipment available:

1. USAF Stock List 9925.
2. Equipment Component List (ECL) 20-00-18 (In 1958 ECL 411).
3. Table of Allotments (T/A 1-1, in 1960 T/A 006).
4. USAF Stock Classes. These included the following of particular interest to chaplains:

- a. SC 10-P, Motion Picture Equipment.
 - b. SC 16-N, Audio Equipment.
 - c. SC 17-A, Shop Machinery.
 - d. SC 36, Musical Instruments.
 - e. SC 40-A-B, Furniture and Fixtures.
 - f. SC 62, Chapel and Chaplain Material.
 - g. SC 64, Food Service Equipment.
- (Numbers changed to FSC in 1958.)

The base chaplain had to know what equipment was authorized (ECL), get needed items on his approved Unit Allowance List (UAL), and requisition these items through his base supply officer, who would then route the request through AMC channels. In 1960 AMC was able to ship supplies within 21 days after requisitions had been received. The big problem was for each chaplain to get needed items on the UAL, and, as late as 1960, many failed to do this, with the result that they did not have the equipment needed for an adequate program.¹⁴

When supply items were received by the base supply officer, accountability was placed on his stock records charged to the base chaplain.

Worn, unserviceable, damaged, or excess property was turned in to the base supply officer for disposal or repairs in accordance with USAF directives. Unserviceable ecclesiastical equipment was turned over to base supply officers; organs were sent back to AMC for repair. Irreparable and nonstandard unserviceable equipment was sent to salvage officers for disposal. The 1949 policy was that such property, e.g., wooden altar equipment, would be donated to religious organizations. Later, the policy was adopted that only distinctive equipment which could not be put to another use, e.g., cross-crucifix but not vases, would be donated and the rest sold according to AMC disposal procedures. Nonappropriated-fund property was handled differently; in 1960 it was reported to the command chaplain for disposal instructions. A congressional inquiry was directed to disposal of World War II chaplain kits at the Sacramento depot in 1957 because, though

they had been offered to religious organizations, they had been mistakenly placed with other surplus property and advertised for sale.¹⁵

Organs received special attention because of their cost and complicated maintenance problems. During World War II the Army installed electronic-type organs in ZI cantonment chapels, the Quartermaster Corps installing or moving them and the Signal Corps repairing them. Though many chapels became surplus after World War II and were sold to religious organizations, the organs were retained. AMC in 1948 set up a program of bringing in organs for major repair and issuing rebuilt organs, a program which resulted in considerable savings.

There was some delay in obtaining organs for oversea chapels. The first four in USAFE were received in 1948 for Erding Air Depot, Oberpfaffenhofen Air Depot, Rhein/Main Air Field, and Wiesbaden Air Base. By 1949 enough had been received in FEAF to make minor organ repairs a problem. FEAF Staff Chaplain John C. W. Linsley set up a 2-week organ repair course at the 519th Signal Base Depot in Yokohama for training 14 airmen with radio specialties from Guam, the Philippines, Okinawa, and Japan. Several organs were found in World War II stores on Kwajalein and were installed in Hawaii.¹⁶

With the separate Air Force Chaplaincy, a regulation was published (1949) to control their use. The Chief of Air Force Chaplains stated, "Electric organs are stored and issued by the AMC for the primary purpose of providing religious music for Air Force chapels or in other buildings designated for religious purposes." Control was centralized in AFPCH. The 1955 revision indicated the location of organs in all types of Air Force chapels: in new, permanent chapels they were to be placed in the chancel area and in cantonment-type chapels in the balcony except when AFPCH gave permission for other placement. In 1956 AMC Staff Chaplain Carriker and Mr. K. E. McPeck arranged to have World War II organs overhauled in the

factory. The program was so successful in extending the life of an organ from 10 to 15 years that it was continued until 1960, when the rising cost of overhaul maintenance forced the Air Force to begin purchase of new organs on competitive bid to replace un-serviceable ones. By then a total of 99 organs had been factory overhauled.¹⁷

In 1959 AMC was made responsible for procurement, storage, issue, maintenance, and disposal of all organs. Also, placement of an organ in a building other than a chapel had to have AMC approval. Information on the location, condition, and age of each organ in the Air Force was maintained by AMC.¹⁸

The care with which organs were protected for religious usage was well taken. There were several instances when they were diverted to other purposes and had to be reclaimed. For example, when Parks AFB closed, the two organs disappeared but were finally traced to two officers' clubs, one in Missouri, from which they were brought back to AMC control.

Chaplain kits underwent some change. Army maroon and gold sets were replaced by Air Force silver and blue (1952) in two types: Christian used by Catholic and Protestant chaplains, and Jewish. They were bulky and had to be supplemented, especially for Jewish and Catholic worship. The case was made lighter. Then in 1959 a new Jewish chaplain's kit was issued with an aluminum case and protective cover, the top forming an ark, and the lower part a table with storage space. It contained 2 candlesticks, a Kiddush cup, pointer, bottle with screwcap for wine, and 100 prayer books. The Jewish Welfare Board or the individual chaplain provided a Torah scroll with cover, skullcaps, and prayer shawls which became a part of the kit. A Catholic chaplain's kit, issued for the first time in 1959, included essential equipment, linens, and vestments for the conduct of Mass. The kits were issued individually to chaplains who had at least 6 months to serve in the USAF and who had not been issued similar equipment. In fiscal year 1961 the AMC

command chaplain initiated the development of a new Protestant chaplain's kit so compact that it was intended to replace the kit formerly used and the individual Communion kit used in hospital work.¹⁹

There were several special problems. In 1950 the FEAF staff chaplain recommended that the McClellan AFB chaplain act as an agent for FEAF in procuring nonstandard supplies. This arrangement proved less satisfactory and more time consuming than direct order from suppliers. Beginning in 1954 limited altar equipment was issued to small units at isolated sites, Ready Reserve chaplains, and Air National Guard units, to further devotional services and worship. Though the chaplain was the only Air Force officer in SCARWAF units, he was supplied by the Air Force through interdepartmental agreement. Chaplain Augustus Gearhard in December 1949 delivered religious supplies, including films and hymnals, to the Air Attaché in Madrid for use in the American Sunday School and worship services. In 1953 ecclesiastical supplies were issued to ROKAF chaplains.²⁰

Procurement of certain expendable items was another problem. In 1954 AFPCH instructed AMC to discontinue in fiscal year 1957 central procurement of sacramental wine, grape juice, and candles for oversea chaplains in favor of local procurement. It seemed ridiculous for chaplains in France and Germany to order wine from California. The change resulted in considerable savings, but candles procured overseas proved to be in very limited supply and inferior, hence these were again centrally procured in 1959. In 1960 the AMC Command Chaplain took steps to provide from appropriated funds Sunday bulletins direct from suppliers to all Protestant and Catholic chaplains. The plan was not put into effect for procurement of Jewish bulletins because there were ample stocks on hand. It was estimated that this development would result in better service responsive to changing needs in the field and effect considerable savings to the Air Force.²¹

Tower chapel chimes were installed in chapels of permanent Air Force installations beginning in 1955 when over 150 sets were procured for the ZI.²²

Many chaplains improvised equipment to meet special needs. The FEAF staff chaplain in 1950 designed a portable Communion kit, and FEAF Maintenance Division manufactured 15 sets. The aluminum box had welded seams and a hinged lid held in place with two butterfly fasteners. It was covered with black artificial leather marked with a large white cross. In it were three wood serving trays, each holding 14 Communion glasses; chrome-plated patten and wafer or bread container; stainless-steel canteen for wine or grape juice. There was space for Communion linens and a book of ritual. The set could be carried by hand or over the shoulder. Chaplain Thoburn Speicher, once introduced by a supply officer as knowing "the difference between an ECL and a UAL," improvised equipment for a headquarters building chapel at Kanoya, Japan. A repairable altar was found stored in the theater; benches came from the ball diamond and theater; the dossal curtain and altar and pulpit hangings were made from a bolt of salvage "airplane cloth"; the altar equipment came from a Japanese junkyard, and the cross was made from a sheet of brass. At Brooks AFB, he and Chaplain Guy Moews worked out an arrangement whereby a cross and crucifix were hung on a traverse so that one could be drawn to the center of the altar and both covered with drapes when not in use, an arrangement later adopted by other chapels. At England AFB, La., Chaplain William Keen in 1958 secured 12 formica-topped tables from salvage, cut the legs down, and placed them in the Sunday school for the beginner and primary departments. Picnic tables with attached benches were used for the junior department. Chaplain James H. Dickinson, hospital chaplain at Parks AFB in 1956, developed a unique method for bringing chapel services to bedridden patients. The Sunday Protestant services were recorded,

then the recorder and a compact altar were placed on a four-wheel cart and wheeled to the patient's bedside.²³

Audio-visual Aids

One postwar achievement was development of an audiovisual program. In 1948 one clergyman who made an official overseas visitation to chaplains said, "They need much help in the area of visual aids. Limited quantities of visual aids are available from the Chief of Chaplains Office, but a visual aid program (Sunday night religious movies) can be carried on for only 3 or 4 months. Commercial companies are reluctant to supply visual aid materials to overseas points." The hymnody set has already been mentioned. Filmstrip and slide projectors, motion-picture projectors, tape recorders, and record players were increasingly used by chaplains. Though the Army produced several films on chaplain activities during World War II, including one on the activities of AAF chaplains, no attempt was made to stock religious films or filmstrips until 1947. That year the Chief of Chaplains procured a set of 17 films, with running length from 18 minutes to 1 hour, which were sent to the Chief Signal Officer for distribution control. Subjects were divided into the following classification: two for Jewish, three for Catholic, two for Protestant, and five acceptable for both Protestant and Catholic, and five acceptable for all three faiths. By 1949 AFPC had investigated the possibility of establishing film circuits with a trial run in Germany, and in 1951 inaugurated the Air Force Chaplains' Film Service by selecting a group of seven films for each of the seven AMC area film libraries in the ZI and sending to chaplains a descriptive manual explaining the program and giving a synopsis of each film. At first, films were automatically sent to selected ZI bases, but this was abandoned in November 1951 in favor of chaplains making direct order from their nearest film libraries. By 1960 the catalog listed 244 films in the following use classifications: 19 General, 1 Jewish, 1 Protes-

tant and Catholic, 100 Catholic, and 123 Protestant.²⁴

Films were selected on the basis of their value for a religious film hour, chapel service, religious discussion group, or character guidance lecture. By 1952 films were chosen primarily for religious education and character guidance. Filmstrips produced in conjunction with the Army Office, Chief of Chaplains, were made available to all chaplains for use in the character guidance program. The cost of these in fiscal year 1953 was \$10,800 for 12 subjects (each with a total of 225 prints). In comparison that year, 6 films on cultural subjects (each with 53 prints at \$135 each) cost the Government \$42,930, and 16 in the field of religious education (each with 53 prints at \$245) cost \$207,760, and 3 on marital relations (53 prints each at \$75) cost \$11,925. This ran to a grand total of \$293,290. Filmstrips in 1954 were distributed automatically to all installations with chaplains.²⁵

Not only did chaplains assist in the production of filmstrips, but in films on chaplain activities, including the following titles:

Air Chaplain.....	15 minutes	1949
Front line Air Chaplain.....	14 minutes	1951
Never Alone.....	23 minutes	1956
Security for You.....	16 minutes	1957

Several films were planned specifically for character guidance. Four movie scripts were contracted at a cost of \$18,000 in 1956, and one entitled "No Man Alone" was produced under an Air Force contract of 20 May 1957 at a cost of \$25,991.20. The other film scripts were not produced.²⁶

In 1960 plans were made for preparation of several 20-minute films under direction of the USAF Chaplain Board for use in Moral Leadership training. Gens. Joseph F. Carroll, Thomas S. Power, Frederick H. Smith, Jr., and Truman Landon were chosen to narrate the first four scripts. The first film was scheduled for release in the summer of 1961. The cost of each film and its prints was approximately \$50,000.

Whether films were produced by the Air Force or purchased outright, the maintenance of an adequate film service was an expensive task. The Knights of Columbus made seven excellent film series available to chaplains in 1955, but most distributors and producers could not afford to be so generous. Furthermore, contractual agreements made between the Air Force and organizations supplying religious education films stated that these films would not be utilized in showings which were not definitely a part of the chaplain's religious activities; in other words, not in civilian churches or communities. The generosity of several chaplains in showing films to civilian groups led to threatened lawsuits amounting to half a million dollars. Many Air Force films, including those depicting chaplain activities, could be shown to civilian groups, but the commercially produced religious education films could not.²⁷

Because of film cost and showings restricted to base military programs, AFPCH was concerned over their utilization. This soon became a part of the chaplain's report. Some films were extremely well received. The Moody Science films were used for character guidance, religious education, and religious meetings. From July 1949 to May 1950 four films in this series—"God of Creation," "God of the Atom," "Voice of the Deep," and "Dust or Destiny"—were shown 992 times with a reported attendance of 175,791. The film "Dust or Destiny" was shown in the Air Training Command in February 1950 a total of 63 times with an attendance of 18,546. Most films were not utilized as effectively. The Character Guidance filmstrips were dropped in 1956 because few chaplains were using them. In 1958 AFPCH stated, "Recent studies reveal comparatively low utilization rates for films now in the Film Library distribution system." In the 1959 USAF Staff Chaplains' Conference, a report on film utilization stated, "Many chaplains just don't use them. Dynamics of Moral Leadership does not lend itself to their use; the Unified Curriculum does not lend itself. It is up to

the chaplain." This concern was voiced in succeeding conferences. Perhaps their most effective use was made where chaplains incorporated them in Sunday School departmental assemblies, vacation church schools, and religious film nights. At times, difficulty was experienced in scheduling. Chaplain John O. Ballantine in 1959 reported, "It is impossible to carry out a planned program when films ordered do not arrive in a reasonable time. I have waited 16 weeks for 'Time and Eternity.'"²⁸

Many chaplains enhanced their programs with films, filmstrips, slides, and records; several demonstrated ingenuity in improvising materials. Filmstrips were more easily adapted to Sunday School use than films. With the inauguration of Protestant and Catholic materials for Armed Forces Sunday Schools in 1954, suitable filmstrips were recommended for each unit of study. When Chaplain Roy Terry was assigned to the Professional Division of AFPCH in 1958, he made a project of equipping each chapel with a filmstrip library. By 1961 AFPCH had mailed to all chapels filmstrips on teacher training (two series), catechism, the life of Christ, Judaism, and youth activities. These could be used in small classes, assemblies, teacher-training sessions, and youth programs.

By 1960 AFPCH had provided an outstanding film program, the effectiveness of which depended on the chaplain in the field.

Each year AFPCH budgeted for printing and the purchase of publications. It cooperated with the Armed Forces Chaplains Board (AFCB) in 1959 in sending a set of 10 pamphlets on communism to every chaplain in the Armed Forces. It cooperated with the Army in publishing and distributing posters on current character guidance themes, then printed its own, and discontinued the service before 1957 because they were not used. It cooperated with the Army in paying for the preparation of "Chaplains of the United States Army" by Roy J. Honeywell through the Army and Air Force religious fund.

Through appropriated and nonappropriated funds, AFPCB published or purchased devotional books, information pamphlets, lecture helps for Character Guidance and Dynamics of Moral Leadership, and the monthly "Chaplain Newsletter."²⁹

In 1951 Chaplain Carpenter urged the Armed Forces Chaplains Board to develop a new hymnal. The Army did not welcome the idea because there were large stocks of the *Army and Navy Hymnal* and the *Song and Service Book* in use and in storage. For example, in 1950 one warehouse in Philadelphia alone had these books stored in 7,500 square feet (480,535 *Hymnals* and 811,500 *Song and Service Books*). In spite of efforts to put more hymnals into use, more than a million copies were in excess of any anticipated need for the foreseeable future and the number of excess *Song and Service Books* was even larger. The difficulty with the *Army and Navy Hymnal* was that it was really an Army hymnal which had been produced under the inspired editorship of Chaplain Ivan S. Bennett. Though it was the best hymnal used in the Armed Forces up to 1950, the Navy had no voice in planning it, the Military Ordinariate had not approved the Catholic section, nor had the Jewish Welfare Board approved the Jewish section. Further, many hymns were not suitable for male voices. In January 1952, the AFCB appointed a committee to revise the hymnal. The first two members were Chaplain James K. McConchie of the Army and Chaplain T. J. Mullins of the Navy. Chaplain Charles "Dri" Marteney was later appointed to represent the Air Force and became the committee chairman. The Navy suggested that the service of John F. Williamson of the Westminster Choir College, Princeton, N.J., be sought. He gladly accepted the invitation because he had wanted to prepare a book in three-part harmony for male voices. In August 1952 AFPCB and the Navy Chief of Chaplains each committed \$5,000 toward a contract with Westminster Choir College for a manuscript to be delivered by 1 May 1953,

containing approximately 300 hymns, with proportionate hymns for the 3 major faiths and copyrights to be cleared at time of submission. The committee was empowered to suggest revisions, and final approval had to be given by AFCB. The ceiling price for the completed manuscript was \$15,000. In December 1952 the committee brought up the requirement for a uniform Sunday School hymnal.³⁰

The contract dates were not met, and the Sunday School hymnal was not pursued. In March 1954 Dr. Williamson presented a manuscript to the committee, but it was returned for correction of musical notations. The real difficulty was that it could not be used for a hymnal. The format, while excellent for a chorus, resulted in too long a manuscript, the music was Gregorian for the familiar hymns, and copyrights had not been secured. Though \$15,000 had been spent, the manuscript had to be abandoned.

A new approach was adopted in 1956 when Mr. John Ribble, Associate General Manager of the Westminster Press, was appointed publication consultant, and Dr. David H. Jones, Director of Music, Princeton Theological Seminary, music editor. A questionnaire submitted to 300 active-duty chaplains (100 from each service) led to the selection of 214 hymns, 115 of which had previously been selected by Dr. Williamson and his committee. The new committee—composed of Dr. Jones, Mr. Ribble, Chaplain Adams (Army), and Chaplain Glenn Witherspoon (USAF), Chairman—in November 1956 met at Princeton University, completed selection of 169 hymns for the Protestant section based on the questionnaire and the work of Dr. Williamson, and decided that the hymnal should include more seasonal and service music. The Jewish Welfare Board drew up the Jewish section, and Chaplain Cahill was responsible for editing a Catholic section acceptable to the Military Ordinariate. The book was planned as a help to chaplains in conducting worship according to their own convictions. It was published by the Government Printing



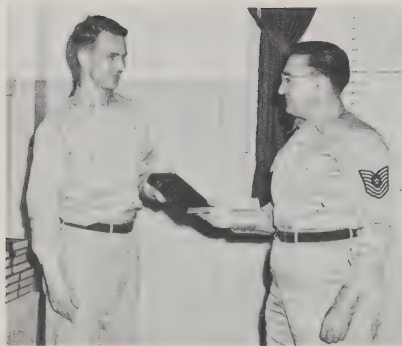
The Chiefs of Chaplains and representatives of the three faiths presented the first copy of the Armed Forces Hymnal to President Eisenhower. Left to right: Chief of Chaplains Rosso (Navy), Chief of Air Force Chaplains Finnegan, President Eisenhower, Chief of Chaplains Tobey (Army), and Chaplain Sobel.

Office, and the traditional "first copy" was presented to the President by the Chiefs of Chaplains on 31 March 1959 and to the Secretary of Defense on 1 April. Shipment to chaplains in the field began that same month, thus seeing the completion of a project initiated by the Air Force 8 years before.³¹

Distribution of Scriptures through the Armed Forces is a thrilling story. In March 1955, the Armed Forces Chaplain Board adopted a policy that only one publication of this nature would be provided for each faith. "My Sunday Missal" replaced "My Daily Readings From the New Testament" for Catholics; the New Testament was the standard item for Protestants; and "Jewish Holy Scriptures" was the standard item for Jews. The American Bible Society offered to supply New Testaments and Bibles to the Air Force, but Chaplain Carpenter turned the offer down in favor of Scriptures published by the Armed Forces. The only publisher who would loan plates to the Govern-

ment Printing Office had plates too small to be read with comfort, and the effort was a waste of money. In September 1954, AMC had in stock Scriptures in the following quantities: Catholic, 49,417; Protestant, 159,904; Jewish, 3,435. The rapid depletion of these stocks led AFPCH in 1955 to order 100,000 copies of the "Sunday Missal," 50,000 copies of the Scriptures, Jewish, and 200,000 copies of the Scriptures, Protestant. These were printed in 1956, which meant that the Air Force for the first time published Scriptures for distribution.³²

The American Bible Society continued to be the main supplier of Scriptures for Protestant personnel in the Armed Forces. From 1940 to 1957 military personnel had been issued over a million whole Bibles, nearly 7 million New Testaments, and more than 7 million Gospels and other separate books of the Bible. The cost of this distribution—met by gifts of churches, chapels, and individuals—was over \$2½ million. Scriptures



Chaplain William N. Balkan presents Bible to sergeant on Universal Bible Sunday, Hickam AFB, 1954.

and leaflet materials were sent free of charge to chaplains in the Armed Forces and the Veteran's Administration.³³

An interesting sidelight to this activity is the participation of chaplains and the American Bible Society in the publication and distribution of Scriptures through the Korean Bible Society and the Japanese Bible Society. (See Humanitarian Activities.)

Scriptures were provided by a number of other organizations including the Gideons and the Jewish Welfare Board. In order to help Catholic personnel conduct private rosary devotions at locations not regularly served by Catholic chaplains, e.g., remote radar sites, AFPCH in 1954 distributed on a one-time basis an Air Force edition of "Father Peyton's Rosary Prayer Book." A four-volume set of devotional books, entitled "Pusillum, a Vademecum of Sacerdotal Virtue in Brief Meditations" by Fr. Athanasius Bierbaum, O.F.M., was distributed to USAFE Catholic chaplains by Chaplain George Brennan. This little set of thought-provoking meditations was so well received and commended that AFPCH in 1958 distributed them to all USAF Catholic chaplains.³⁴

Printing was an important item in the annual program. Several booklets were published by AFPCH for public relations, in-

cluding "This Is Our Parish," "The Air Force Chaplain," "The USAF Chaplain," and "The Priest in the United States Air Force." AFPCH did not publish any religious pamphlets other than those promoting the overall program. The FEAFF staff chaplain in 1950 published and distributed a pamphlet entitled "God Bless You." The cuts in printing funds and facilities over the years imposed hardship on many base chaplains. At some bases, chaplains' funds were charged for printing of bulletins and posters. In 1956 the Air Adjutant General ruled that chaplains could obtain printing on a non-reimbursable basis because the printing required was in support of officially established programs and chaplain funds were to be utilized only as a supplement to appropriated funds.³⁵

Civilian organizations provided large quantities of material. When the Korean conflict exploded, the FEAFF staff chaplain reported:

There was a great demand for non-standard denominational religious articles such as rosaries, crosses, crucifixes, and medals which could be carried on the person of Air Force personnel. This need was filled through purchase from denominational religious funds and donations from major denominations.³⁶

The Chaplains' Aid Association with volunteer labor provided Catholic chaplains with Mass kits up to 1960, 157 in 1953 alone; clothing, toys for children; greeting cards; and other items. The National Catholic Community Services supplied large quantities of rosaries, missals, and other religious articles.³⁷

The National Jewish Welfare Board supplied generous amounts of religious articles to all chaplains serving Jewish personnel. These included prayer books, Scriptures, holiday leaflets, and a variety of religious pamphlets for literature racks—all free of charge. The greatest expression of religious concern was in providing for the holidays of Yom Kippur and Passover. A Passover kit was prepared in 1949 (and each year thereafter) to enable men to observe the holiday though



Prior to the 1958 Passover season, Chaplain Orvil T. Unger delivered boxes of Passover supplies to 28th Air Division Jewish personnel. Here A2C Seymour R. Moses at Klamath, Calif., receives his box while Maj. Edward G. Cassidy, Commander, looks on.

they could not attend a Seder service. It contained canned fish, canned meat, Haggadah prayer book, a Passover pamphlet, and 10 greeting cards. The Army and Air Force provided transportation, matzos, and wine and set up services, often with a rabbi supplied by the Jewish Welfare Board. In 1950 this supply service was centralized in the New York office of the Jewish Welfare Board.³⁸

Protestant denominations provided materials, especially books and magazines, usually through denominational indorsing agencies, to help their chaplains maintain denominational liaison and provide an effective ministry. Increasingly, items for distribution were purchased through chaplain funds. In 1949 a meeting of church and YMCA representatives reported: "One of the most effective religious approaches to servicemen has been through the use of literature." The following year Protestant chaplains were queried, "How great is the need for religious literature?" Responses varying from none to very much were as follows:

Religious Literature	Much to Very Much		Some to Very Much	
	No.	Per-cent	No.	Per-cent
Protestant Beliefs.....	379	86.0	429	97.5
Denominational Beliefs..	154	37.5	326	79.5
A Common Catechism...	122	38.7	238	79.5
Other Literature.....	227	58.8	453	93.8

Evidently, the great need was for literature on Protestant beliefs and general devotional material. A committee composed of AFCB representatives, the Veterans' Administration, YMCA, and the General Commission on Chaplains met in Washington, 17 January 1950, to plan supply of Protestant literature, and Protestant agencies in the USO decided to combine their financial resources to produce one piece of devotional literature, but it was never published. An excellent pamphlet on Protestant beliefs by Dr. Marion Creeger was later published by the General Commission on Chaplains.³⁹

Catholic, Protestant, and Jewish agencies published an abundance of attractive, thought-provoking, and inexpensive pam-



Chaplain James L. Williams arranges the literature rack at Chapel 5, Lackland AFB, 1958.

phlets and books which chaplains placed in their literature racks. Some of these were donated to chaplains who had no funds for their purchase. One nondenominational paper with wide appeal was *Reveille*, of which more than 14 million copies were printed during World War II at a cost of \$125,000. Published and financed by the Assemblies of God, it was mailed to more than 3,500 chaplains for free distribution. From World War II to 1950, four additional issues (almost one-half million copies) were printed. As time went on, chaplains were requested to pay a nominal fee if they had funds to do so. Chaplains placed literature racks in chapels, hospitals, operations buildings, and other areas. In 1953, an Eighteenth Air Force wing commander suggested placement of religious literature racks in planes. This was not done extensively. In 1957 MATS' aircraft carried a selection of religious magazines in an attractive jacket. The project was well received but was later dropped because of funding problems.⁴⁰

Purchase of religious education and other printed materials will be discussed under the appropriate chapters.

Transportation

Transportation was a major problem in World War II, but the policy of providing it for the chaplain program was well established by 1944. The answer for combat units was found in assigning a jeep to the chaplain. One directive (T/A 1-75) stated that "one car, five-passenger, light sedan" would be assigned per base for the chaplain and one per base when the chaplain was charged with the burial of oversea dead returned to the United States. In 1949 Chaplain Carpenter stated that he did not feel any special effort should be made to provide a vehicle for the chaplain's use, but that transportation should be left to the individual commander on the basis of available resources. He said, "The Transportation Section in this headquarters has stated that it is



Chaplain Roy Terry drives his jeep and trailer through stream on way to a Negrotas village, Philippine Islands, 1953.

opposed to designating vehicles for individuals, chaplains included, in oversea areas." Actually, many chaplains in Korea and a few elsewhere had vehicles assigned to them, but this practice was increasingly abandoned in favor of motor-pool usage. While there were a few delays in obtaining transportation, the time lost was not as great as that consumed in vehicle maintenance.⁴¹

A problem arose in transporting dependent children to chapel activities and parochial schools. There was wide divergence in practice. Some commanders provided transportation if it was available; others would not. At Elmendorf AFB in 1956, when a commercial bus company ran on the base, the base commander prohibited further use of Government-owned vehicles for transporting children in Government housing areas to and from Sunday School. Over 1,000 children in chapel religious education classes were directly affected, and the base chaplains arranged a contract with the bus company for their transportation. This meant a drain of an average of \$1,200 a month (later reduced by another contract to \$200 a week) on chaplain funds. Guidance for the USAF-wide problem was provided in the 1956 revision of the transportation manual which

stated, on recommendation of AFPCH, "Essential transportation may be provided for authorized activities such as athletics, welfare, recreation, morale, and the chaplains' program." As late as 1959, Chaplain Air Inspector Henri Hamel reported of one group in SAC, "Failure to establish bus schedules on Sunday morning for personnel needing transportation to attend chapel services, and religious education classes reflected lack of concern in this area of support of the chaplain program."⁴²

A related problem concerned the transportation of dependent children in base controlled housing to and from school. A 1955 revision of a regulation (AFR 34-13) interpreted as permissible the transportation of children to parochial schools. Inasmuch as parochial education was part of normal Catholic parish programs and the USAF supported the chaplain program, transportation to the parochial school was considered justifiable. Again, there was considerable divergence in actual practice.⁴³

Priority of transportation for visiting civilian clergymen was clarified through an amusing situation. At first they had a low priority for air travel to oversea areas. Later they were given a "2" priority, because a rabbi going to Alaska had a low priority which resulted in salami for a Passover celebration arriving before he did. It enjoyed a higher priority. His difficulty in getting to the first service of a heavy schedule led to better arrangements for other clergymen traveling on invitation of the Air Force. They were given simulated rank and a code number, but transportation personnel in 1960 said that, though the practice was widespread, it was not justifiable. Through the efforts of Chaplain Martin Molloy of AFPCH the situation was clarified in 1961 by giving each invited visitor a letter stating that he was "the official guest of the Air Force." A copy of this letter was given with travel orders wherever needed.⁴⁴

An unusual adaptation of transportation was made by Chaplain George D. Godfrey

in Germany, who had a Volkswagen bus modified to provide a dignified carrier for the altars of the three faiths used in field services.⁴⁵

On the whole, chaplains had few problems with transportation for essential service.

Funds

Three principal types of funds were available to chaplains for their program: Appropriated funds, authorized by Congress for the operation of the Air Force; nonappropriated welfare funds derived primarily from dividends of revenue-producing activities such as theaters and base exchanges; and chaplain funds, which consisted primarily of voluntary offerings made in connection with religious services. There was considerable development in each area, requiring a maturing ability in financial planning and budgeting at all levels of command.

After 1 July 1948 AFPCH prepared and defended its budget, a task formerly accomplished by the Army Chief of Chaplains. In 1949 decentralization of budget and procurement procedures resulted in locally procured items no longer being available through AFPCH (Air Force Religious Fund) but through funds (M&O) controlled by base commanders who considered these items with other base needs. The purchase of centrally procured items was handled by AFPCH until this function was assigned to AMC. No items requiring blessing could be purchased through these funds except the chaplain's kit (1951) and Mass kit (1959).⁴⁶

Appropriated funds, those authorized by Congress, paid for the construction and maintenance of facilities, salaries of personnel, travel, supplies, equipment, and services for the particular fiscal year. Those items and services not centrally procured had to be budgeted by the chaplain and related base activities. The development of financial management policies made necessary long-range planning, consideration of *all* anticipated needs, sound programing, and better administration. Though the chaplain's needs

were small in comparison with other base activities, his effectiveness increasingly depended on an understanding of budgetary procedures in the use of appropriated funds. (See app. 9 for list of applicable directives.)

One problem concerned the payment of part-time help; e.g., civilian auxiliary chaplains, organists, and choir directors. A chaplain during World War II obtained such assistance from qualified assistants assigned to the chapel, interested soldiers, or from visiting clergymen. Honoraria were given from the chaplain's fund to those not in military service, when such funds were available. After the war, it was soon apparent that people with these skills were scarce and in great demand. The chaplain's assistant was not necessarily qualified in music, and this skill could not be taught in a short time. In most cases, the chaplain had to turn to part-time help. While many clergymen donated their time during the war, reliance on their continued assistance indicated that they should be reimbursed for their expenses. Honoraria were paid from the chaplain's fund, but this title usually meant a gift too disgracefully small to be known as a salary and yet enough to distinguish it from free service. As a result, it meant that the chaplain could not promote a program with the same standards found in civilian churches. By 1949 it was apparent that additional assistance was needed. The USAF Comptroller stated that such service could properly be charged to base appropriated funds (M&O 44.2) and that nonappropriated funds could be used to supplement them. If the services or expenses were for the benefit of individuals, the cost should be borne by those individuals. Evidently he referred to weddings. The basis for this continuing policy was in the public law which stated that money was available "for expense necessary for the maintenance, operation, and administration of the activities of the Air Force . . . chaplain and other welfare and morale supplies and equipment . . . chapels . . . not otherwise provided for. . . ." ⁴⁷

But what rate should be used? The payment of civilian auxiliary chaplains was a thorny problem and underwent a number of changes in determining hours and rate of pay in the United States and overseas. In 1959 a definite pay schedule was established as follows:

Divine service	\$22
Religious instruction lecture	18
Emergency ministration, funeral service, baptismal rite, rite of circumcision, or rite of confirmation	17

With organists and choir directors the problem was how to pay them. Several cases were referred to the Army-Air Force Wage Board, but that Board in 1952 stated its approval was not necessary and payment should be based on local rates for similar occupations. Probably no occupational rates would be more difficult to determine. In almost any community, payment of organists and choir directors varied from nothing to a fair remuneration. The 1954 chaplain regulation (AFR 165-3) resolved the matter by stating that such personnel could be paid from nonappropriated chaplain or welfare funds. Inasmuch as music was an integral part of worship, many chaplains felt that payment should be made from the respective chaplain funds. Others utilized welfare fund resources. In regard to reimbursement of military personnel, AFPCH in 1955 stated that enlisted men not assigned to the chapel could be reimbursed, but that men assigned to the chapel were expected to be on duty. Neither they nor officers or warrant officers could be reimbursed. In 1959 the Air Force Judge Advocate ruled that officers could be paid from nonappropriated funds for services rendered in off-duty hours as organists or choir directors. ⁴⁸

The basic purpose of nonappropriated funds was stated in the 1957 regulation governing these funds and activities as follows:

The Air Force promotes a comprehensive morale-building welfare, religious, and recreational program designed to

improve the well-being of its military and civilian personnel and their dependents. Basic facilities, limited personnel, and operating costs of this program are provided from funds appropriated by the Congress for military members and their dependents. Nonappropriated funds generated by Air Force military and civilian personnel and their dependents are used to augment this program.⁴⁹

Two types of these funds affected chaplains: military welfare funds and chaplain funds.

The 1948 basic chaplain regulation stated:

Chaplains are authorized to request cash grants for current expenses and to make purchases for use in chapels and chaplain activities from the central post fund or other available funds, since such activities are considered to be of benefit to all military personnel.⁵⁰

The Air Force Central Welfare Fund, Command and Central Base Funds, and Unit Funds were supported by revenue-producing activities, contributions, and nominal service charges. The installation chaplain was a member of the Central Base Fund Council. His requests to the Fund Council, like those of other agencies, had to be in accordance with guidance found in basic regulations. One major factor in considering any request was whether it was for the benefit of all military personnel. Special requests, indorsed by a Central Base Fund Council, could be submitted to Command Welfare Funds.⁵¹

Expenditures approved by base welfare fund councils included services of organists and choir directors; altar flowers; furnishings, supplies, and equipment for chaplain facilities not otherwise available; special children's parties for dependents and orphans; some religious mission expenses; choir robes and choir music; interdenominational youth activities support; and purchase of literature. PACAF chaplains in fiscal year 1959 received \$102,364.20 from welfare funds (2 percent) for their program. Chaplain Joseph D. Andrew successfully defended a budget of \$39,000 for the support of seven chaplains in

the Tokyo area and received a total of \$41,000. This achievement was possible because of a thoroughly researched and stated request presented in accordance with existing directives. On the other hand, one SAC base chaplain had a request for \$3,050 disapproved because he sought it for purchase of "plush" executive-type office furniture. Because of a few such instances as the last named, the Chief of Air Force Chaplains in January 1959 urged chaplains to use welfare funds when necessary but to use discretion in making requests.⁵²

In the 1948 basic chaplain regulation, three funds were identified with chaplains: two nonappropriated—the Chief of Air Force Chaplains Religious Fund, then representing the unexpended balances in the religious funds of deactivated Air Force organizations; religious funds, consisting of voluntary offerings and gifts at base level; and the appropriated Air Force religious fund administered by the Chief of Air Force Chaplains for purchasing nonstandard items, a fund which was discontinued in favor of "local purchase" under the new Air Force financial programming of 1949. The Chief of Air Force Chaplains Religious Fund was used for making grants to religious funds of Air Force installations and the procurement of such services and articles not otherwise obtainable. Religious funds at base level were administered according to procedures used with Army chaplain funds in World War II. The regulation permitted a general fund or separate religious funds, but each had to be administered by a council of no less than three members.⁵³

In 1953 appeared the first regulation in any military service providing guidance for administration of Chaplain Funds. It was designated AFR 176-16, "Chaplain Funds," under authorization of AFR 176-1, "Nonappropriated Funds and Related Activities." It authorized the Air Force Chaplain Fund as a general fund at Air Force level; a general chaplain fund for a major and subordinate command; and individual basic religious

group funds for an installation, organization, or unit, as follows: Protestant, Catholic, and Jewish. The 1954 chaplain regulation merely stated of chaplain funds:

a. Sundry, nonappropriated religious funds, designated as chaplain funds, will be established under AFR 176-1 and administered in accordance with AFR 176-16.

b. The chaplain conducting a religious service at which voluntary collections are received will establish and implement adequate procedures to assure the accountability for and the safeguarding of offerings until accountability is assumed by the custodian of the appropriate chaplain fund.⁵⁴

Accounting procedures required under AFR 176-16 were the most far reaching—and, some complained, time consuming—that chaplains had known. Overnight they had to become acquainted with purchase orders, vouchers, property records, and monthly and annual statements of operations and net worth. There were grumblings from chaplains and chaplain services personnel and not a few discrepancy reports from inspectors, but these funds not only grew but showed an increasing effectiveness in supporting the chaplain program. The 1956 regulation included a helpful section on preparation of new required standard forms, improved in 1959, and the old council book was no longer used. Mr. A. Eugene Steward of AFPCH in 1960 reported, "Comments from several installations have been most enthusiastic as to the adaptability and efficiency of the new Chaplain Fund Accounting System," and he indicated that in 1961 there would be a complete review of its operation.⁵⁵

Several problems were resolved. One concerned funds for tenant units and organizations. In the 1955 revision of AFR 176-16 no separate chaplain funds were authorized tenant units except aviation engineer battalions, the Air Academy, the Officer Basic Military Course, and major and subordinate command headquarters. In 1957 general chaplain funds at base level were no longer

authorized, and funds were not authorized for AC&W squadrons without the approval of ADC. In the latter case, the fund had to be under the organization to which the chaplain was assigned.⁵⁶

In regard to disbursements, regulations required closer scrutiny by each fund council. Donations could not be made from existing assets but had to be made as "designated special offerings" with prior announcement of their purpose and approval of the fund council. This precaution was taken because some chaplains persuaded their fund councils to give away practically all receipts to the neglect of their own programs. A few zealous chaplains found a way to circumvent the regulation by having practically every offering designated a "special" for their pet projects. In addition, one denomination sought through Congress to have all donations made by its members sent to its denominational headquarters for disbursement. One can imagine the difficulty of such an arrangement where Air Force personnel are members of more than 100 denominations. Chaplain Finnegan directed that only one offering a month would be made to off-base causes and observed that 25 percent of receipts for missionary and benevolent causes was a better maximum than most civilian churches could afford. In PACAF, noted for its support of missions and orphanages, benevolent giving in 1959 amounted to 11 percent of total receipts. The new policy was generous and served as a curb against irresponsibility.

In 1949 Chaplain Carpenter, on advice of the Judge Advocate General and the recorder-custodian of the Army-Air Force Central Welfare Fund, urged that chaplain fund property should be covered by insurance and premiums paid from that fund because several disastrous fires completely destroyed fund property for which there was no replacement. Inspection reports as late as 1958 led AFPCH again to urge chaplain fund custodians to secure fire and extended-coverage insurance. Another problem arose (1948) in

connection with the purchase of flowers for funerals. On advice of the Comptroller and the Air Inspector, AFPCH said that purchase of flowers for religious activities and services—including funerals—was authorized but flowers could not be given at time of bereavement to friends or relatives of the deceased. The support of dependent youth activities, e.g., Boy Scouts, teen age clubs, etc., by chaplain funds was disapproved in 1955 though special designated chapel collections or donations could be made for this purpose. Beginning in 1957 any excess chaplain fund property had to be reported to AFPCH for disposition instruction; in 1960, to command chaplains.⁵⁷

The requirement for sound financial management increased from 1947 to 1960 more than in any previous period of the chaplaincy. In 1955 when offices were established on Air Force installations to consolidate accounting of nonappropriated funds, AFPCH recommended that chaplain funds be excluded because they were not revenue-producing activities but repositories for individual contributions, donations, and collections which were an integral part of worship. The Director of Accounting, Headquarters, USAF, concurred. While this freed chaplain funds from extra cost, it meant chaplains had to handle these funds with care and efficiency. Audit reports that same year listed a number of discrepancies. AFPCH reported, “. . . auditors have stated that fund custodians have evidenced a lack of comprehensive understanding, familiarity, and/or knowledge of the basic funding regulation AFR 176-16.”⁵⁸

Chaplain William Clasby in 1958, commenting on his nearly 3 years with the Office of the Inspector General, said:

Funds—improperly or poorly prepared reports; improper payments from funds; vouchers and purchase orders not numbered correctly; inaccurate identification of property in property records.⁵⁹

One chaplain in MATS objected to counting money received from offerings “for religious

reasons,” and AFPCH wrote to ask why. One chaplain fund made generous contributions to numerous off-base causes and requested AFPCH for money to meet working financial needs. Two or three with uncommitted balances over a thousand dollars requested grants from central welfare funds or from AFPCH. Such instances led the Chief of Air Force Chaplains in 1958 to state “requests for special grants from the Air Force Chaplain Fund at Headquarters, USAF, should not be initiated until it is determined that local funds, chaplain funds with assistance from the welfare funds, are inadequate to meet requirements.”⁶⁰

Each fund was required to receive an annual special designated offering for the Air Force Chaplain Fund, but in 1 year only 50 percent of existing funds did so. A recurring discrepancy was the failure to make Social Security or Federal income tax deductions from the salaries of fund employees; e.g., organists and choir directors. While payment was in the nature of an honorarium, this failure withheld benefits from employees. Another problem was the handling of petty cash funds. A survey of PACAF funds for the first 3 months of 1960 showed several instances where failure to project requirements in program and budget resulted in procurement of items from nonappropriated funds which should have been secured from appropriated funds. In several instances, funds had purchased more equipment and supplies than needed, but far more had erred in not obtaining needed supplies or in being content with shoddy materials. Chief of Air Force Chaplains Finnegan emphasized realistic planning to meet requirements and to enhance the religious program with equipment and supplies worthy of that use.⁶¹

In spite of discrepancies, financial management came of age by 1960. It was an important part of Chaplain School training in both the basic and advanced courses. It was a recurring topic of discussion in conferences and in the *Chaplain Newsletter*. One outstanding command effort was Chaplain

Robert M. Rutan's 1959 PACAF brochure entitled "Financial Management Guide for Chaplains," which covered appropriated and nonappropriated funds. This was used by the AMC Command Chaplain in preparing an extensive brochure, "Funds and Facilities Lecture Notes," January 1961, for use in the Advanced Chaplain Course of the Chaplain School. The importance which AFPCCH attached to this responsibility is seen in the ATC "Course Training Standard for the Advanced Chaplain" (8916), published in July 1960, which gave more space to "funds, financial planning, and facilities" than to any other requirement for upgrading.

The Chief of Air Force Chaplains Fund with its three accounts—Catholic, Protestant, and Jewish—provided a means for supplementing the entire chaplain program. It gave support in one way or another to oversea preaching missions and retreats, the character guidance program, Spiritual Life Conferences, and unusual needs at base level where other funds were not available. A special requirement was imposed in the construction of the Air Force Academy. Sufficient funds were not authorized to provide furnishings, floor coverings, or reredos for the altars. Secretary of the Air Force Douglas suggested to Chaplain Finnegan that this be made a fund project in which all Air Force chapel attendants could share. A little more than half a million dollars was needed. By October 1960, the following amounts had been raised:

\$161,000	Collected through base chaplain funds.
\$180,000	Grant from the Air Force Welfare Fund to pay for the organs.
\$50,000	From the Jewish Welfare Board to pay for furnishings in the Jewish chapel.
<hr/>	
\$391,000	Leaving a balance of \$109,000 to be raised.

This project, together with a 20-percent cut in available appropriated funds to support missions, retreats, and similar programs, imposed heavy demands. For example, out

of \$67,000 in the Fund, other than that committed to the Academy, \$63,000 was obligated for AFPCCH-directed programs. This did not include special grants which from January to October 1960 totaled approximately \$10,000. As a result, the Chief of Air Force Chaplains asked for a special contribution to the Fund, and by April 1961 was able to commend command chaplains for the Air Force-wide response.⁶²

The progress in financial management can be seen in the change of attitude toward chapel offerings. In World War II they were not considered part of worship; in most chapels and services, the offering plate was simply left at the door as an afterthought. There was no control over expenditures other than the custodian's personal sense of responsibility. The Council Book used by all messes and welfare funds was the sole management tool. Receipts realized through offerings—with few exceptions—were meager. Chaplains, accustomed to thinking of offerings as an integral part of worship in which the individual makes a sacrificial response to God, were concerned lest men lose the significance of this aspect of worship and be less able to share church responsibility on their return to civilian life.

Soon after World War II offerings were considered a part of worship and receipts safeguarded for the high purposes to which they were dedicated. Air Force personnel contributed heavily to missions and benevolent projects and were encouraged to contribute to home and local churches. This emphasis had a beneficial effect on the stewardship and churchmanship which airmen associated with worship. The participation of chaplains and other military personnel in fund council management was a significant training experience.

By 1960 Air Force chaplains had better support in equipment, supplies, and funds than chaplains of any preceding period. In little more than a decade, this support had

developed from a few items of supply and equipment, controlled by the Army, to a widely diversified Air Force list from altar equipment to kitchen utensils, procured in cooperation with other services. Better fund support was achieved. Yet this growth car-

ried a concomitant responsibility for realistic management in the planning, use, and safeguarding of resources. This requirement and its fulfillment distinguished the USAF chaplaincy from that of former years and marked one of its greatest achievements.

PART II

Program

INTRODUCTION TO PART II

In a November 1948 personnel officers' conference at Orlando, Fla., Chaplain Carpenter announced the new Air Force chaplain program, the general provisions of which were published the following month in AFR 165-3. Through the years it was called "The Chaplain's Six-Point Program."

How many points were there? In his address, the Chief mentioned seven. In May 1950, seven were reported to the Secretary of the Air Force: worship, pastoral ministry, moral and religious education, counseling, humanitarian services, cultural leadership, and public relations. The "Air Force Chaplain Program" regulation (AFR 165-3) mentioned the specific points only in 1954, 1957, and 1959, and each time contained the seven listed above. "The Air Force Chaplain" manual (AFM 165-3) in 1954 mentioned six points but stated, "The first point in the program can properly be subdivided into two parts: First, worship; and

second, pastoral functions." Seven were enumerated on the Chaplains Professional Report of 1956 and 1959 (AF Form 1270, 1956).

For the first time in military history, a chaplain program was established with clearly defined objectives, guidance in directives, and reporting procedures. Each chaplain was expected to provide a complete ministry. If there was a deficiency in the six-point outline, it was in failure to mention administrative duties.

The program was put into effect in 1950-51. Guidance was provided through pertinent regulations, the chaplain manual (AFM 165-3) published in 1954, and monthly issues of the "Chaplain Newsletter," beginning in September 1954. The manual proved to be a ready source book of ideas and organization; the newsletter gave current information on plans, policies, and programs.

Worship

The chaplain manual stated of worship:

The objective of the worship phase of the chaplain program is to provide the individual with full and proper opportunities for giving expression to an attitude of reverence in acts of religious adoration.

Worship includes all activities involving formal religious exercises designed to honor God.

It is the purpose of the Air Force chaplain program to bring God to men and men to God. To this end, men must have occasion to express their feeling of adoration toward their Creator. Religious services and rites exist to achieve this particular objective.^{1*}

Worship activities included Sunday and Sabbath services, weekday services, religious and patriotic seasonal services, rites and ceremonies, and preaching missions.

A postwar religious awakening swept across the United States induced by spiritual problems revealed in World War II, opportunities for worship in the Armed Forces, new theological concepts, the example of American leaders, including Presidents Truman and Eisenhower, religious books and magazine articles, and the use of mass communication techniques for religious programs. Many religious leaders questioned whether this movement was a revival leading to decision or an expression of man's hunger for

spiritual assurance in an age of vast technological implications.

This awakening brought several questions to the forefront for chaplains. Could adequate worship opportunities be provided in peacetime for servicemen and their families? New weapons and warning systems in a global system of defense meant dispersal of forces with small numbers of men in isolated sites. Could the chaplain effectively serve them? Many young servicemen were stationed in areas of differing cultures, mores, and morals. Could chaplains, in cooperation with other military agencies, safeguard their character? The Berlin airlift and Korea emphasized the necessity of "armed forces in being," and the churches of America began to realize that they had a continuing responsibility for the religious welfare of servicemen and their dependents, a responsibility shared with each commander and chaplain.

"The chaplain is a specialist in things spiritual and moral, and he has as a supreme responsibility the speaking to men about God," said Chaplain Carpenter in 1950. In 1958 he observed, "The admonition, 'Let us pray,' opens the door to a personal, enriching experience between the individual and his God." A 1958 questionnaire, given to men entering service at Lackland AFB, asked, "What characteristic does a man need if he

*Superior figures refer to footnotes starting with p. 362.

is to succeed?" The overwhelming answer was "religion."²

A 1950 survey of the chaplain's workload showed that worship was the most important part of the weekly program, as follows:³

	<i>Percent</i>
Worship.....	30
Moral and Religious Education....	20
Counseling.....	15
Humanitarian Services.....	5
Cultural Leadership.....	3
Public Relations.....	5
Pastoral Activities.....	22

No doubt, part of the time devoted to worship was spent in preparation.

Preaching

Dynamic preaching was emphasized. Chaplain Carl W. McGeehon in a 1957 magazine article urged chaplains to safeguard "at least the equivalent of 2 working days each week for sermonic preparation." In addition, he said, "The practice of providing every chaplain with an opportunity to conduct his own service regularly has much to recommend it." Chaplain Palmer P. Pierce, in 1954, said, "Preaching for a verdict requires a sense of personal discipline. . . . It is an attempt to secure a commitment from all who hear a sermon. . . . We may not have the same chance again."⁴

In regard to freedom of the pulpit, Chaplain Carpenter said:

. . . when the clergyman enters the pulpit he can only bring to the congregation that message which from his personal conviction and belief is the word that God would have him speak. No one has a right to presume to qualify for another his message at any time.⁵

Chaplain Robert M. Rutan, at Eglin AFB in 1958, wrote, "Not only do our people need doctrinal preaching but they want it." Protestant chaplains of three denominations at McClellan AFB, in 1956, preached a series of sermons entitled, "What Can A Man Believe?" which not only met with good response but showed that basic Christian beliefs can be taught by chaplains of diverse denominations. An unusual example of preaching occurred at England AFB one

Sunday when Chaplain Dale Morgan, at 0900 o'clock, preached on the topic "Let the Winds Blow" and Chaplain Thoburn Speicher, at 1100 o'clock, preached on the subject "The Winds That Blow." They had no prior knowledge of the other's sermon topic, but the following week Hurricane Audrey struck with such violence that it wiped out the town of Cameron, La. This might be called prophetic preaching. In order to give their messages wide distribution, McClellan AFB chaplains in 1955-57 mimeographed their sermons for chapel attendants and hospital patients. One former airman, who upon release from active duty became pastor of a small country church, wrote for additional copies. Several chaplains had the satisfaction of seeing their sermons printed in magazines and books.⁶

While it was presumed that each clergyman coming on duty as a chaplain had extensive training in preparation and delivery of sermons, the Chaplain School at Carlisle Barracks in 1948 cataloged speech faults: (1) the oratorical voice; (2) the sanctimonious voice; (3) the singsong voice; (4) the tired, bored voice; and (5) the let's-get-it-over-with voice. Then it started the speech clinic which became a part of its training: not telling anyone *what* to preach but *how* to get a message across.⁷

President Eisenhower in 1953 told a group of 250 clergymen from the Washington area that he liked "militant preachers and chaplains." He said, "I so firmly believe that all free government is soundly based on religious faith that I feel no one teaching moral standards and spiritual ideals should do so apologetically." The very pressure of time and circumstance made most chaplains bring their best efforts to the presentation of eternal truths.⁸

Sunday and Sabbath Worship

Wherever Air Force men were stationed, from Arctic warning sites to large airfields, combat strips, or missile sites, they were provided with worship services.

The sacred mystery of the Mass was celebrated in permanent chapels where the chaplain could surround the worship experience with the beauty of religious art and equipment. In messhalls, barracks, or under the open sky the altar might be an ordinary table and religious equipment only that carried in a portable Mass kit. Wherever the Sacred Host was elevated, Catholics felt the blessing of God and the care of their church. Many Masses were conducted by civilian clergymen. At the Washington National Airport, religious services were conducted in the theater, and Mass was celebrated by a priest from the Catholic University. At Ankara, Turkey, in

Then they came, covered with oil; tired men attracted by the magnetic personality of Our Lord in His sacrifice.⁹

The imaginative dedication of chaplain priests is seen in their scheduling of Masses not for personal convenience but the needs of the men they served, whether in the alert shack on a flight line or in a permanent chapel. The sacred meaning of the Mass was interpreted through prayer books and pamphlets. Chaplain John Keohane, at Bolling AFB in 1959, published a folder entitled "Congregational Prayers for Mass," which contained devotional prayers in English, The Creed, and two hymns.

Mass was celebrated almost every place except in aircraft. Pan American Airlines submitted such a request in 1953 for the benefit of passengers on long Sunday flights, but the Supreme Sacred Congregation of the Holy Office replied, "All things having been maturely considered, it has been deemed necessary to reply in the negative." No Masses, therefore, were held in military aircraft either.¹⁰

There were many special services. On Sunday, 17 October 1954, for example, Catholic personnel at Frances E. Warren AFB made a solemn Marian Year pilgrimage to St. Mary's Cathedral in Cheyenne, Wyo., and Chaplain John J. Fenton was the celebrant. The Holy Name Society of Harlingen AFB sponsored a military Mass for the Feast of Christ the King, 31 October 1954, attended by 15,000 members of 30 Rio Grande Valley parishes.¹¹

Many distinguished Catholic clergymen conducted services at Air Force bases. Each year Francis Cardinal Spellman made a Christmas visit to the Far East, Alaska, or the North Atlantic, visiting men at lonely sites and in the hospitals. In 1955 he confirmed a class of 18 in the Thule chapel. The base commander said of the Cardinal's visit, "His spiritual and moral influence at Thule will be universal and beyond measure."¹²

Jewish Sabbath services were usually conducted on Friday evening in central locations



"The Lord Be With You." Chaplain Cornelius Sharbaugh celebrating mass at Rhein/Main AB, Germany, 1960.

1949, Mass was celebrated by an Italian priest in the Italian Embassy. One chaplain who served men at remote Aleutian radar sites reported of one 1951 visit, as follows:

Recently, I flew to a tiny island in the Aleutians where spring never comes. I was to offer Mass and spend a few hours with our airmen. However, due to bad weather, my plane was unable to return until 9 dreary nights later. Ugly clouds deluged the place, winds shrieked and tore at our quarters. Huge waves made it impossible for a fuel oil barge to land and deliver its cargo. Heat is most important up here. So, the commanding officer decided to use some of his reserve oil supply. All that day I saw your sons pour thousands of gallons of oil from 50-gallon drums. I had scheduled my Mass for 5 o'clock in the evening. Because of the strenuous day's work, I wondered whether many would assist at that Mass.

by circuit-riding chaplains, Jewish clergymen accredited and secured by the JWB, and lay leaders. The service at Yokota Air Base, Japan, was attended by personnel from Tachikawa, Johnson, and other nearby military installations. Many installations provided transportation to civilian synagogues. At Chanutte AFB, in 1951, the Friday evening service was followed by a social hour and open forum attended not only by military personnel but also by dependents and students from the University of Illinois.¹³

While most bases, except the larger, had difficulty assembling a regular *minyan* (minimum of 10 men required for a service), the ancient prayers, Scriptures, and hymns linked worshippers to the *Torah*, symbol of eternal truth. Often these services, like the one at Chanutte, were followed with *Shabbat Oneg*, warm fellowship hours.

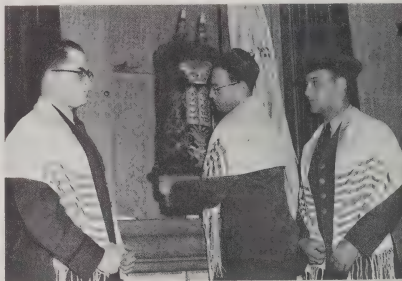
The number of Protestant services conducted on Sunday varied with the situation but often numbered three or four, several chaplains reporting as many as six, conducted in chapels, dayrooms, hospitals, and confinement facilities. Responsiveness to Air Force mission led to a strenuous ministry for remote radar sites, SAC personnel on alert, and men in oversea areas, particularly during the Berlin airlift and Korean conflict.

The Korean period (1950-53) witnessed adaption of programs to a great variety of circumstances. Services were conducted in tents, quonset huts, service clubs, chapels, and other types of buildings. Several chaplains sponsored services for Protestant Koreans, usually workers on the base itself. The Protestant chaplain of the 18th Fighter Bomber Wing conducted Sunday morning services at Chinhae, Sunday and Tuesday evening services in Hoengsong (180 miles north), then flew back to Chinhae for a Wednesday night service and on Thursdays flew to Suchon for a weekly service. On Saturdays he conducted a service for 29 men at a mountain radio relay point which could be reached only after a tortuous jeep ride

and an exhausting 5½ mile hike across the mountain.

Special religious themes were emphasized such as World-Wide Communion Sunday in October, Layman's Sunday, and Bible Sunday. At James Connally AFB, a 1952 Bible Sunday program included testimonies from base personnel telling what the Bible had meant to them, and copies of the Revised Standard Version were presented to the base commander and Waco dignitaries. When Randolph AFB celebrated the 20th anniversary of its chapel in 1954, Chaplain George McMurry, its first assigned chaplain, preached the sermon. Chaplain Albert A. Behnke, of Nellis AFB, designated May 1954 as "Building of Family Life" month and distributed an attractive booklet emphasizing the importance of religion in the family. Chaplain William L. Clark, at Kadena AB, (1954), and later at Parks AFB in an annual service for married couples invited the couples to stand and join hands while the marriage vows were read.¹⁴

Several bases featured a Youth Sunday. At Evreux-Fauville AB, France, a service in January 1960 was led by youth who spoke on the subjects, "Teenagers and God," "Follow the Leader," and "God and Athletes." Chaplain Benjamin H. Walters, while in France, had an annual service conducted by



Taking the Torah scroll from the Ark, the high-point of the Jewish Sabbath Service, Sampson AFB, 1951.



Chaplain Raymond Mattheson reading the Scripture, one of the highpoints of the Protestant Service, Sampson AFB, 1952.

youth and the chapel choir. Short talks were given by two high school students and two airmen on the theme "Christ in My School Life—My Social Life—My Home Life—My Military Life." In 1957 Hainerberg chapel youth participated in a quarterly program emphasizing religious education.

Guest preachers in this chapel included NATO chaplains, German clergymen, and World Council of Churches representatives.¹⁵

In the absence of a chaplain, Protestant devotional services at isolated sites were often conducted by an airman or officer, though this practice was not officially recognized until 1960.

In 1952 at a top level NATO Chaplains' Conference held in the Netherlands, Chaplain Carpenter initiated a plan for monthly chaplain coverage of all military assistance advisory groups throughout Europe. The Hague was one of the areas assigned to the Air Force. A monthly worship service was conducted by Chaplains Martin C. Poch and Silas Meckel, stationed in Wiesbaden, during the following 2 years. In 1956 Chaplain Richard B. Hayward had a regular attendance of 100 in the worship service, 175 pupils in Sunday school, and 40 teenagers in the youth fellowship.¹⁶

While evening worship services were popular in some oversea areas, they met with smaller response in the Zone of the Interior. At Lackland AFB, in 1952, a Sunday evening vesper service was designed especially for chaplains, welfare specialists, and their dependents. Most Protestant evening services were more informal than the morning services and featured hymn singing and special music. Some chaplains used this opportunity for religious films and guest speakers.

Junior Church was one unusual program developed since World War II, and several Air Training Command bases had such programs by 1952. At Nellis AFB, Chaplain Ernest F. Pine used a small chapel with junior-size pews, altar, and electric organ. Children read the responsive reading, served as ushers, led in prayer, and offered special musical selections. Chaplain Palmer P. Pierce (1957) combined instruction and worship in a junior church program at the American Village Chapel in Tokyo; Chaplain John E. Pickering (1955) included a children's hymn and sermonette in his regular

Sunday morning service; and Chaplain John L. Smart, at Dow AFB (1957), used films in the children's chapel.¹⁷

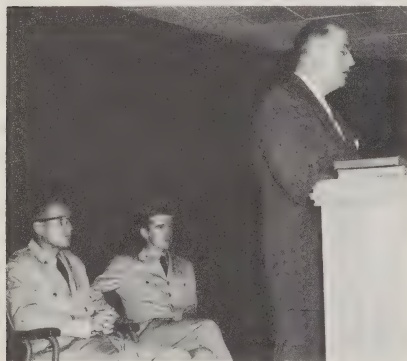
Many noted Protestant clergymen spoke in various chapel services. In 1953 Billy Graham preached twice at Lowry AFB, and 87 persons made decisions. The following year he visited four USAFE bases in England and wrote to Chaplain Carpenter, "I sincerely believe these meetings did a great deal of good for our relations here in Great Britain." The Honorable Ezra Taft Benson, Secretary of Agriculture, in 1954, preached at Lackland AFB where his oldest son, Chaplain Reed A. Benson, was assigned.¹⁸

Distinguished visitors in Sunday worship services of all faiths included President Dwight D. Eisenhower, who attended services at Kindley AFB, Bermuda, in 1954, and at Lowry AFB in 1956.

A special problem arose in regard to denominational services. The 1948 basic chaplain regulation merely stated, "Chaplains are required to conduct appropriate religious services each Sunday or Sabbath for the commands to which they are assigned." This left the schedule of services up to the base or unit chaplain. By common practice inherited from World War II, services were per-

mitted for groups differing somewhat from the mainstream of Protestantism, such as the Latter-day Saints and Christian Scientists. In the 1952 regulation, all chaplains were instructed to "provide general religious services as needed. Chaplains also have the right to conduct religious services and ceremonies according to the practices of their specific faith or denomination." The 1954 regulation required a minimum of one service a month for minority groups such as Christian Scientists, Latter Day Saints, and liturgical churches on condition that the person leading such a service was certified by his denomination as a competent leader and that the service did not conflict in schedule with general Protestant worship. The Latter-day Saints and Christian Science denominations provided services at many bases through excellent followup programs, fieldworkers, and certified leaders. Latter Day Saints services at Fuchu Air Station, Japan, 1957, included a priesthood meeting, Sunday School, sacramental service, and meetings of the Mutual Improvement Association.¹⁹

One problem revolved about members of the Eastern Orthodox denomination. During World War II members of this group usually attended the general Protestant service or, preferably, an Episcopal service. After 1950 there was considerable agitation for separate recognition of the Eastern Orthodox group as a fourth major religious faith because of its history and its large number of adherents worldwide. An Eastern Orthodox chaplain was not permitted by his church discipline to conduct general Protestant services unless no other clergyman was available. The requirement of 2 hours to celebrate Mass made scheduling difficult in a busy chapel. An Orthodox chaplain, assigned to USAFE, found that he had a potential congregation of 300 men scattered in various bases with numbers ranging from 1 to 30 at each. With ingenuity he devised and mailed to each man an attractive and informative periodical and arranged a sched-



The Honorable Ezra Taft Benson, Secretary of Agriculture, preaching in a chapel service at Lackland AFB, 1954. Seated: Chaplains Alfred Alley and Reed A. Benson.

ule of visitation to provide the sacraments of penance and communion.²⁰

The problem of denominational services was most acute where there was competition with the general service. The regulation stated that such services would be conducted at times not to conflict, but any chaplain who felt that another arrangement was desirable could request a waiver from AFPC. Chaplain Carpenter stated to one chaplain who had been approached by a group wanting to set up a Pentecostal service, "These people have a right to worship in the chapel as long as the program of worship is coordinated, the time set by you, and fits into the overall program, and so long as they announce the service for what it is." Also, he reminded the chaplain of the necessity of having "competent leadership for such services."²¹

A precaution against chaplains using chapels as springboards for missionary activity or the establishment of local congregations was announced in the 1953 AFPC policy which stated, "There is no authority for establishing a civilian religious organization such as a church or parish on an Air Force installation." This policy, which was a rewording of one in 1952, was expressed for the purpose of insuring that the denominational right and privilege of each chaplain would be protected and that the constitutional principle of separation between church and state would be maintained. Yet the following year, a chaplain at one base 2 weeks before his departure for another assignment organized chapel attendants into a church, rented a building off the base for their services, took the choir and 23 of the 25 Sunday school teachers. The Protestant program within 2 weeks lost the chaplain, secretary, organist, choir director, choir, and congregation. Other military personnel rallied to develop an effective program without the loss of one service or Sunday School class. In 1955 Chaplain Carpenter again warned that no local congregation could be established on an Air Force base.²²

The problem of denominational services and loyalties temporarily increased after the Korean conflict. A few chaplains had difficulty in determining whether they should serve all personnel or only those of their particular denominations. Chaplain George S. Wilson wrote a thought-provoking study on the subject in which he showed the growing trend toward denominational services and the difficulties which this presented. He mentioned that at Sampson AFB, more than at Lackland, trainees were interviewed by chaplains of their denominations and a multiplicity of denominational services were held throughout the week. He stated that difficulty arose when chaplains considered themselves servants of their denominations first, and of men in their organizations second. This resulted in some chaplains speaking of "my men" even when those men were assigned to units served by other chaplains, a situation which led to competition and disagreement.

In spite of the controversy which raged over "general services" versus "denominational services", the truth is that denominational services were poorly attended except at indoctrination centers. Servicemen through worship sought God, and they were not particular about the chaplain's label.

Weekday Services

A significant opportunity developed by chaplains, particularly during the Korean conflict, was that of weekday services. Circuit-riding chaplains conducted services wherever they went, and most often these services fell on weekdays rather than on Sunday.²³

Wherever a Catholic chaplain was stationed or happened to be, daily Mass was celebrated, and all Catholic personnel were encouraged to attend. Chaplain Constantine Zielinski at the Air Force Academy in 1956 reported that over one-third of the 72 Catholic cadets attended daily Mass and received Communion. Daily Mass, weekly



Rosary devotions

Novena, and special Masses for Holy Days of Obligation were scheduled at all bases where Catholic chaplains were assigned. At other bases where no Catholic chaplains were assigned every effort was made to provide services on Holy Days of Obligation. Chaplain John F. Nelson serving remote northern sites set up a program of Novena devotions which could be conducted during his absence. He obtained the services of two Catholic men at each site, one to lead the service and the other to notify all men. Another chaplain organized "Block Rosaries" with families meeting in homes for devotions each Thursday.²⁴

The most popular type of Protestant weekday worship was the informal midweek service which often featured religious films or Bible study with devotions. Many chaplains in Korea, Japan, Okinawa, and the Philippine Islands held midweek services followed by a fellowship hour with refreshments.²⁵

Daily devotions for the benefit of chaplains and interested airmen grew in popularity. Mechanics and pilots of the 18th Fighter Bomber Wing in Korea, 1952-53, had daily devotions at 2100 o'clock because this was the only hour when they could get together. At the airstrip of Itazuke, Japan, 1953-54, the daily service at noon had an average attendance of 23 persons. Men attending this service became the nucleus for promoting Sunday and midweek services as well as preaching missions. At McClellan AFB the daily devotional program was attended mainly by civilian workers; Chaplain Nathaniel H. Brittain at Sewart AFB reported successful daily devotions in 1956; Bryan AFB's morning devotions at 0745 hours were held for personnel assigned to the chaplain's section and for any others who wished to attend.²⁶ One chaplain in Japan described daily devotions as follows:

Our service is simple, and includes Bible reading, prayer, and hymn singing. The prayers may be by the leader, but most often are sentence prayers by men in the group. . . . We don't have a set pattern, but we do have a set purpose: to experience God.²⁷

Other types of weekday services included a 1951 Friday morning coffee hour and devotional service in the Perrin AFB chapel annex conducted by Chaplain William S. Boice. Attendance ranged from 25 to 45 persons. At many bases there were active lay



Daily devotions at Itazuke Air Strip chapel, Japan, 1953. Chaplain Joseph Schuler in congregation was visiting from Korea.

organizations—Servicemen's Leagues or, later, Protestant Men of the Chapel—with discussion topics and devotions on Sunday or weekday evenings. In Japan an interesting variation of this program, 1953–56, was the Allied Gospel Hour, which drew airmen from Itazuke, Brady, Hakada, and Ashiya, all on the Island of Kyushu, to Saturday night meetings.

Persons of all faiths participated in several types of weekday programs. When President Eisenhower led the nation in Prayer for Peace on Wednesday, 22 September 1954, this special emphasis was included in services for Protestants, Catholics, and Jews. President Eisenhower himself attended a 15-minute service in Chapel 1 at Lowry AFB conducted by Chaplain Victor F. Pennekamp. This program was the third to be held in conformance with congressional action, the previous service being held on 4 July 1953.²⁸

Chaplain Constantine E. Zielinski, USAFE staff chaplain, described the "USAFE Family Devotional Project for 1955" which was launched on Ash Wednesday, as follows:

Each Protestant chaplain will organize his congregation into husband and wife teams to call upon the families of the area, discussing with them the importance of family devotions, and distributing devotional literature for daily home use. Families will be asked to pledge their participation in the project by signing the "Christian Home Covenant."

Nonfamily men, airmen and bachelor officers, will be encouraged to join chapel cells for daily devotions. It is our duty to assist them in the realization that they have a spiritual home in the chapel.

The Catholic chaplains will encourage family devotions by organizing the "Family Communion Crusade" to further the frequent reception of Holy Communion in family groups. Additional devotional emphasis will be obtained by stressing the continuation of daily family Rosary. . . . Bachelor officers and airmen will be encouraged to recite their Rosary each day in the Blessed Sacrament rooms of the base chapel.²⁹

Prayers at mealtime were encouraged. Cards bearing a grace for Catholics, Protestants, and



Chaplain Alfred E. McWilliams leads in prayer for these B-29 crew members before their takeoff for North Korea, April 1952.

Jews were placed on dining hall tables at many bases, a service which met with appreciative response.³⁰

Preflight devotions were used during the Korean conflict and at several SAC bases before and afterward. Chaplain William E. Powers and Chaplain Alfred E. McWilliams, of the 98th Bomb Wing in Japan, conducted such services in 1952 for bomber crews taking off for combat raids over North Korea.³¹

Rites and Ceremonies

The number of baptisms conducted by Protestant and Catholic chaplains increased from 1947 to 1960; from 1954 to 1960, an average of approximately 1,200 baptisms were conducted each month. Catholic chaplains at Biggs AFB and McClellan AFB in 1955 sent a booklet to Catholic parents of newly born infants. The booklet included a chapel baptismal schedule, an explanation of the "Sacrament of Baptism," and a miniature baptismal record. The completed record became one of the child's first permanent possessions.³²

The greatest number of adult baptisms were administered at indoctrination centers where an intensive program helped men unite with the church of their choice. At Sampson AFB services of immersion were conducted by Baptist Chaplains Henry Foss, William L. S. Keen, Walter N. McDuffy, Jr., and others in a special afternoon service every 2 weeks,



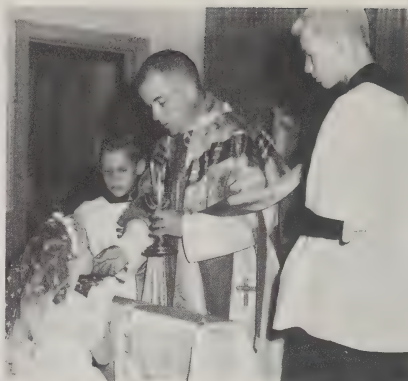
Baptism by Chaplain Albert C. Steffens, Sampson AFB, 1951.



Chaplain Arthur E. K. Brenner baptized 1st Lt. Kenneth L. Oden in Chinwi-chon River, Korea, October 1951.

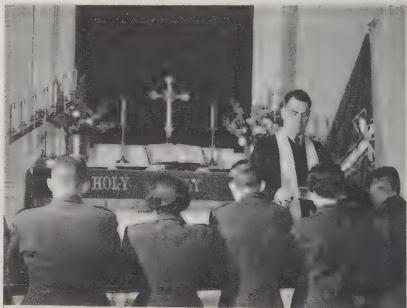
1952-54, at the First Baptist Church, Geneva, N.Y. The chaplains assisted one another in baptizing 20 to 80 men at each service.³³

Communion, which had been such an important part of the chaplain's program



First Holy Communion, Nellis AFB, 9 May 1959; 24 children were in the class. Conducted by Chaplain Thomas J. Moran.

during World War II, grew even more important in postwar years. First Communion for Catholic children or adults was an important event. At Elmendorf AFB, First Holy Communion was received year after year by classes with upward of 50 children and adults. Each service was followed by a Communion breakfast. At Edwards AFB, in 1957, Chaplain Raphael E. Drone reported that 15 boys and girls received First Holy Communion at the 0930 Mass, after which they and their families attended a breakfast at the NCO Club. Chaplains Robert Adams and Charles Reese, at Thule,



Chaplain Lawrence Boyll serving communion at Bolling AFB, January 1957.

sent letters to homes of men participating in the monthly family communion. The Bitburg AB chaplain, in 1953, sent cards signed by communicants to their home churches.³⁴

Protestant chaplains observed the first Sunday in October as World-Wide Communion Sunday at all Air Force bases. In 1959 Chaplain Ashley D. Jameson conducted the first service in the world the preceding Thursday on an ice island site. The chaplain spread the altar center on the freight deck of a tracked vehicle, and 20 men stood in the freezing temperature for the service.³⁵

At most bases where Protestant chaplains were stationed, Communion was observed at least once a month; at some, after each Sunday service. A special effort was made to

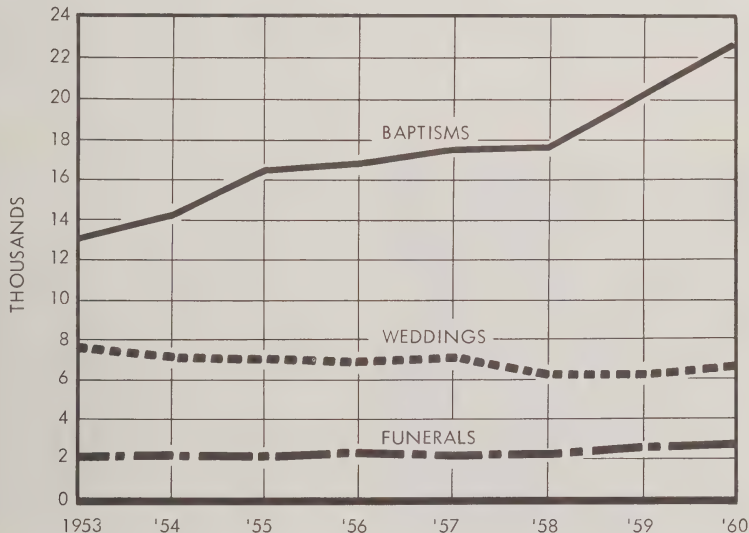
provide Episcopal and Lutheran Communion services for men of these denominations. AFPCCH recommended that when a general



Chaplain Ashley D. Jameson serving communion on Ice Island T-3, Alaska, October 1959, first for Worldwide Communion Sunday.

Chart 17

BAPTISMS, WEDDINGS, FUNERALS



Protestant Communion was observed, a break should be made between the general service and the Communion in order to permit those to leave who did not desire to participate. If a chaplain was unable to conduct general Communion because of his church discipline, he was urged to invite another clergyman who could. As a rule, these services were of a congregational nature—the elements being served to worshippers in their pews—because of the pressure of time in the average chapel schedule.

When one remembers that only approximately 63 percent of the Nation's population belongs to any church and that this figure would be lower for men coming into the service because of their age, possibly no more than 50 percent, the Armed Forces gave chaplains a unique opportunity to help each man make a decision in regard to his faith.

The Military Ordinariate in 1959 reported that 10,833 men in the Army, Navy, and Air Force had completed instruction which led to the Sacrament of Confirmation. The Confirmation service was usually a special event in the religious life of each base because the ceremony required the service of an officiating bishop.

For Protestant and Jewish chaplains the problem of church membership was more

difficult. In the Jewish faith there are three branches, each with distinctive requirements, and instruction was usually provided through civilian rabbis. Protestant chaplains had an even more complex task in ministering to men from more than 100 denominations.

Religious instruction became a significant activity at indoctrination centers. At Sampson, in early 1951, 800 basics voluntarily enlisted in such classes. The number of sessions varied, but the purpose was to give each man who desired it an introduction to the beliefs and practices of his denomination. Each who completed the instruction and expressed a desire for church membership was baptized and related to the denomination of his choice. In the case of Baptist airmen at Sampson AFB, the men were baptized and received into the First Baptist Church of Geneva. Methodists were usually received into the churches of their choice or, not having a preference, had their records sent to the Methodist Commission on Chaplains. Various arrangements were worked out with other denominations. This program worked with success in the indoctrination centers because of the large number of chaplains and because these weeks comprised a decisive period in the airman's life.³⁶

At smaller bases this was more difficult. If the man were of the same denomination as the chaplain, he could be instructed by the chaplain; but if not, he was referred to a local church or to an endorsing agency. Thousands of men united with the churches of their choice. In March 1952 Bishop Noel Porter, of Sacramento, conducted the first Episcopal confirmation service at Mather AFB. In May 1953 Bishop G. Francis Burrill, of Dallas, confirmed eight Episcopalians at Lackland AFB. Nellis AFB chaplains in 1954 had Methodist, Lutheran, Presbyterian, and Catholic classes, and made arrangement with local pastors for men of other denominations. At McClellan AFB, in 1956, instruction classes were held for Catholics, Lutherans, Presbyterians, and Methodists. Others were referred to Sacra-



Bishop William R. Arnold confirms at Biggs AFB, Tex.

mento clergymen. Similar plans were used at Keesler, Scott, Chanute, Bolling, Westover, and many other bases. The Westover plan was unique in that Protestant instruction consisted of five general sessions and two or more on specific denominational matters by chaplains or local clergymen. American Baptist chaplains in 1954 reported that in six missions 561 persons in the Armed Forces professed conversion and 842 reaffirmed their faith. Chaplain Kenneth J. Nettles in describing the Keesler AFB program said:

Six or eight airmen a week are accepting Christ. Chaplains Blackman and Nettles feel that nothing they do in the Air Force is more important or more rewarding than this work of winning souls to Christ.³⁷

"A Chaplain's Guide to Church Membership" was published by the General Commission on Chaplains in 1960. The manual stated:

Evangelism is the very essence of Protestantism. The clergyman on duty as a chaplain with the Armed Forces or the Veterans' Administration must be ever vigilant to obtain personal commitment to Jesus Christ and lead those won to Christ into the fellowship of the church.³⁸

The brochure indicated the requirements of 66 denominations for baptism and church membership and listed denominational offices to which chaplains could write for further information.

Another possibility suggested was the formation of chapel groups with affiliate members, similar to such organizations in the 1930's and affiliate membership of university churches. The condition for membership would be maintaining active membership in a home church and participating in the chapel program. Such an organization at Walker AFB in 1950 was called the Protestant Walker AFB Chapel Family and 47 persons made up the initial enrollment. A few feared that an organization of this type might be interpreted as an attempt to set up a military church. AFPCH studied the pro-



Chaplain George Hickey conducts nuptial mass in the base chapel at Keesler AFB.

posal for over a year. No decision was made though chaplains were urged to help men keep their denominational ties active.³⁹

Marriages were conducted according to the faith of participants and applicable civil law. AFPCH guidance consisted merely in insistence on premarital counseling (see chapter on Counseling). The 1954 chaplain regulation advised chaplains "not to participate in any kind of absentee marriage ceremony" because of the complexity of laws concerning their validity. The Military Ordinariate urged Catholic chaplains to contact the local chancery when they arrived at a military base to pay their respects to the local Ordinary and to request appointment as an assistant

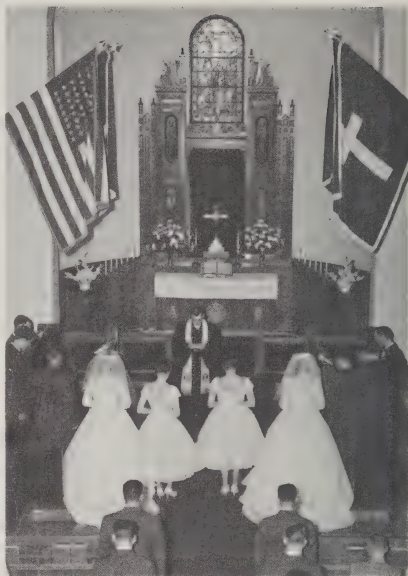


Jewish wedding at Keesler AFB, March 1961.

at the parish in which the base was located, so that they might perform weddings and follow rules of the diocese.⁴⁰

Chaplain Zuscha Freedman, the only Jewish chaplain in Alaska, had an unusual wedding at one base where a blizzard had grounded all planes. He got there late and half frozen, but he carried the necessary equipment and a supply of Jewish delicacies shipped from Seattle by the Jewish Welfare Board for the wedding feast. Chaplain Leslie McRae had a wedding for which there had been a rehearsal. However, in the ceremony when he asked the traditional question, "Who giveth this woman to be married to this man?" the father just stood there. The chaplain extended his right hand to receive the bride's hand, but the father grasped it, pumped it several times, then with a sigh of relief sat beside his wife. One unusual case concerned a young airman and his 14-year-old fiancé. The airman's guardian refused to give permission for the wedding although the boy and girl had gone together for several years. When a baby girl was born, the guardian finally gave consent. At the wedding, the bride asked if the maid-of-honor could hold the baby and explained "My little girl would never forgive me if she grew up and found out—that she wasn't at her mother's wedding!"⁴¹

The care which the Air Force gave its personnel and their dependents is evidenced in the honors accorded its dead through funerals and memorial services. Religious services were conducted at U.S. ports of embarkation for repatriated World War II dead, and interment was provided by the U.S. Government in national cemeteries, where desired by the next of kin, in a program which began in October 1947 and continued for 2 years. Approximately 76 percent were returned. The first ships were greeted with ceremonies in San Francisco and in New York City. The ceremony at Arlington National Cemetery on 30 October 1947 was attended by President Truman and his Cabinet. Proper honors were rendered all former military

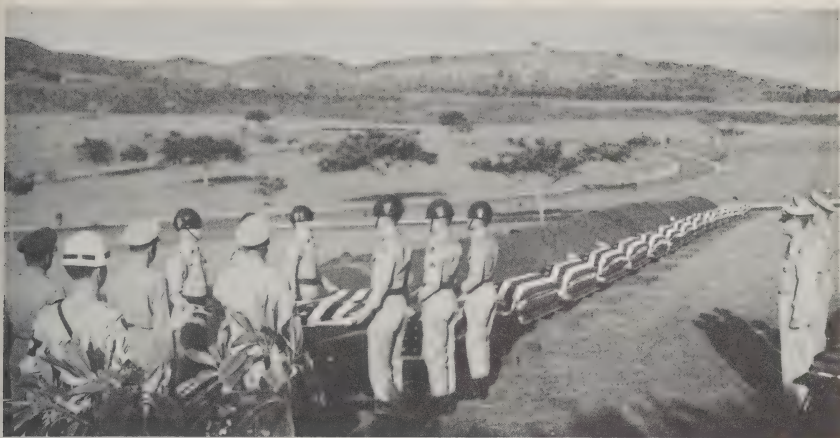


Double wedding of four airmen (two WAF) at Randolph AFB, February 1959.

personnel whether interred in civilian or national cemeteries. Chaplains of all services and all faiths participated in these



Flyover for Maj. Willard G. Palm, RB-47 aircraft commander, shot down by Russians over Barents Sea, 1 July 1960.



The long line of "Unknowns," Punchbowl, Hawaii, 1956. At the left, AF Chaplain Robert Tindall stands with Army and Navy chaplains.

services and the honors given to American dead returned from Korea.⁴² The first 50 remains of some 900 American war dead arrived at Pearl Harbor on 28 January 1956, and a military memorial ceremony was held shipside. More than 800 U.S. from Korea "unknown" were buried in the Punchbowl National Cemetery, Hawaii, over a 3-month period.⁴³

Military honors rendered at Air Force funerals were similar to those outlined by the Army in World War II with the addition of a flyover authorized for rated personnel. A manual (AFM 34-8) published in 1953 on Air Force funerals deleted the requirement for a firing squad, but so many objections were sent to Headquarters, USAF, that it was again included unless the next of kin desired its omission. In regard to the religious ceremony, AFPCH stated:

This Office is aware of the fact that a funeral eulogy may not be possible in all cases, but it is our opinion that a few words of sympathy for the living and a tribute to the dead, whenever possible, are advisable. Mention of the name of the deceased in some way serves to give a personal touch to the service, which is

gratifying and comforting to living relatives.⁴⁴

There were several aerial funerals in which the ashes, after a brief ceremony, were scattered in the slipstream of the plane. Chaplain Richard M. Graham conducted three at Randolph AFB and in the Canal Zone in accordance with the desires of the next of kin.⁴⁵

Chaplain Carpenter, in conducting the funeral for Gen. H. H. Arnold at Arlington National Cemetery in January 1950, said of his old commander, "His directive to his Air Chaplain was that an airman was ready for battle only when he was spiritually and physically fit and that the chaplain was to prepare the airman spiritually. To General Arnold the things of the spirit were basic." Chaplain Carpenter and General LeMay participated in the 1958 interment ceremony at Arlington for the Unknowns of World War II and Korea.⁴⁶

Fifteen years after he conducted a service for a pilot friend, the widow wrote him:

. . . you conducted the services at Arlington. That was in 1943—and I will never forget that day. . . . You



President Eisenhower, Vice President Nixon, General LeMay, and Chaplain Carpenter participated in the ceremony for the "Unknowns" of World War II and Korea, Arlington Cemetery, 30 May 1958.

did not proceed along the normal lines but you talked directly to me. . . . Yours were the first words of encouragement I had heard. I had had plenty of sympathy—but I did not feel sorry for myself nor my children. Every woman who marries a flier learns to live with the knowledge that disaster can strike at any time and death is no respecter of persons. Every day must be lived to the fullest. . . . But you were the first one who had expected me to go on living and not be crushed.

Shortly after she wrote the letter, Chaplain Carpenter was assigned as Protestant chaplain of the Air Force Academy, and the son of his pilot friend entered as a cadet. She again wrote:

I am so very happy, Chaplain Carpenter, that you will be there to guide these young men and counsel them—for there will be times when they need someone like you. Just as you helped me and had such a definite effect on my life, I am sure you will have the same effect on these young men during these crucial and most important years of their lives.⁴⁷

Chaplains participated in ceremonies transferring military cemeteries to the American Battle Monuments Commission in 1949 and

1950. USAFE Chaplains Philip Pincus, Henri Hamel, and Patrick Flood participated in ceremonies in France, the Netherlands, and Belgium.⁴⁸

The Armed Forces Chaplains Board in 1950 recommended that the Armed Forces installation nearest a national cemetery should be responsible for religious coverage. Arlington National Cemetery is the largest in the Zone of Interior and in 1959 passed the 100,000 mark in number of burials. In 1946 the position of a chaplain was established to conduct AAF funerals there, visit each AAF casualty's next of kin in the Washington and Baltimore area, and conduct weddings and baptisms upon request. In 1953 the position was redefined to include hospital visits to Air Force patients in Walter Reed Hospital and cooperate with civilian clergy in community activities.⁴⁹

In 1959 AFPCH stated that upon the death of an active duty chaplain, a chaplain would be designated to represent the Chief of Air Force Chaplains at the funeral no matter where it was to be conducted.⁵⁰

Chaplain participation in a military funeral depended on the practice and discipline of



Chaplain Oden M. Pullen conducting funeral for 2d Lt. D. P. Hays, navigator of World War II B-24 "Lady Be Good," which was found in North African desert, April 1960.

his church. The kind of military honors rendered depended upon the deceased's having been a member of the Armed Forces, his rank, the resources available at the nearest military installation (or, in the case of former military personnel, from veterans' organizations), and, above all, the wishes of the next of kin. The conduct of a military funeral was outlined in a 1953 manual (AFM 34-8) which was incorporated in the 1959 manual (AFM 143-1) entitled "Mortuary Affairs." By 1955 the policy was generally followed that a line officer would be responsible for military honors and the chaplain for religious services.

Confession or penance is one of the seven sacraments of the Catholic Church and represents a spiritual preparation for receiving Communion, the central sacrament and the climax of the Mass. Provision was made for confession in all permanent Air Force chapels, and modification of cantonment type chapels often included confessional booths in which the chaplain, screened from the peni-

tent, could hear confession and give spiritual guidance. As in World War II, confession was often conducted in circumstances where such privacy could not be afforded, e.g., on the flight line, in a corner of a hangar, in a briefing room, or under the wing of an airplane. One chaplain in visiting a site asked a young airman, "Jim, how about it? When are you coming to confession?"

"Next time you come, Father."

"That will be more than 3 months from now. How about making it tonight?"

"Not tonight, Father. That's too soon."

"OK, Jim, I'll see you tomorrow."

For 8 days the chaplain, knowing that the airman was not attending Mass because he had not come to confession, urged him to take the step but to no avail. Others on the site were aware of the pressure and the resistance. The day before the chaplain was to leave, he saw the small airman escorted to the confessional booth by two huge master sergeants, who carried him by the arms. One bellowed in an Irish brogue, "Father, Jim wants to go

to confession, and I'm warning ye, Father, the story you are about to hear is true—only the names have been changed to protect the innocent." The airman made a good confession and came to Mass and Communion. The chaplain later remarked, "It's the only time I have seen a man walk to confession without his feet touching the floor."⁵¹

Patriotic Ceremonies

Chaplains participated in many patriotic ceremonies, some of which will be mentioned under "Seasons and Holidays."

During World War II the ceremony used to open a chapel was called an "initiatory" ceremony, and after World War II it was variously called "dedication," "initiatory," and "opening" ceremony. In October 1960 Chief of Air Force Chaplains Finnegan determined that such programs should be called "dedication ceremonies." In essence, this is what they had always been: patriotic ceremonies in which chaplains of all faiths, other officers, and civilian leaders participated in dedicating a building for a particular use. At the opening of the Altus AFB chapel in 1954 Chaplain Carpenter stated, "Let us here not only officially open this chapel, but let us here dedicate ourselves to the tenets of religious worship upon which this Nation was founded that, through our reverence and sacrificial living, America may continue always to be strong."⁵²

Several aircraft were dedicated or christened during this period. Chaplain Frank K. Armstrong, of Donaldson AFB, gave the invocation when Mrs. McCarty, wife of Maj. Gen. C. E. McCarty, christened a C-124 *State of Oregon*. When Mrs. Dwight D. Eisenhower christened a C-121 *Columbine III*, Chaplain Carpenter prayed:

Our Heavenly Father, we thank thee for granting man knowledge that he might overcome Thy laws of gravity and "mount up on wings like the eagle." We ask Thy blessing upon this machine that, as it carries the President of these United States upon his varied missions, it may be an instrument of mechanical

perfection and worthy of maintaining the safety of those entrusted to it.

Bless . . . those whose skill and training place them in position of command responsibility guiding in flight and maintaining in performance this aircraft. . . .

Place . . . Thy arm of comforting protection around the one who so often must await at home the return of this plane. . . .

Upon our President, O God, let Thy blessing rest in moments while in flight his safety is entrusted to this airplane. . . .⁵³

Kapaun Barracks, Germany, was named in honor of Army Chaplain Emil J. Kapaun, who was killed in Korea in April 1951 while being held prisoner by the Chinese Communists. An Air Force historian reported, "The 66th Reconnaissance Technical Squadron (Twelfth Air Force), one of the two Air Force units located on Kapaun Barracks, was happy to join in the ceremony in honor of this distinguished chaplain and serviceman."⁵⁴

In 1957 Chaplain Floyd J. Armstrong, on behalf of Maj. Gen. Chester E. McCarty, presented an Eighteenth Air Force standard to the Dean of Christchurch Cathedral, New Zealand, in honor of "Operation Deep Freeze" personnel.

Some chaplains blessed or dedicated wings of newly rated personnel. Chaplain George R. Connelly reported two such ceremonies in the spring of 1959.⁵⁵

Seasonal Services

The seasons of the year provided opportunities for worship services. Christmas was celebrated everywhere with impressive services and acts of mercy (see chapters on Pastoral and Humanitarian Activities). The highlight of the season was its religious message, for Advent heralded the beginning of a new Christian year and led to Christmas, the time of joy and good will.

Christmas Midnight Masses found the faithful gathered to joyfully welcome the birth of the "newborn King." Chaplain Augustus Gearhard, in 1949, described Christmas Midnight Mass at Berchtesgaden, a quaint Bavarian village, as follows:

Midnight Mass at Berchtesgaden was inspiring. At 11:30 p.m., flares from guns were shot in the hills surrounding the town, while large electrically lighted stars shone from the mountainsides. The Midnight Mass at the Stiftskirche was attended by 2,000 people. The sanctuary was entirely illuminated by a large Christmas tree filled with lighted candles; five long chandeliers with lighted candles hung high over the altar and at midnight a star 10 feet across was raised from behind the altar, all lighted with candles; and at the song "Glory to God in the Highest," an opening in the center of the High Altar saw the Kriskind descend from Heaven and remain in view during the Mass. After the Mass, the people went to the cemetery, where every grave was decorated with a small Christmas tree and a candle was lighted on every tree. Chaplains interested in Candlelight Services should attend the Midnight Mass at Berchtesgaden for ideas.⁵⁶

The first Christmas Midnight Mass for U.S. troops in Spain was conducted in 1957, and celebrants of the Mass were Chaplains Alphonse Slivinski, Paul J. Giegerich, and John Propokovich. During the Korean conflict, chaplains, missionaries, and civilian priests exerted every effort to provide Christmas Masses wherever American airmen were stationed. During the entire period, special attention was given to men at isolated sites.⁵⁷

Protestant Christmas Eve and Christmas Day services grew in popularity. In 1952 chaplains of the 18th Fighter Bomber Wing in Korea provided services for two bases 180 miles apart, a unit training Korean pilots, and a radio relay point. The 29 men at the mountaintop radio relay point planned their service with the chaplain but conducted it themselves. At several Arctic-isolated sites, brief services were conducted from an aircraft flying overhead in connection with a Christmas drop of gifts.

Chaplain Carpenter in 1951 sent this Christmas message to members of the Air Force:

Whether at home or far from loved ones we are all united in the common

bond of brotherhood, strengthened by the knowledge that this day a Saviour has been born into the world, the sure pledge of God's love toward all. . . .

The skies, which we proudly man, are lighted up this night with the Star of Bethlehem. May its light reach into our hearts. May the spirit of that Star guide us in the long days ahead.⁵⁸

In 1957, shortly after the launching of the first earth satellite, he stated, "The time is appropriate for the rebirth of the Spirit of the



Midnight Mass, Altus AFB, 1960. Chaplain Arthur J. Jakobiak, celebrant; Father Sebastian, OSB, deacon; Father Anthony, OSB, subdeacon, both of St. Gregory's Abbey, Shawnee, Okla.

Christ to give direction and bring incentive to the modern age.”⁵⁹

During the Korean conflict Milton Caniff autographed a poem to Chaplain Carpenter “with great regard and esteem.” The closing words of this greeting expressed the thoughts of many Americans:

Hear our warm hail, all you who bear the colors of
This proud land in the angry distances . . .
When the present spectre that threatens our cherished
Freedom has been driven into misty limbo,
Then we shall give proper homage and reward to
You who fought that we all might live . . .
And for the missing faces at our festive board, we'll
Sound a requiem—even as we do for another
Warrior, born so long ago in Bethlehem—who also
Died violently—that other men could go in
peace . . .⁶⁰

If Christmas was a busy season, Lent and Holy Week were even more so. Chaplain George McMurry, in 1947, reported that 4th Air Force chaplains had daily masses and Protestant devotions throughout the Lenten season. Many bases followed this practice. The same year, Chaplain William Clasby spoke practically every night at military installations in the Tokyo area, and Chaplain Aubrey Chase conducted an average of three Episcopal services a week and daily services through Holy Week. Several bases, including McClellan AFB and McGuire AFB, had Lenten Protestant noonday services led by local ministers.⁶¹

The spiritual pilgrimage of Holy Week was marked with special services on Palm Sunday, Thursday, Good Friday, and Easter. Catholic personnel, in addition, observed Holy Saturday. Chaplain John Nelson, during his tour of N-Sites, spent Holy Week at Sagle where services were conducted on the unloading dock of the garage which had been converted into a theater and chapel. He said, “Throughout Holy Thursday night and Good Friday morning, Solemn Exposition of the Blessed Sacrament was held in a converted room and the men so volunteered and arranged their working schedule, that a minimum of three men were before the Blessed Sacrament all the time.” Protestant

chaplains increasingly scheduled Maundy Thursday Candlelight Communion Services.

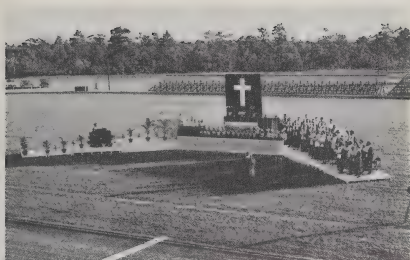
Good Friday services were better attended than any other weekday service throughout the year. Gen. Hoyt S. Vandenberg, Chief of Staff, USAF, in 1950 stated:

Employees of the Air Force who desire to attend religious services on Good Friday . . . will be granted annual leave as far as practicable.

Air Force policy . . . no official observance of religious holidays, except those which may be national holidays . . . absence from work will be permitted . . . rearrange work schedules or annual leave or leave without pay.⁶²

Most civilian employees who desired to attend Good Friday services were able to do so by rearranging their work schedules. Many services, such as those conducted in the Pentagon, were one-half hour or 1 hour in length.

Easter was the highlight of the church year and began with Protestant Easter Sunrise Services. At Eglin AFB the service held in the football stadium was attended by more than 3,000 worshipers each year; at Lackland AFB in 1954 more than 2,000 people heard a message by Chaplain Horace N. Cooper and music by the Pre-Flight Cadet Choir, accompanied by a double brass quartet; Chaplain Lyman Barger conducted a service on the desert at Edwards AFB; at McClellan AFB the annual service was conducted in the bandshell and publicized by the Sacramento Council of Churches; at Bolling AFB the service was held on the football field; and at Gunter AFB the service was held beside the lake. At Wolters AFB the service on Rattlesnake Mountain, on which the engineers had built a tomb, was attended by 4,000 to 5,000 worshipers each year and featured a musical pageant depicting the Crucifixion and Resurrection. The largest annual gathering of Protestants in upstate New York for years was the sunrise service developed by Chaplain George Mennen at Plattsburgh in the huge gymnasium, one wall of which was glassed in and gave



Eglin AFB, 1953.



Oslo, Norway, 1958.



Hickam AFB, 1956.



Seoul, Korea, 1953.

Easter Sunrise Services.

a view of the sun rising over the lake. All Protestant churches of the county participated and provided singers for the mass choir.⁶³

Overseas there were many eventful services. Chaplain Robert G. Nelson described a Canal Zone service where the sun rose over the Pacific Ocean as the 500-voice choir and congregation of 6,000 people began to sing, "Christ the Lord is Risen Today." He said "The thrill and the emotion were almost too much for me," and added, "The service concluded with the 'Hallelujah Chorus' and I don't recall when I had felt more sure and certain of the fact, that 'The Lord God Omnipotent Reigneth.' " In climatic contrast, there were four significant sunrise services at Thule, Greenland, in 1958, including those on the ice cap. In one at an Eskimo cemetery, 660 miles above the Arctic Circle, the men stood prayerfully in the 30° below zero weather as the sun rose in a cloudless sky at 0356 hours. As Chaplain Ian M. McDonald

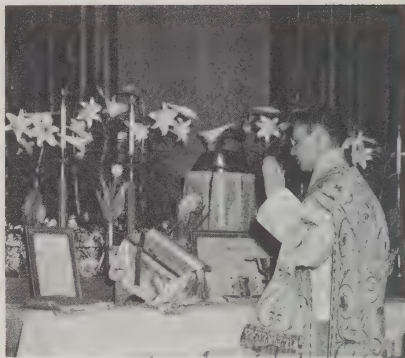
spoke of the great hope offered to all mankind through faith in the "Risen Lord," the golden sunlight burst in splendor on the distant peaks of Greenland's icy mountains. In 1958 Chaplain George E. Mennen conducted a sunrise service on Holmenkillen Mountain overlooking Oslo Fjord. He reported, "Although it was snowing on top of the mountain at 5 o'clock that morning, before our service was at an end, the 253 people present were bathed in beautiful sunlight. . . . As far as we know, it was the first time such a service was held in Norway." In 1958 Chaplain Dallas A. Bird and his family departed by air from New York for England on Easter Saturday. The pilot of the commercial airliner requested him to conduct an Easter Sunrise Service over the public address system. He held the service as they flew 17,000 feet above sea level.⁶⁴

In the Pacific world, Easter was heralded with sunrise services, whether in the Punch-

bowl, Hawaii, beside the lake at Itazuke, on the headquarters lawn of the Itazuke Airstrip, on a flight line at Haneda Air Base, or in a chapel. Chaplain Carpenter preached in the 1950 service for Allied and Japanese Christians on the Imperial Palace Plaza, Tokyo. The first important project of the Japanese-American Ministerial Association of Fukuoka was the 1958 Easter Sunrise Service in the chapel auditorium of Seinan Gakuin, the Southern Baptist University. Chaplain Cortland V. Smith reported, "Despite a rainy morning and a complete tieup of all Japanese commercial transportation facilities (except taxis), the congregation numbered almost 1,100."⁶⁶

During the Korean conflict, Easter services gave a message of undying hope to airmen and Korean nationals. Chaplain Carpenter preached in the 1953 service on Nam-San Mountain, Seoul. An experience which the author will never forget was the 1952 service in Chinhae at the Japanese War Memorial Tower. The tower served as a platform. The Korean Naval Academy, Korean Air Academy, Korean Officers' Training School (Army), Korean Marine Training School, and USAF chaplain participated in the service together with many Korean dignitaries and clergymen. More than 2,000 Koreans, South Africans, and Americans joined in the impressive service, lighted candles in the drizzling rain and final darkness just before the sun rose from the sea and the rain stopped with the singing of the first hymn. The light of hope on uplifted faces in that wartorn land was a living witness to the Easter message.

Easter masses and Protestant services, crowded wherever American airmen served, were a surge of faith in the monotonous round of occupation duty or on lonely, isolated sites. They gave strength to airmen in the challenge of the Berlin airlift and the peril-filled skies of Korea. They gave solace to airmen guarding the defense of the free world and drew their families together in bonds of faith. In 1947 Chaplain James Wilder arranged the only solemn high Mass



Easter Sunday Solemn High Mass, McGuire AFB.

in Tokyo. At Scott AFB in 1954 there were three high Masses in Chapels 1, 2, and 3 with music by the St. Peter's Cathedral Choir of Belleville, the Chapel 2 Choir, and the Girls' Choir from St. Teresa's Academy in East St. Louis. In 1953 Chaplain Carpenter accompanied a large group of civilian clergymen to Korea and Japan for the purpose of conducting Easter Masses and services. In 1951 he preached at the sunrise service in Seoul, flew to a nearby base for a 9 o'clock service, then went to another farther north for an 11 o'clock service, then back to Seoul for an orphans' party.⁶⁶

In 1959 Chief of Air Force Chaplains Finnegan wrote:

If Christmas is a most Holy Day as we behold God born of Mary unto man's life, certainly Easter is the most sacred day as we behold Jesus born of a tomb so that man may rise unto God's life. Our faith in His Divinity is confirmed because he overcame death; our hope is enlivened because he has opened unto us the Gate of Eternity. Our Easter Day effort is to purge out the old life for the new and, as followers of Christ, now confess we have found him.⁶⁷

The principal Jewish holidays observed were *Rosh Hashana*, New Year; *Yom Kippur*, Day of Atonement; *Hanukkah*, Feast of Dedication; and *Pesach*, the Passover. While Hanukkah does not rank with the others in

religious significance and observance, its festive mood endeared it to the hearts of Jewish airmen. At Scott AFB in 1953, the observance included discussions of the role of the Sabbath in mental hygiene, a candle-lighting ceremony, Jewish music night, and a party. At Sampson AFB the same year, a large illuminated candelabrum was erected near headquarters. Painted dark blue, with ivory-colored flame-shaped bulbs and an inscription in Hebrew and English, it helped publicize the joyful season.⁶⁸

Passover, the festival of freedom, commemorating the deliverance of the Jews from Egypt was the chief religious service of the year. Traditionally, it was celebrated in the home congregation and in the family Seder dinner when the father led in recounting the events of the Exodus. In military service it was difficult, if not impossible, to arrange for family celebrations. Passover Seder services were held on many bases where there was a sufficient number of Jewish personnel and where a chaplain or rabbi could be secured. For example, the Passover services at Itazuke AB, Japan, included services in the chapel and the Seder meal in the officers' dining hall. On the other hand, airmen were invited to take advantage of "home hospitality" in nearby communities. Jewish personnel at McClellan AFB and Mather AFB were afforded such opportunity through the two synagogues in Sacramento and the USO-JWB in San Francisco. In 1954 approxi-



Passover Seder Service, Japan, 1953.

mately 55 families in the St. Louis area were hosts to 75 Jewish personnel from Scott AFB through the USO-JWB. The local Jewish War Veterans' Organization paid the cost of hotel expenses for service men and women who could not be placed in private homes during the holidays.⁶⁹

The right of Jewish personnel to celebrate the special days of their faith was an established Air Force policy, voiced in the basic chaplain regulation of 1948, as follows:

Commanding officers are authorized to excuse from duty personnel who desire to attend religious services on other days which have the same ecclesiastical obligations of Sunday, or on occasions recognized as of special religious importance.⁷⁰

Provision was made for airmen to attend such services at home (if within reasonable distance) or in nearby communities through a generous interpretation of the provision for 3-day passes. The chaplain regulation of 1954 stated:

Military personnel may be authorized 3 days plus travel time each year, to participate in such religious conferences or assemblies, but will attend without expense to the Government.⁷¹

Commanders throughout the Air Force helped Jewish personnel fulfill their obligations, usually through the 3-day pass.

In response to one enlisted man's complaint, Chaplain Edward Ellenbogen wrote to the National Jewish Welfare Board, "Many of



Hanukkah Service, Keesler AFB.

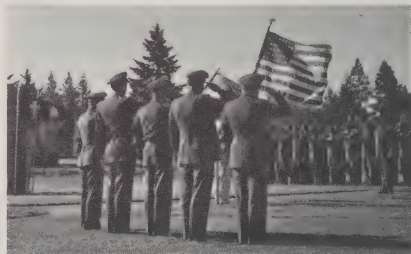
our men are 'afraid' to request the opportunity to use privileges granted to them, and then write home saying that they were refused this or that—when as a matter of fact, they never asked for the privilege or right in question." In this particular instance, Jewish services had been publicized and the men urged to make arrangements, but one man had not "gotten the word."⁷²

The Armed Forces Chaplain's Board assigned area responsibility for Jewish high holy day coverage. In 1957 the Air Force had responsibility for Alaska, the Philippines, the Caribbean, and the Northeast Command. Jewish chaplains from the ZI at times were sent on temporary duty overseas to augment the services of assigned chaplains. Chaplain Arthur A. Jacobovitz (1957) in providing Yom Kippur coverage reported that he conducted five Sabbath services, 11 holiday services, 4 study discussion groups, and spoke at a Hadassah meeting in addition to making hospital and home visits. He said, "Everywhere I went I found a tremendous thirst for Jewish knowledge and the need for a rabbi. . . . One of the major complaints of the Jewish personnel in the 'Circuit' is that they do not get to see a rabbi often enough." In 1947 Yom Kippur services for all Jewish personnel in Alaska were held at Fort Richardson by Chaplain Pincus on temporary duty from the ZI. In 1949 AFPCB began sending Jewish civilian clergymen to assist in worldwide coverage. Rabbi Michael L. Kurz conducted services, including a wedding, at Ladd AFB, Eilson AFB, Nome, Galena, Anchorage, Kodiak, Adak, and King Salmon. He reported, "The religious needs of Jewish men, as of other faiths, vary in direct proportion to their original home background and their isolation from the larger settlements. . . . The marked appreciation shown made me feel that the trip, though strenuous and tiring, was very worth while." In 1953, three Jewish rabbis were invited by AFPCB to provide Yom Kippur services for personnel of NEAC, Iceland Air Defense Force, and Kindley AFB, Bermuda.

This effort to provide Jewish services at central locations was a continuing effort. In some instances, personnel at lonely warning sites received their supplies for the Passover observance via helicopter or parachute.⁷³

Special days, other than those already mentioned, were observed. For Brotherhood Week in 1950 the Armed Forces Chaplains Board and the National Conference of Christians and Jews scheduled meetings in the Department of Interior and in the Pentagon; in 1948 Tinker AFB chaplains sponsored a reception and brotherhood program in the chapel center.⁷⁴

Mother's Day services were among the best attended. The Chaplain's section at Keesler AFB in 1951 sponsored a letterwriting con-



Memorial Day Service, McCord AFB, 1950.

test to choose the Keesler Mother of 1951, who was brought to Keesler for a week's stay on Mother's Day and was the honored guest at numerous activities. Chaplain Hans Sandroock, one of the originators of the contest, led a similar project at Ladd AFB, Alaska, in 1955 and 1956. At McClellan AFB in 1955-57, a potted plant was given to each mother present in the Protestant worship services and a large plant to the oldest mother present and another to the newest.⁷⁵

Armed Forces Day was celebrated with participation in basewide programs. (See Public Relations.) The following prayer written by Chaplain Frank W. Griffin, of Francis E. Warren AFB, shows the spirit

of chaplains in this and similar patriotic observances:

A Prayer for Peace

Eternal God, our merciful Father, in Whom we live and from Whom all good counsels do proceed;

Grant that this confused and fearful generation may look unto Thee as the Author of peace and freedom.

Kindle in the hearts of all men the desire for a creative peace that is founded upon Thy eternal truth and built up in humble, loving service.

We pray for the peace that means giving our best each day for Thee and our Fellow-men.

May the people of all nations find their strength and security in Thee and the Prince of Peace, to Whom alone belongs wisdom, authority and glory now and forever. In His matchless name we pray. Amen.

Chief of Chaplains Carpenter for Air Force Day at McChord AFB in 1947 wrote the following prayer which symbolized the faith of airmen:

Our Heavenly Father, whose loving care encompasses even the sparrow in its flight, guide and protect, we pray, the men who fly the uncharted spaces of the sky. Bless those who, through service in the Air Forces, stand guard over the sacred trust of home and country. Endow them with wisdom and understanding that they may clearly see the path of duty and courageously devote themselves in service to the nation they love. In the solitude of flight may the beauty of Thy greatness be revealed to each of them that they may pattern their lives after Thine.

Extend Thy strengthening presence to those who wait at home and may they ever know Thy watchful care will keep safe the absent one.

Let Thy benediction be upon us, O God, we pray. Lead us to carry on the trust left by our brothers who gave with honor their lives in service of their country. May we find peace in the knowledge of our mission accomplished and their service completed through service for Thee. Amen.⁷⁶

Thanksgiving Day services were held in many chapels, and prayers of thanksgiving were

printed on special dining hall menu cards. At Furstenfeldbruck Air Base, Chaplain Carl Hewlett in 1949 conducted a Thanksgiving Day service in which attendants brought canned goods and cookies for an orphanage and the poor. Chaplain Chester Miller, of Tulln Air base, Vienna, then in the Russian Zone, told of a 1949 Thanksgiving Day in which 60 orphans were guests of the base for worship, Thanksgiving dinner, movies, and refreshments. Chaplain Carpenter in 1957 said, "We must not let the original significance of the first public Thanksgiving escape us. . . . Find time . . . during the day to return . . . thanks to God."⁷⁷

Preaching Missions

One of the outstanding evangelistic movements of our time has been the preaching mission program in the Armed Forces. In World War II the Department of Evangelism of the Federal Council of Churches, with the cooperation of the General Commission on Army and Navy Chaplains, assisted chaplains in securing outstanding clergymen for 16 missions in 1941-42 at ZI Army and Navy installations; 32 in 1943-44; and 19 in 1945, an important part of the Protestant program. The Military Ordinariate, likewise, assisted Catholic chaplains in securing missions leaders.

Upon cessation of World War II hostilities, Air Force commanders noted a "don't care—let down" attitude on the part of their personnel. Speaking for Gen. Carl Spaatz, Maj. Gen. Fred L. Anderson indicated that the men needed a boost, that "the spiritual pitchers had been emptied and consequently needed refilling." He was receptive to the proposal of Chaplain Carpenter that chaplains be more fully utilized for this service. Accordingly, a series of USAFE Protestant, Jewish, and Catholic missions and retreats was planned to begin in February 1947. Reserve Chaplains Silas A. Meckel of Minneapolis and Constantine Zielinski of Hartland, Wis., were recalled to active duty to conduct simultaneous Protestant and Catholic mis-

sions at selected bases. Larger assemblies were held in Wiesbaden, Munich, Erlangen, and Badkissingen. The program received enthusiastic response except for one Protestant chaplain who thought it a publicity stunt. Chaplain Meckel said the attendance was affected by the interest of base chaplains, publicity, weather, and the standing of the chaplain with his men. Of the closed retreat at Assmanshausen Rest Center, with "rule of silence," he added, "I have never known an atmosphere more charged with spiritual fervor than was evident as the retreat drew to its final stage." In early 1947 Chaplains Coburn and Willard conducted a preaching mission in the heart of Tokyo. The services of this team was offered FEAF subordinate commands, but staff chaplains were not enthusiastic.⁷⁸

At a meeting of the Coordination Board in October 1947, Chaplain Carpenter proposed the idea of missions being used throughout the Army and Air Force. One board member stated that some chaplains, particularly overseas, would object. Carpenter replied, "The need for the exercise of a strong spiritual force by the chaplains should be evident to all, and there seems to be no reason why any Protestant group would object. Moreover, there need be no violation of religious freedom." As a result, he proceeded with plans for Air Force preaching missions. He secured civilian clergymen and arranged transportation for them to conduct 38 scheduled ZI missions in the fall and winter of 1947-48. The attendance and response of 60,000 airmen and officers made this a permanent part of the USAF chaplain program. In late 1948 responsibility was placed on each base for sponsoring one annual Catholic mission, one Protestant mission, and, wherever applicable, one Jewish Torah Convocation.⁷⁹

A USAF mission band, consisting of two Protestant and two Catholic Air Force Reserve chaplains (four spaces) was approved for assignment to AFPCH. To form the Catholic mission band, Chaplain Carpenter

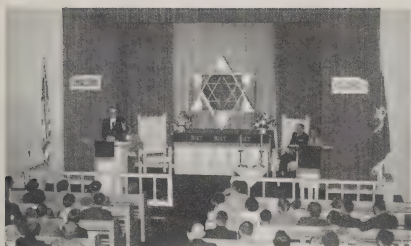


Chaplain St. John leading the renewal of baptismal promises at the Catholic Preaching Mission, Rhein/Main AB, Germany.

requested the recall to active duty of Father John D. St. John, a Jesuit who had served with the Fifteenth Air Force during World War II, and Father Stephen J. O'Connor, a Redemptorist who had served with the Eighth Air Force. He didn't realize that they were members of different orders. Their superiors said this couldn't be done—two priests of different orders on a mission band. Cardinal Spellman replied, "We'll let a Methodist lead them." In their first 2 years they covered every major Air Force base overseas in 65 missions. The initial plan called for assignment of two Protestant chaplains to similar duty, but there were



Protestant Preaching Mission, Lackland AFB.



Rabbi Julius Mark preaching in the Jewish Torah Convocation, Hickam AFB, 1958.

too many demoninational differences to make this practical. Civilian clergymen were invited to serve as missionaries and were permitted travel on Air Force aircraft.⁸⁰

The program proved an immediate success. From July 1949 to June 1950 missions were conducted at 85 Air Force bases with a total attendance of 90,000. The 1952 chaplain regulation required annual missions at each base uniformly designated as "Protestant or Catholic Preaching Missions" or "Jewish Torah Convocations," appropriate to the major faith. In 1960 the name was changed to "religious missions." Titles such as "religious emphasis week" were not to be used. Bible study, personal evangelism campaigns, and similar efforts could be used to supplement but not replace required missions.⁸¹

AFPCH emphasized the necessity of thorough planning, use of committees—

program, publicity, finance, visitation, music, telephone, and hospitality—wide publicity, and participation in base programs. In 1953 missionaries were restricted from giving character guidance lectures.⁸²

Chaplain Carpenter in 1949 stated, "We believe that 50 percent of the success of a preaching mission is contingent upon . . . preliminary preparation. . . . Experience has shown that last-minute arrangements . . .



Chaplain Charles A. Burseth serves "Smorgasbord" to Norwegian cadets at Perrin AFB, Tex., 1951.



Circuit Rider Chaplain Eugene Murry distributes religious articles to men of all faiths, 1951.

are rarely ever satisfactory." Careful planning paid. Chaplain Roy M. Terry reported that the first Protestant preaching mission at Clark AFB in 1952, with a 5-night attendance of 1,500 persons, succeeded because of preliminary planning done by a "committee of 50 plus," which insured that every Protestant had a personal invitation. Staff Chaplain Martin C. Poch said of the 1957 missions in Alaska, "I cannot speak too highly of the careful arrangements made by the respective chaplains concerned. What interested

me . . . was the large number of activities arranged for, other than the services themselves. The 'kickoff breakfast' at Ladd was about the biggest item in this regard." A 1952 report of missions in England stated, "The degree of success was dependent upon preparation and preliminary work done by the Air Force chaplains before the mission." Chaplain Warren Jenkins, of Laon, France, in 1957 was commended by the civilian missionary for preparation of the mission, especially in regard to prayer. Chaplain Michael J. Fineran reported that the 1954 Ellington AFB Catholic preaching mission which had an attendance of 4,039 persons was effective because a 45-man committee handled planning, publicity, and personal invitations.⁸³

Dr. Blake Smith observed, "Whenever it is possible for the missionary to talk with the chaplains and other people concerned with the planning before the mission begins, it seems to make for a better mission. This was my experience at Kelly and Lackland." The Reverend Harry McKnight found this to be true with missions he conducted in 1959 and 1960. Protestant preaching missions at McClellan AFB, 1955-57, included 3 weeks' activity: the first devoted to prayer, the second to intensive publicity, and the third to the mission itself.⁸⁴

The number of services in a mission varied. By 1950 Chaplain John D. St. John was able to report that the following program had worked successfully: evening services consisting of instruction, Rosary, sermon, and benediction; and morning Masses followed by instruction in the Commandments. The services began on Sunday when he preached in the regular Masses and opened the mission officially in the evening. In 1953 AFPCCH directed that missions could be a minimum of 1 day to provide for isolated sites where longer missions were impractical. Most bases had 5-day missions. Some bases, notably Itazuke (1954), McClellan (1955-57), Bolling (1957-58), and Amarillo (1952), held services at noon in addition to the usual evening services. Several bases, notably Lackland,

Maxwell, Scott, and Sampson, had integrated programs in which Protestant and Catholic preaching missions and a Jewish Torah Convocation were scheduled simultaneously. This cooperative program, which seems to have begun in 1952 at Lackland AFB, was at times called "Religion and Life Week," with plans similar to those utilized on university campuses.⁸⁵

Dr. Luther Holcomb wrote to Chaplain Carpenter, "When you first extended me an opportunity to preach under your auspices to the men and women of the Armed Forces, I found myself reacting to the experiences much like my ordination to the ministry." Many outstanding clergymen felt the same sense of dedication. Chaplain Carpenter in 1950 stated to a staff chaplain, "One point in this program that must be constantly emphasized is that there are capable civilian clergymen who are willing to give of their time and talents to this program, and the chaplain should not be satisfied until he has secured the best available manpower." A partial list of those who conducted such missions in overseas areas is found in appendix 2. At first AFPCCH invited clergymen to serve as missionaries, but in 1955 it adopted a policy of asking denominational indorsing agencies to nominate representative clergymen. This policy became necessary because some chosen for preaching missions had not been considered by fellow clergymen as truly representing their denominations.⁸⁶

A few individuals and groups sought to invade Air Force bases with revival services. In 1950 Chaplain Carpenter stated that only chaplains or invited clergymen could conduct preaching missions. The General Commission on Chaplains in 1960 extended its program by offering to recommend preachers for missions in the ZI as well as for overseas.⁸⁷

AFPCCH sent missionaries to each overseas area every other year. In off years, commands were free to invite their own. For example, in 1957 Father Dismas Clark, S.J., "The Hoodlum Priest" of St. Louis, conducted a mission at Elmendorf AFB at the

invitation of Chaplain Eugene Lamb. A policy was adopted in 1952 that chaplains at bases where no preaching mission had been scheduled could arrange for a local clergyman to conduct one, provided that approval had been given by the responsible command chaplain.⁸⁸

From time to time Protestant, Catholic, and Jewish chaplains were used in missions. This was suggested as early as 1950 by Chaplain Finnegan, then Deputy Staff Chaplain of ConAC.

Chaplains Clasby and Atkinson in the Alaskan Command (1950), Floyd J. Armstrong in the 29th Air Division, Samuel Bays, and others served in this capacity. In 1954 Chaplain McKnight conducted preaching missions in North Africa from Thanksgiving to Christmas, with services at Rabat, Ben Guerir, Nouasseur, Sidi Slimane, and Wheelus Air Force Bases. The use of chaplains in conducting preaching missions overseas was formally approved in 1957 (AFR 165-3), as follows:

Normally, the Chief of Air Force Chaplains, with the coordination of the area commander concerned, will provide chaplains or civilian clergymen to conduct the prescribed missions. In those fiscal years when that is not done, the commander of the major air command may, with the approval of the Chief of Air Force Chaplains, use chaplains from his own command or local civilian clergymen to conduct the missions.

This authority was extended to all bases in 1960 (AFR 165-1), but still required the approval of the major air commander in question.

The Air Training Command in July 1950 published an excellent command letter on preaching missions which required that an information letter on each mission be sent to the staff chaplain 20 days before the beginning of a mission and a report and evaluation on the mission after its completion. This same procedure in regard to planning and reporting was adopted by other commands.⁸⁹

Command support was given through hospitality afforded missionaries, official announcements, and the personal encouragement of commanders. Transportation was provided civilian missionaries, and they were authorized per diem payment, but a question was raised regarding the custom of giving an honorarium. In 1955 AFPC, after conference with the Comptroller General, said that such practice should be encouraged from available chaplain fund resources.⁹⁰

The annual preaching mission or Torah convocation provided a means of deepening religious faith, and the accompanying chart shows the response in attendance. Some had unusual features. For example, at Fairfield-Suisun AFB in 1950 the Protestant mission opened with a marathon reading of the New Testament when approximately 90 persons took turns at reading for 15 minutes each. For the Sheppard AFB Protestant mission in 1952 five outstanding scholars introduced the new Revised Standard Version of the Bible, and at Sampson AFB in 1954 a preaching mission was attended by 18,286 persons, of whom 1,400 signed decision cards and 413 requested further instruction; another mission that same year drew an attendance of 35,000, of which the Protestants numbered 17,000 with 2,510 signing decision cards and over 600 requesting further instruction. At Hancock Field, N.Y., the 1959 Protestant mission featured the theme, "Marriage and Family Life," and missionaries worked with groups of dependent teenagers, unmarried personnel, and married people. The 3-day mission included a potluck supper, breakfast, preaching services, and buzz sessions. In 1956 at McClellan AFB, T. Sgt. Cliff Childers of the Food Service Squadron baked a huge cake—an exact replica of the chapel—for one of the fellowship periods. Ten Sacramento churches participated in the noonday and evening services of that mission.⁹¹

The Catholic mission at Chanute AFB in December 1951—an additional one for the year—attracted an attendance of 6,628. At Keesler AFB in 1953 two separate Catholic



"Pot Luck Dinner" games during Chaplain Henri Hamel's staff visit to Larson AFB, May 1959.

missions were conducted—a mission for women was followed a week later by a mission for men and the total attendance at all mission Masses and services was 24,065. An outstanding feature in the mission for men was a visit by Francis Cardinal Spellman, Archbishop of New York and Military Vicar to Catholic men in the Armed Forces. Cardinal Spellman attended the evening mission service and, following the sermon, spoke to the men and gave the Benediction of the Blessed Sacrament. At the conclusion of the service, he greeted each person individually. Chaplain William Clasby, Staff Chaplain of the Alaskan Air Command in 1950, conducted a series of 3-day missions throughout the command. The one at Elmendorf AFB on the third night had 505 in a chapel seating 298. During the mission Catholic chaplains heard more than 425 confessions.⁹²

An outstanding record was established by the Catholic mission team. A writer in *America* called Chaplains John D. St. John and Stephen J. O'Connor "the two modern apostles" and said that, if the saints were given to envy, probably St. Francis Xavier would be envious "at the sight of his airborne

successors winging their way round and round the world in search of God's scattered children." Chaplain O'Connor said, "I've slept on mail sacks and piles of blankets, on the floors of planes, and long hauls are pretty tiring. We can take a maximum of 40 pounds each, and we have conducted missions in airplane hangers where we have the competition of jets warming up outside." Chaplain William H. Morgan replaced Chaplain John D. St. John on this strenuous but challenging assignment in 1958. The impressive record of the mission band is seen in the following summary of their activities from January 1949 to June 1958:

Total missions.....	389
Evening services.....	2,047
Attendance.....	355,880
Total Masses.....	4,385
Attendance.....	294,477
Total Holy Communions.....	113,920

The number of passenger air miles traveled have been more than enough to take these hardy chaplains to the moon and back.⁹³

Jewish Torah Convocations were conducted wherever a sufficient number of Jewish personnel could be gathered. In November 1957 one rabbi conducted convocations at eight bases in England, France, Germany, and Morocco. Chaplain Paul R. Siegel, in evaluating a successful 1954 Torah Convocation at Chanute AFB, remarked:

The object of the Torah Convocation was accomplished in The selection of a speaker who is a national figure Rabbi Berman was able to offer a . . . philosophical approach which helped to clarify the similarities . . . in Judaism; and . . . the inclusion of . . . dependents helped to establish a homogeneous atmosphere.

Chaplain Edward Ellenbogen in 1957 said the Torah Convocation conducted in the Hainerberg Chapel featured a fellowship hour with refreshments served by the Sisterhood. As soon as each person was served, he was asked to take a seat, so questions could be addressed to the guest speaker.⁹⁴

The effect of the preaching mission program was seen in an increased religious interest and chapel attendance. In 1952 several SAC commanders, legal officers, and provost marshals observed that missions in the United Kingdom had resulted in a decided decrease in delinquency reports and courts-martial. Dr. Theodore O. Fisher wrote to Chaplain Carpenter after one mission as follows:

Sometimes I had the feeling that because chaplains need to minister to such a variety of faiths and viewpoints, they tend to neglect the evangelistic emphasis. . . . One officer's wife who had never belonged to church or been baptized but attended meetings every night said, "This is not done in the military." Even though she evidenced a desire to become a member of the church and be baptized, she seemed to feel that it was out of place in the chapel. The mission brought this kind of emphasis and opportunity. . . .

Catholic missionaries found that many men desired to take instruction, make confession, and, in some cases, enter the priesthood upon completion of military service.⁹⁵

Usually some sort of arrangement for decision making was worked out between the missionary and the chaplain. At Itazuke and McClellan, for example, a card was given to each person attending. On it he could record his decision, rededication, desire to enter the ministry, or a resolve to have daily prayer and Bible study. The cards were collected after each service, or at the end of the mission, and were followed up with personal interviews. In 1959 the Reverend Harry McKnight, missionary at Charleston AFB, S.C., with Chaplain George McCahn worked out a unique invitation. At the close of the service all lights except those on the altar were dimmed and worshipers were invited to come forward for prayer. After the benediction they could talk personally with the missionary. One decision card had this statement on it:

My Decision

I take God the Father to be My God,
Jesus Christ, His Son to be My Saviour,

The Holy Spirit to be My Comforter,
The Word of God to be My rule of life,
and the people of God to be My people.
I give myself to Thee, O God, Body, Soul
and Spirit—all I am and all I hope to be.
I do this deliberately, sincerely, freely,
and forever.

Certainly, any program which led men to such commitment was worthy of support.

Attendance

Not only were services provided, but men were given opportunity—even urged—to attend. The basic chaplain regulation of 1948 stated, "In order that military personnel may be free to attend services as they may desire, commanding officers will reduce military duty on Sunday to the measure of strict necessity. Such duties as are required by the military situation and any athletic or recreational activities that may be held on Sunday will be so scheduled as not to interfere with attendance at religious services." In addition, commanders were authorized to excuse from duty personnel who desired to attend worship services on weekdays which had "the same ecclesiastical obligations of Sunday, or on occasions recognized as of special religious importance." This policy was followed.⁹⁶

In 1954 sports car racing events were scheduled for Sunday mornings at several bases, but, after consideration, future events were scheduled so that personnel might attend worship services. FEAF golf and tennis tournaments at Clark Air Base in 1953 were rescheduled to permit worship attendance. In 1949 the Kansas City Ministerial Alliance complained that scheduling Sunday dinner for 1100 hours at Fairfax AFB penalized airmen who attended church services in Kansas City. The resultant congressional inquiry led to a better arrangement.⁹⁷

A policy of voluntary attendance was observed throughout the Air Force with the exceptions of the indoctrination centers (Lackland, Sampson, Parks) and the Air

Force Academy. All basic airmen on the first Sunday or Sabbath after their arrival at indoctrination centers were required to attend an appropriate religious service at the base or a nonreligious moral leadership lecture. At the Air Force Academy, each cadet was required to attend Sunday or Sabbath services as part of his training. Cadets understood this requirement, which was also a part of Army and Navy cadet tradition. When a denomination objected to compulsory chapel attendance at Lackland AFB on a Communion Sunday, investigation revealed that the service had been dismissed before the Communion began.⁹⁸

Attendance at worship depended on many factors, the most important being the availability of chaplains or civilian clergymen and facilities for worship. In 1959 Chaplain Henri Hamel, Inspector General for Chaplain Activities, reported that a SAC shortage of chaplains had seriously handicapped the chaplain's program at base level. Chaplain Russell L. Blaisdell reported that chapel attendance of the Seventeenth Air Force—Libya, Morocco, Turkey, Italy, Greece—increased 93 percent in 1958, and he attributed this phenomenal gain to an increase in the number of chaplains in the area. Chaplain Loren W. Burch at Clinton-Sherman AFB in 1959 reported an immediate increase in attendance with the opening of the chapel and educational wing.⁹⁹

More important than the number of chaplains and the kind of facilities they had was the initiative they brought to their task. AAC Staff Chaplain William Clasby in 1950 said:

I fail to see any reason why service in this theater should be viewed as having no meaning, simply something to be gone through, tolerated, a sort of a 2-year hibernation with the only purpose to do as little work as possible in order not to become a vegetable. I have been successful in tripling the monthly religious attendance but I want to triple it again before I am finished with this job.¹⁰⁰

The first day he arrived as AAC Staff Chaplain, there were 12 at Mass. Within a few days there were 102 at 2 Masses. Two weeks after his arrival, he conducted a 3-night mission, and over 400 attended the first night. AAC monthly attendance (P, C, J) increased from a total of 6,800 in February 1950 to a total of 20,416 in October. While he was stationed at Randolph Field in 1949, he estimated potential attendance for worship services by adding to the number of persons in family quarters the average number of meals served in the dining halls on Saturday evening, Sunday morning and noon. This gave him a figure of 2,600 present on the base, but only 900 were attending worship. He and a Protestant chaplain then appeared before 18 groups within 2 weeks, lecturing on the need to practice one's religion, and attendance leaped to 1,487.¹⁰¹

There was no substitute for enthusiasm and initiative. Chaplain John F. Nelson on the remote N-sites reported that for Sunday Masses and sacraments he had the good fortune to be able to account for every man in some of his visits. This was the result of careful planning and diligent pastoral work. Chaplain Carpenter emphasized the importance of visiting personnel and their families (see Pastoral Activities) for increased worship attendance. Chaplain Freddie W. Carlock at the Air Force Academy in 1959 reported that each family moving into Capehart housing was visited by a chaplain and given a packet of informational and inspirational materials. In many cases invitations to services were extended through lay workers. (See Pastoral Activities.) Effective publicity not only called attention to services and seasons, but built a bridge between the reader and chapel. (See chapter on Public Relations.) A broadened program of activities usually resulted in greater worship attendance: as the number of services and programs increased, the overall attendance figures grew.¹⁰²

Preaching missions stimulated regular worship attendance. Chaplain Floyd Smith in a 1957 staff visit to Homestead AFB noted that chapel attendance had increased 40 percent, largely because of a preaching mission and an increase in the number of services conducted each week. When the 18th Fighter-Bomber Wing in December 1952 moved to Osan, Korea, it had a large shell for a chapel, and the Protestant service on the next day had an attendance of 12. A preaching mission was scheduled for the following week. Bishop Austin Pardue did such an outstanding job that attendance rose to 250 on the final night of the mission, and attendance at Sunday services did not go below that figure. In fact, at times it reached 500. Moreover, a mission for one faith group usually stimulated chapel attendance for all.¹⁰³

"Go-to-Church" Sunday was observed by the Air Training Command (7 October 1951), SAC, MATS, FEAF and other commands. In proclaiming 12 September 1954 as "Go-to-Church Sunday" at Sampson AFB, Maj. Gen. Wycliffe E. Steele said:

No military organization can long succeed in this day and age without the bulwark of spiritual values. I wish to urge the fullest cooperation of all personnel of this command in this endeavor to emphasize the value and necessity of declaring our continued dependence upon God in these difficult days.

A similar program at Ardmore AFB resulted in the largest attendance since construction of the chapel. In 1959 Gen. Thomas S. Power, in proclaiming SAC's "Go to Church Sunday," said, "It is right and proper that we who are charged with the defense of institutions of democracy turn to the worship of the Almighty and seek His guidance."¹⁰⁴

Squadron-sponsored services and competitive attendance records were successfully used in the battle against indifference. Chaplain Charles R. Posey showed one commander that 95 percent of his single airmen were sleeping in on Sunday and only 20 out of 500 attended services anywhere. The squadron-

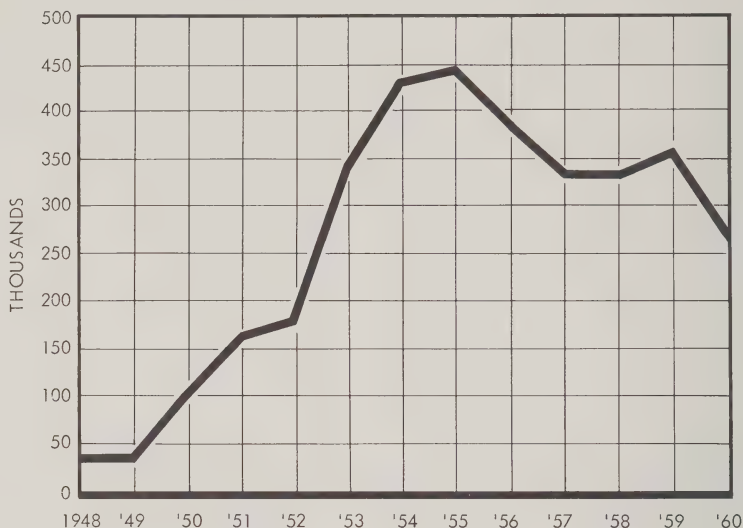
sponsored service helped. Carswell AFB in 1950 used chapel-sponsored services as part of the character guidance program. Each squadron assisted with ushers, music, flowers, and publicity. Chaplain Gerritt E. Mouw invited nurses and student nurses to a special day of recognition at Lowry AFB in 1950. Boy Scouts, Girl Scouts, and others were similarly recognized. SAC in 1959 sponsored a "SAC Memorial Sunday." All these programs resulted in increased attendance.¹⁰⁵

The changing nature of the Air Force and the chaplain's ministry indicated that the number of services each chaplain conducted or the attendance realized could not be used in judging his effectiveness. Obviously, the report of a chaplain at a huge indoctrination center would be different from that of one serving isolated sites or as a staff chaplain. Accordingly, the statement, "The probable cause of notably small attendance will be given," was dropped from the chaplain's report form in early 1955, and Headquarters, USAF, said, "Attendance at religious services will not be used by reporting officers as a criteria of chaplain effectiveness in completing officer's effectiveness ratings."¹⁰⁶

In 1953 and each year thereafter attendance at worship services conducted by chaplains exceeded 10 million; attendance at services conducted by civilian clergymen in 1954 and since has exceeded 1 million. This figure should be reassuring to the American public, especially in view of the fact that the number of personnel in the Air Force has been steadily declining. For example, it meant that in 1954 each Air Force person attended an average of more than 12.4 worship services per year, not including preaching missions or other types of chaplain activities. There were probably no civilian communities of 100,000 or more in the United States which could equal this ratio.

These figures do not reflect the number of Air Force personnel and their dependents attending worship services in civilian communities. This would be another formidable statistic. For example, in the Washington

Chart 18

ATTENDANCE AT PREACHING MISSIONS

area approximately 95 percent of all military personnel attended civilian churches rather than military chapels. Where there was little base housing there was a tendency for military personnel to attend local churches. Young airmen at bases adjacent to civilian communities were more apt to attend local churches where they found larger numbers of other young people. Men stationed at isolated sites where chaplains could not visit frequently enough to provide regular services attended churches within a 50-mile radius. Many servicemen and their dependents attended local churches of their denominations in the ZI, Canada, Alaska, Hawaii, the Philippines, and England. None of these was reflected in chaplain reports. A 1952

survey conducted by Chaplain Maurice R. Holt of Francis E. Warren AFB indicated that over 1,000 airmen were regular weekly attendants at Cheyenne churches. Chaplains Clarence Hobgood and Everett Cormack in a 1957 Command and Staff School study found that 53.2 percent of Maxwell AFB's military personnel attended church regularly and another 26 percent attended once or twice a month. More than twice as many Air Force personnel attended church in Montgomery than in the base chapel. This ratio was even higher in the 31-to-40-year age group. Roman Catholics were more faithful in church attendance than Protestants, 80 percent of the former stating they attended every Sunday as compared with

41 percent of the Protestant group. The study revealed that regular church attendance was higher among NCO's (51 percent) and officers (50 percent) than among airmen (38 percent). More than 1 in 10 (11.9 percent) indicated that they or their wives served on church boards or committees; others served as choir members, ushers, servers in Mass, or assisted in Holy Communion; 14 percent (military personnel or wives) were teaching in Sunday schools (12.2 percent in Montgomery churches; 1.8 percent in the base Sunday school). The figures in the table below show the response of Maxwell AFB personnel.¹⁰⁷

Worship Attendance—Maxwell AFB

Total on Base and in City	Weekly	Occasion-ally	Not at all
Air Force personnel.....	53.4	26.0	20.6
Marital status:			
Never married.....	41.0	29.0	30.0
Married.....	52.0	28.0	20.0
Protestant.....	41.0	48.0	11.0
Roman Catholic.....	80.0	18.0	2.0
Ages:			
18 to 20.....	17.5	58.8	25.7
21 to 25.....	42.8	40.4	16.8
26 to 30.....	44.1	39.4	16.5
31 to 40.....	58.0	41.0	1.0
41 or above.....	61.0	38.0	1.0
NCO's.....	51.0		
Officers.....	50.0		
Airmen.....	38.0		
Serving on church boards or committees.....	11.9		
Teach in religious education school.....	14.0		
In city.....	12.2		
On base.....	1.8		
Families attend Sunday school or catechism.....	62.0		

Of the 1,061 chaplains on duty at the end of the Korean conflict (1953), 127 were in FEAF. Each conducted an average of 20 worship services per month (15,168, January-June 1953) with an average attendance of 50

(869,359). The 29 USAFE chaplains in 1947 conducted an average of 21 worship services a month with an average attendance of 29. Thirty-two AAC chaplains in 1955 had an average attendance of 56 persons at each of the services (5,710—attendance 321,971).

Wherever Air Force personnel were stationed 1947-60, they had the opportunity to attend services. Records show that they used it.

Should Protestant, Jewish, and Catholic chaplains participate in joint services such as on Thanksgiving Day or those connected with graduation exercises? Several did. In 1955 AFPCB stated that the baccalaureate service was a religious service; that chaplains would have to observe their church disciplinary requirements; and there was no objection to a separate baccalaureate service for each faith. If the ceremony or service was essentially patriotic, all chaplains were free to participate. In 1950 Chaplain Witherspoon delivered the baccalaureate sermon to Protestant personnel of the first cadet graduation class at Ellington AFB, Tex.¹⁰⁸

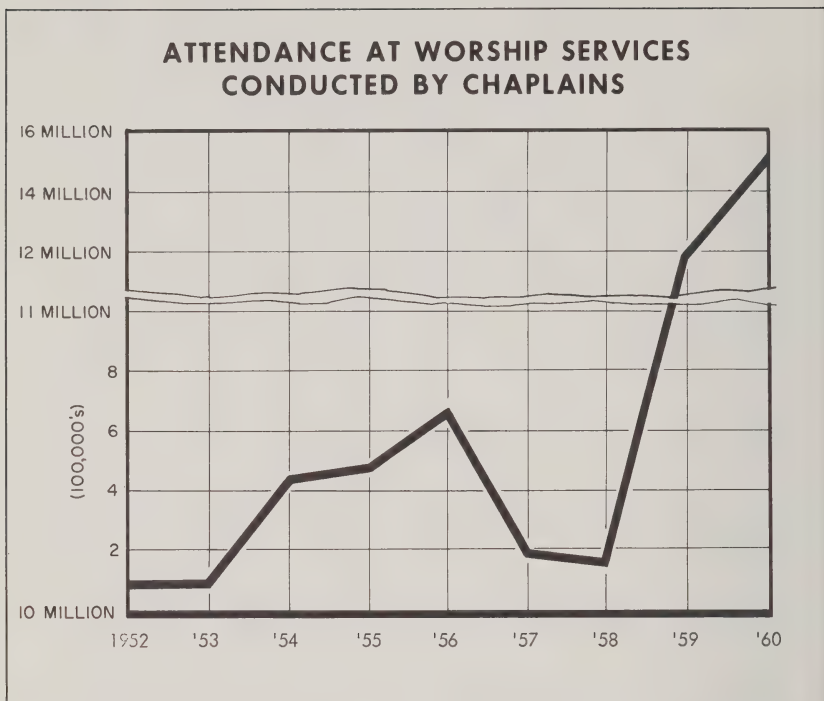
Several problems arose because of worship services in other nations. In Spain, for example, Protestant chaplains had to be careful to conduct services in complete seclusion from Catholic personnel and to keep Spaniards from picking up non-Catholic literature. Nor could Protestant chaplains conduct weddings between Catholic and Protestant personnel.¹⁰⁹

There were further restrictions in Saudi Arabia as seen in the following paragraph from the 1951 agreement between Saudi Arabia and the United States:

2(d) It is provided that there *must not* be among members of the Mission or among the other employees any individual who is objectionable to the Saudi Arabian government, and that the Government of the United States will submit a detailed list of the names and identity of those personnel and employees.¹¹⁰

This provision was made to prevent any Jews from entering that country. No

Chart 19



chaplain was permitted to wear his chaplain insignia—or be addressed as “chaplain”—publicize services, or conduct weddings. No chapels were authorized. Services were held behind guarded doors and on days other than Sunday. Weddings were solemnized outside the country. The Jewish War Veterans and other groups in 1956 stated that Air Force personnel in Saudi Arabia were not “free United States citizens.” The amazing fact is that religious services were better attended there than in other areas—probably because of the problems!¹¹¹

The 1950 President’s Committee on Religion and Welfare in the Armed Forces stated:

Were there no provision for a religious program in the Armed Forces, military restrictions in the Armed Forces could seriously hamper the individual serviceman’s opportunity to worship and, indeed, might completely nullify it.¹¹²

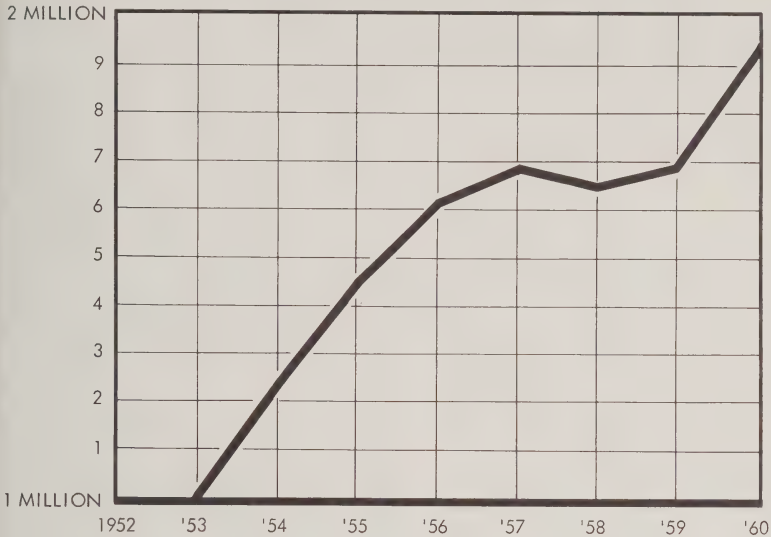
When one considers the problems posed by dispersal of units, remote sites, bases in lands with various languages and religious restrictions, duty schedules of men on constant guard—then he can appreciate the provision of worship in the chaplain program and the response of Air Force personnel to it.

By 1960 several areas needed further study. Some means of reporting or estimating attendance at civilian churches had to be devised in order to have a more realistic

Chart 20

ATTENDANCE AT WORSHIP SERVICES CONDUCTED BY CIV. CLERGY

(100,000's)



picture of worship participation. From the factors already mentioned, it would appear that attendance at worship services of Air Force personnel could be conservatively estimated as being 25 to 35 percent above the figures reported by chaplains. Another need—and one voiced by both Chaplains Carpenter and Finnegan on various occasions—was that of finding more effective means of reaching young airmen. A smaller percentage of them attended services, and too many of them got into disciplinary

trouble. Some better way had to be found to help military personnel and their dependents in making religious commitments and becoming members of specific churches. Some sort of “membership” fellowship was needed in chapels to identify those who had taken such a step and to further their denominational loyalty. A need which was being met by the dedicated efforts of chaplains, civilian clergymen, and lay personnel was that of providing regular worship and devotional services at even the most isolated sites.

The Chaplain as Pastor

Official Relationship to Command

The scope of a chaplain's pastoral activities was indicated in his essential role as defined in the 1948 chaplain regulation:

A chaplain in the Air Force is a specialist in the field of religion and as such is the adviser to the commanding general/commanding officer on all matters pertaining to the religious life, morals, morale, and character guidance within a given command. The chaplain strives to stimulate the growth of, and to awaken interest in, morals, religion, and spiritual values among all Air Force personnel. He serves the command to which he is assigned, either through his own personal efforts or through the cooperative efforts of others.^{1*}

Such pastoral responsibility implied that the chaplain must be sensitive to command mission. Like Ezekiel, who centuries ago said, "I sat where they sat," the chaplain found his pastoral duties conditioned by the place where his parishioners happened to be and what they were doing.

At huge indoctrination centers the essential pastoral problem was to give individual attention to men in the crowd of inductees. At Lackland AFB in June 1950, 23 chaplains and 30 welfare specialists served 18,000 basic airmen and 6,000 permanent-party personnel. The base was divided into

6 geographic areas, centered on large basic training groups, each with a total of some 5,000 men. Chaplains were assigned to these areas. Similar plans of area responsibility were used successfully at other large bases, at least for purposes of visitation, lectures, and counseling.²

Within a few days after the outbreak of the Korean conflict, four chaplains were commuting between Japan and the front, and six were stationed at forward bases, two of them in the frontlines working with the Army. Chaplains Russell Haggard and Leroy D. Burke in July 1950 reported they were ministering to the wounded who were being evacuated by air and helping as special services officers in addition to their other duties. Chaplain Henry Duhan held services in a tent, had a library in another, and showed movies each night for the men of his unit.³

The atomic tests required special chaplain coverage. In 1946 Chaplain Henry Duhan was the first senior chaplain on Operation Crossroads, the first such test, and in 1952 Chaplains Eugene L. Lamb and Herschel H. Day served Air Force personnel engaged in the Nevada atomic test projects. At Sandia Base and its atomic test sites Air Force, Army, and Navy chaplains provided a co-operative ministry.⁴

Chaplains assigned to Headquarters, ROTC, visited some 180 college and uni-

* Superior figures refer to footnotes starting with p. 364.

versity campuses, which in 1953 had 145,000 students in the AFROTC program, and led a ministry which included summer encampments and lectures on moral leadership. In 1953 there were 75 camps at air bases with 17,000 students served by local chaplains. Somewhat related was the ministry rendered by chaplains to the Civil Air Patrol (CAP). Those assigned to Headquarters, CAP, established a chaplain program, recruited local clergymen, and helped organize encampments served by local chaplains. In 1952 Chaplains Francis Fischer and Boleslaus Karpowicz participated in the CAP 2 week encampment at Lackland AFB by providing lectures, instructions, and interviews.⁵

Another type of ministry was rendered for men at ADC sites who manned early warning systems on a round-the-clock schedule. Their isolation and small numbers made necessary a circuit-riding ministry with on-the-spot counseling and a briefcase office. Equally as demanding was the pastoral care rendered by MATS and NEAC chaplains, especially in areas with delicate diplomatic relations, e.g., Iceland and Saudi Arabia. Chaplain Spencer D. McQueen in the Travis AFB terminal ministered to people awaiting air travel to the Pacific world. In spite of regulations which said personnel actions could not be accomplished at this last stop, he had to counsel thousands of harried airmen and dependents on a multitude of heartrending problems.⁶

The alert status of SAC in its global mission, the constant flow of men through huge training bases, the demands of flying schedules, increased dispersal and isolation of units, and oversea requirements made the chaplain's pastoral ministry vary from command to command. As a staff officer he had to know command mission and how to serve within its framework.

Morale and Morals

As adviser to his commander on "morals, and morale within a given command," the chaplain had a difficult task, yet one that contributed to command effectiveness. Even

the most sophisticated weapons systems must be operated and maintained by men whose ability to react with precise decision in crisis depends on many factors, some of which come under the heading of morale and morals.

Postwar occupation duty had morale hazards. Two distinguished churchmen who visited 400 chaplains in Europe and the Far East (1946) reported:

The difficulties under which the chaplains now work are primarily caused by the lowered morale of the occupying troops and the extreme youth of the replacement forces.⁷

Part of this was caused by postwar moral erosion and part by lack of mission. Chaplain Constantine Zielinski, in early 1947 after an extensive visit to USAFE, said:

There exists a deep conviction of lack of purpose in the minds of AAF personnel in the European theater. The basis of this conviction is the actual lack of either tactical or strategic air power. . . .

A disturbing element . . . is the bitterness of . . . combat pilots and men in tactical groups who feel that they are swallowed up in the hierarchy of overlapping empires with the result that they are unable to obtain the proper equipment for flying or for the maintenance of proper repairs.⁸

Yet one year later, even with the gigantic requirement of the Berlin airlift, unstable morale persisted. Chaplains attributed this to:

(1) Ineffectiveness of orientation on the importance of the airlift. . . .

(2) Lack of orientation on . . . personnel policies, e.g., extension of TDY. . . .

(3) Inability of command to deal adequately with personal and family problems. . . .⁹

General Hoyt S. Vandenberg in December 1948 sent a message to all commanding generals in which he said:

I am deeply concerned about the welfare of dependents left behind in your commands by Vittles personnel. . . . We must do our utmost to provide the assistance which normally would be the

concern of the family heads who were moved so suddenly. . . . I desire a report each month on action taken and results obtained.¹⁰

AFPOCH urged chaplains to visit the families of all Airlift personnel and render needed assistance. USAFE Staff Chaplain Marteney reported an improvement in morale when chaplains got on the job.

In the Korean conflict, military and civilian leaders awoke to the impact of morale when they saw the behavior of some American POW's. A total of 7,190 Americans were captured by the enemy (6,656 Army, 263 Air Force, 231 Marines, 40 Navy) and imprisoned in 20 filthy, barbaric prison camps in North Korea—if they survived the death marches. Prisoners being marched to POW camps were beaten or kicked to their feet if they fell. Many who staggered out of line or collapsed were shot. In the winter of 1950–51 when the trails lay knee deep in snow, toiling marchers had their clothing taken from them and were flogged. In one group of 700 men, 500 perished from exposure and brutality before the camp was reached. In the camps many more died of starvation, exposure, and lack of medical attention. Food, clothing, and medicine were favors to be won—most often through Communist indoctrination and collaboration. Those who refused to cooperate suffered most. Potential leaders were separated, so in each camp it was a deadly contest for survival, with each man pitted against another. Some captured Americans on Radio Peking confessed to the ridiculous charge of “germ warfare” and in the camps informed on fellow prisoners. There was no contact between POW's and their families. The Communists did not recognize the International Red Cross, nor did they release names of prisoners. Loved ones had no means of knowing whether their son or husband was alive or dead until after the conflict. At the cessation of hostilities, 565 Americans of the 7,190 captured were investigated (Army 426, Navy 0, Marines 52, Air Force 87), and 373 were cleared while 192 (less than 3 percent)

were listed as “maximum possible misbehavior cases.” Some chose to stay behind the Iron Curtain rather than face courts-martial.

The Secretary of Defense's Advisory Committee in 1955 stated:

War has been defined as a “contest of wills.” A trained hand holds the weapon. But the will, the character, the spirit of the individual—these control the hand. More than ever, in the war for the minds of men moral character, will, spirit are important. As a serviceman thinketh, so is he.¹¹

The Committee stressed the need for strong spiritual and educational training both before and during military duty.

One important lesson learned from the Berlin airlift and Korea was that men to be effective need convictions: not only of their own personal and national worth but of their cause in the struggle. (See Character Guidance.)

The conditions under which men lived was important. At Eielson AFB over 4,000 men in 1950 had little recreational opportunity, and family housing consisted of 104 Pacific huts and trailers. The divorce rate was high. Wives thought their husbands did not want them, and husbands realized they could not pay exorbitant prices for rent and food. When Bishop Austin Pardue visited Air Force bases in North Africa (1954), he stated: “The men still live like refugees. . . . How they can live in a strange land with a strange language, oftentimes in a sea of mud in a tent or a hut, and not have serious moral problems is more than anyone can ask” His statement could have been applied with equal force to bases in France and other countries.¹²

On the other hand, when circuit-riding Chaplain Everett D. Penrod was asked what he thought the servicemen's greatest morale enemy was, he replied, “Loneliness: being away from home, church, and friends. This often gets him into the wrong crowd.” Even in the most interesting surroundings, many young servicemen felt as the airman in Europe

who said to Chaplain Carpenter, "I have been everywhere . . . but I ain't seen nothing that made me forget Texas."¹³

The chaplain who knew the men he served was attuned to their morale problems and could help his commander solve them. Some were small, such as the location of a snackbar or midnight mess hours for shift personnel; others were serious.

Morale was assessed through counseling and visitation. Chaplain George Cameron devised an ingenious "morale evaluation sheet" which was successfully used for evaluating morale in early warning sites of the Western Air Defense Force. This 16-question opinionnaire was devised to show airman reaction to various aspects of his unit and work. Studies revealed a close correlation between the test and statistical tools for judging command effectiveness, e.g., disciplinary rates. While the test proved useful for the time it was employed, it was not continued. Mainly, chaplains knew the state of morale through pastoral activities.

Secretary of Defense George C. Marshall in 1951 said of moral standards:

It is in the national interest that personnel serving in the armed forces be protected in the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individual concerned. To this end, it is the duty of commanding officers in every echelon to develop to the highest possible degree the conditions and influences calculated to promote the health, morals, and spiritual welfare of the personnel under their command.¹⁴

Gen. Nathan F. Twining in his endorsement added, "Temporization in the field of moral and spiritual values cannot be tolerated."

Such guidance was needed. Promiscuous sex relations, overindulgence in liquor, and black marketeering were more prevalent in the years immediately after World War II than during the war itself. Dr. Samuel M. Cavert, General Secretary of the Federal Council of Churches, after visiting 150 chaplains in Europe (1946), reported:

The present fact of plenty of leisure in a place where the steadying influences of the home community are far away has terribly accentuated the problems of drunkenness and sexual immorality. The venereal disease rate is shocking, having reached the highest point in the Army's history. The fact that this happens at a time when the Army has been giving increasing attention to medical prophylaxis is a striking indication of the inadequacy of medical measures in dealing with a moral issue.¹⁵

After an extensive visit throughout USAFE in 1947 Chaplain Constantine Zielinski reported:

The greatest overall problem of USAFE at the present time is to curb excessive drinking on the part of the younger soldiers, a condition which has been the basic cause of lowered ideals, discipline, and morals.

The morale tone of military personnel stationed at former German Air Bases which are self-contained entities is far superior to that which prevails at installations which are located in hotels and buildings in German communities.

The VD rate of white troops is very excessive, while that of colored troops is prohibitive. . . . The incidence of repeaters is high. . . . It is recommended that they (repeaters) be discharged from the Army as undesirables.

A substantial number of enlisted men and officers appear to be beyond the pale of moral influence. . . .¹⁶

Similar reports were made from the Far East by Dr. C. Oscar Johnson and others.

If the moral problem was serious in the Far East and Europe, in the United States it was serious enough to warrant on-base restriction of inductees at indoctrination centers. At Keesler Field in 1948, prostitutes from New Orleans descended on the base each payday and operated in local motels. Gambling was wide open on the Gulf Coast, and many officers and airmen lost their entire pay to gambling houses and slot machines. Several officers and airmen committed suicide because of excessive gambling debts. Under the initiative of General Powell, slot machines

were removed from public places, and an intensive program of character guidance lectures and instructions was carried forward by chaplains.¹⁷

During the Korean conflict the open flaunting of American family mores and morals and overindulgence of liquor in FEAF shocked leaders who realized the impact of immoral action on military efficiency and the Nation itself. In Korea and Japan prostitutes lived within a few steps of bases and solicited at the gates as well as in local bars. At Tachikawa Air Base several hundred lingered up and down the streets within four blocks of the base. In Fukuoka one bridge was popularly called "VD Bridge" because after sundown as many as 100 prostitutes could be counted. On-base recreational facilities provided only a partial answer. Chaplain Carpenter observed that, in spite of excellent facilities at Misawa, a great number of young airmen were found each evening in local bars. The Army and Air Force exerted strenuous efforts to combat debilitating moral influences which ate at the heart of our defense forces. A War Department letter of January 1947 stated, "Commanders of all ranks will note that the precept and example of their own conduct are of fundamental importance in maintaining high standards of personal conduct among members of their command." A similar letter written by Secretary of Defense Marshall in 1951 was sent to commanders at all echelons for action.¹⁸

Chaplain Constantine Zielinski in an address at the Air Academy in 1956 said of drinking habits, "The millions of hopeless alcoholics, those compulsory drinkers who are as much slaves to alcohol as dope addicts are to narcotics, give eloquent though tragic proof that you can't afford to take a flippant approach to this great problem of life." The consequences of excessive drinking were too serious for casual evaluation. Commanders, chaplains, and medical officers saw the close relationship between it and sexual promiscuity, courts-martial offenses, and traffic

accidents. In 1956 the Judge Advocate's Office gave the following courts-martial rates:

2.7 percent (27.5 men per 1,000)....	NEAC
5 percent (50 men per 1,000).....	Europe
0.2 percent (2 men per 1,000).....	Saudi Arabia

In Saudi Arabia there was no liquor, in NEAC no large cities, but in Europe both liquor and large cities were readily available and created serious problems.¹⁹

Was sufficient effort expended in establishing and maintaining controls? Mrs. D. Leigh Colvin, President of the Women's Christian Temperance Union in 1950, said, "One would almost think from the furor over free beer rations for soldiers that the defense officials in Washington believed that the Korean war will be won by throwing beer cans rather than shells." When airmen could more easily obtain beer than soft drinks, when a fifth of whisky could be purchased in Korea or Japan for \$1.65, and airmen could buy 10-cent mixed drinks—then such harsh criticism had some justification. There were various types of control at all levels of command on the problem and constant vigilance was maintained to see that regulations were followed.²⁰

Fundamentally, the problem was not that of having beer or liquor available or issuing a command policy on the subject. It was more a matter of personal control. In most instances, commanders felt it was more desirable to have beer with low alcoholic content available on a base with proper supervision than not to have it, thereby encouraging men to frequent local civilian bars. Personnel control could not be legislated in the Armed Forces any more than in the Nation itself. Chaplain Carpenter in 1958 said, "The nondrinkers need a temperance program which they can rally around and promote without feeling like 'oddballs'." Chaplain Robert P. Taylor emphasized the need for substituting a positive religious approach to life for the habit of drinking, and Chaplain Zielinski advocated abstinence.

This approach—personal control—was the key to the problem. Chaplains in lectures and counseling emphasized it, and they had the support of their commanders.²¹

Another problem was that of insuring decent standards for books, magazines, movies, and USO shows without infringing on freedom of the press or speech. Chaplain Paul Giegerich participated on a FEC board reviewing Japanese publications. One history volume made available to Japan and Germany contained derogatory passages on Christianity. It had to be revised. Most objections concerned obscenity and pornography in books, magazines, and papers sold in PX's. Chaplains were charged with the responsibility of taking a firm stand against salacious literature and of keeping their commanders informed. Usually, corrective action could be taken without command decision. Magazine companies, after some pressure had been applied, cooperated, even though one woman editor of a European newspaper slanted toward servicemen objected on the grounds that the principle of freedom of the press was being violated.²²

Assistant Secretary of Defense Carter L. Burgess in 1957 sent a letter to all commanders which stated:

The policy of the Department of Defense has long been that commanders at every echelon will develop to the highest degree the conditions and influences calculated to promote the health, morals, and spiritual welfare of the personnel under their command.

It is requested that you take continuing action through the appropriate agencies of your departments to insure that the books and periodicals offered to service personnel through military and quasi-military sources reflect the standards of decency and morality which characterize our military forces.²³

The Armed Forces Chaplains Board prepared an excellent guideline for screening printed and pictorial material which was adopted by the Department of Defense in 1957. (See app. 10.) AFPCB emphasized the fact that

chaplains were not censors but pastors concerned with the type of literature available on air bases.

Up to 1956 only such motion pictures as had been granted the seal of approval by the industry's Production Code Authority were booked for showing through the Army and Air Force Motion Picture Service. In a number of instances this had not proved adequate. In January 1956 a new plan was put into effect. Pictures on which there might be question would be reviewed by representatives of the Army and Air Force, including the Chiefs of Chaplains. A similar plan was used by the Navy.²⁴

USO shows presented another touchy problem. Chaplains knew how much live entertainment, even though mediocre, was appreciated, but they could not approve a stale, salacious type of humor. The Armed Forces Chaplains Board was assured when Mr. Lawrence Phillips, of USO Camp Shows, in May 1951 outlined renewed activity of his organization and its contractual endeavor to present wholesome stage entertainment. Most entertainers lived by their agreements and went the second mile in cheering servicemen far from home. Protests were voiced against the few who didn't abide by their contracts or by accepted moral standards.²⁵

There were other moral problems. Chaplain Melvin Tietjen at Sampson AFB in 1953 organized an antiprofanity campaign in which "cuss boxes" were placed in prominent places with signs indicating that an individual who swore would be expected to contribute. This was one approach, but there were more effective ways of getting at the problem. Officials of the 1960 Washington Cherry Blossom Festival attempted to match military officers with 53 princesses by means of a questionnaire. Chaplain George Brennen objected to one question as "an invasion of privacy," and the question was dropped.²⁶

In discharging their pastoral responsibility on moral and morale problems, chaplains had to be informed and courageous. What hurt them most was to witness moral deteri-

oration among men they served. No chaplain with genuine concern could become calloused or indifferent to insidious influences which undermined character. Those who did what they could to safeguard moral principles and to find solutions to troublesome and involved problems won the respect of commanders and had the satisfaction of seeing problems resolved.

Pastoral Tools

One important tool for helping the chaplain in his official responsibility as a pastor was the interview card file maintained through incoming and outgoing clearances. In September 1948 Chaplain William Clasby suggested such a procedure, and the requirement for incoming interviews was mentioned in the first chaplain program regulation. The various ways in which the interviews were used will be covered under "Counseling." Several commands developed some type of interview card before the USAF Religious Information Card was distributed in 1953. This form was revised in 1956 to include more information, and personnel on transfer were required to take it to their next duty station. Card files were maintained by the base or wing chaplain or the senior chaplain of each faith group, though in the case of large training centers they were often maintained by group chaplains. Chaplain Air Inspector Henri Hamel in 1960 recommended that the Eglin AFB file should include information on Army personnel stationed there.²⁷

Religious preference had long been noted on metal identification tags to facilitate rendering emergency religious ministrations. In 1956, at the recommendation of the Armed Forces Chaplains Board, all services listed a man's specific denomination. In 1958 identification cards began to be marked in this way. This proved even more practical for the simple reason that all personnel carried such cards.²⁸

Recognition of the chaplain's pastoral

function is seen in policies regarding correspondence. The basic chaplain regulation stated:

Professional communications between Air Force chaplains may be exchanged freely without recourse to official military channels. Such communications as well as any correspondence which is obviously intended for a chaplain will be privileged against disclosure or military inspection.²⁹

In 1951 Chaplain Carpenter further explained the policy by saying, "The privilege of professional correspondence is derived from the chaplain's basic status as a clergyman." Not only did the policy protect confidences of servicemen and their families, but it permitted use of the mails in furthering the chaplain's program.³⁰

Leadership in Programs

The conscientious chaplain repeatedly asked himself whether he was offering the program opportunities needed in his particular parish and whether he was reaching the men and dependents he should. Rather than "go by the book" in doing only what was absolutely required, he shaped a program for those he served. This meant that the program details varied from command to command, even from base to base. From 1947 to 1960 every area of the chaplain program was expanded, and experienced guidance was given by AFPCCH, but the vital point was in the individual chaplain's concern.

A good example is the pastoral work rendered by chaplains at indoctrination centers. They interviewed basic enlistees a few minutes after arrival; gave orientation lectures; sent letters to parents; and provided chapel services, religious movies, denominational instruction classes, youth and men's organizations, and a variety of religious literature. The enlistee was required to attend chapel (or a moral lecture) on his first Sunday and a character guidance lecture each week. He was visited by the chaplain and could counsel with him. At his de-

parture, the chaplain wished him Godspeed and sent letters to his home church and to the chaplain at the next base. By 1958 the main features were:

1. Required chapel service or lecture on first Sunday.
2. Moral and Religious Instruction Orientations—4 hours.
3. Weekday Religious or Moral Training—8 hours (6 optional).
4. Dynamics of Moral Leadership—3 hours.
5. Chapel Guide program in each flight to encourage attendance at chapel activities.

This comprehensive ministry met an enthusiastic response. Thorough planning and assignment of chaplains to specific areas made it possible.³¹

A pastoral ministry at the Air Force Academy was developed along similar lines. A 1959 pocket-size brochure entitled "Religious Activities" listed the following Protestant activities and organizations: Required attendance at chapel or church, cadet religious council, cadet chapel choir, chapel ushers, daily prayer group, cadet Bible class, Sunday School, and two weekend retreats each year.

A wide range of social activities in connection with chapel organizations and programs included picnics, potluck suppers, breakfasts, receptions, recognition dinners, and socials. By 1950 several bases were scheduling one night a week or month as "family night." This activity increased with the building of religious education wings. Chaplain Alvin J. Gilliam, of Nouasseur, French Morocco, in 1956 sponsored a monthly Family Night Fellowship and potluck dinner, and 130 persons attended the first one in the Casablanca USO. Chaplain Carpenter in 1952 visited an airman's picnic in Alaska sponsored by Chaplain Clasby. One significant annual event at Elmendorf AFB was the Catholic picnic which featured a tug-of-war with a fire hose spraying the dividing line. Most bases had annual Sunday School picnics which often

were gala affairs with events for all age groups.³²

Special attention was given to unmarried and unaccompanied servicemen. Chaplain Robert Rutan, in a 1960 study based on the experience of PACAF chaplains, observed that on bases with large numbers of dependents approximately 10 percent of unmarried and unaccompanied servicemen attended religious services. They comprised approximately 20 percent of the congregations. On bases with no dependents 20-25 percent of this group attended, and the increase was attributed to more intensive work by chaplains and to the attendance of married men who normally came with their families. The survey revealed the absence of specific programs for this group. Rather, they were included in the total chapel program and specialized attention was given through visitation.³³

Lay leadership was developed as never before. The 1952 regulation in regard to chaplain's funds (AFR 176-16) directed the formation of a Chaplain Fund Council for each religious fund. Each chapel required teachers in the religious education program, ushers, Mass servers, and leaders for chapel organizations. By 1960 most base chapels had more than 100 volunteer workers. An important development was the formation of advisory committees or councils to coordinate efforts of chapel organizations and activities. Chaplain Jared A. Walker at his base in the Far East established a chapel advisory council with committees of finance, visitation, and spotters (welcome). He said, "It works wonders." Chaplain Roy Terry at Offutt AFB and later at Westover AFB developed a chapel board in which representatives of all chapel groups and members-at-large participated. Mrs. Curtis LeMay was chairman of the board at Offutt. The cadet council at the Air Force Academy, patterned after similar groups at Lackland AFB, functioned as an advisory body on contemplated programs, coordinated efforts of chapel groups and its members served as liaison cadets to



Chaplain Roy Terry addressing Chapel Board, Offutt AFB, on his left: Mrs. Embo, president, Women's Society, Mrs. Curtis LeMay, Chairman of the Council, and Col. Henry Amen.

the classes. The chaplain manual in 1954 included an excellent plan for developing such councils and provided a comprehensive organizational chart.

In 1953 the Air Training Command Staff Chaplain commended the use of aviation cadets in the chaplain program but warned:

Only the commissioned chaplain is authorized the title of chaplain and the use of the chaplain's insignia. The appointment and the use of aviation cadets as aviation cadet chaplain assistants serves a definite purpose. Extreme care should be exercised that in their assistance to the chaplain they be referred to as chaplain assistants and they wear nothing in the way of insignia proper to the chaplain.³⁴

Perhaps the term "chaplain's assistant" could be rescued for such a worthy purpose. The use of cadet chaplain assistants proved helpful in liaison work at Lackland and the Air Force Academy. The AAC Staff Chaplain in 1955 reported that chaplains serving remote sites had inaugurated a program of lay leadership for limited religious ministrations in the absence of a chaplain, e.g., vesper services, Bible classes, daily devotions, rosary devotions. Chaplain Charles R. Posey in 1960 recommended a strong layman group at each site in the Oklahoma City Air Defense Sector. Chaplain Nelson at remote N-sites used two

laymen—one to publicize activities and one to conduct rosary devotions.

The Christmas season provided chaplains an opportunity to express their role as clergymen. The wounds of World War II and the aching spirit of wartorn areas found healing in the Christmas message of good will and peace. In 1947 Christmas in Japan featured chapel midnight and Christmas day services, radio programs, carol singing in public places, newspaper announcements and stories, Christmas trees and nativity scenes in public places, the distribution of thousands of Christmas cards, nativity tableaux presented by American schoolchildren for Japanese schoolchildren in the Ernie Pyle Theater, the Messiah chorus with Philharmonic Orchestra in Hibya Hall on several occasions, and carols sung by a Japanese nurses choir over the Armed Forces radio station as part of a worldwide CBS hook up.³⁵

In Germany, the following year, services were provided at all stations with special attention given to Operation Vittles personnel and visits were made to homes of dependents. Chaplain Philip L. Green accompanied the "Christmas Caravan" headed by Bob Hope, which entertained airmen at "Vittles" stations.

In regard to scheduling Christmas activities, Chaplain Charles W. Marteney of USAFE reported (1948):

Previous experience indicates that at stations where planning councils were established early in October there was less confusion and more complete coverage for Christmas activities. A recommendation was made that all Station Commanders appoint a committee to coordinate the Christmas programs . . . thus avoiding duplication of endeavor and assistance.³⁶

Such committees encouraged base decorations, display contests and floats for parades. Most chapels had outdoor nativity scenes. At Hickam AFB the doll was taken from the palm-thatched manger one year. None was placed there the following Christmas season. One little girl said, "No baby Jesus in the manger," but her companion replied,

"Well—it isn't Christmas yet." Sampson AFB in 1953 arranged a display 40 feet in diameter and 12 feet high on the traffic circle with illuminated panels depicting the Christmas story. Chaplains at Norton AFB in 1956 entered a float in a "Keep Christ in Christmas" parade.

Chaplains sponsored or participated in Christmas parties around the world. At McClellan AFB one party each year was given for military dependents and another for civilian dependents; the latter had to be staged in the Sacramento Municipal Auditorium since it involved some 5,000 children. At Dreux Air Base an NCO club drawing brought a mother to France on an all-expense-paid trip. Chaplain Dean Hofstad participated by writing the lucky mother and meeting her in Paris. No one but the chaplain knew who the mother was until the Christmas party when she was reunited with her son. (See Humanitarian Activities.)³⁷

Special efforts were put forth to provide Christmas cheer for men at isolated sites. NEAC chaplains flew to each site, gave air-to-ground Christmas greetings, and supervised a Christmas drop which in 1950 included a B-4 bag containing gift-wrapped presents for each man.³⁸

Easter egg hunts, Halloween parties, and other events were sponsored by chaplains.

They participated in a variety of athletic and hobby activities. Chaplain Everett D. Penrod while at Johnson Island held the world's record for spear-fishing a 7-foot 4-inch Moray eel. Chaplain Terry coached both football and baseball and on one occasion was "thumbed" out of a baseball game by an umpire in 1951, establishing some sort of "first" for the Air University. Chaplains Arthur Eves, Wayne Minor, Cornelius Sharbaugh, and others were active in Aero Club activities. Chaplains Elmer Carriker, George Cameron, Maurice Holt, and John Nelson were among chaplain "ham" radio operators. Chaplain Carpenter at the Air Academy in 1960 coached the freshman

baseball team which twice beat the varsity team.³⁹

Invocations and benedictions were offered for all sorts of events: the dedication of barracks, housing units, highways, streets, bases, and planes; patriotic events; recreational activities; official meetings; dinners; even fashion shows and beauty contests. To a protest voiced against a chaplain who gave a benediction "in the name of the Father, the Son, and the Holy Ghost," at a meeting of the American-Israel Society in Washington, the three Chiefs of Chaplains wrote that each chaplain had freedom of conscience but should respect the convictions of others.⁴⁰

Several types of family programs are worthy of mention. Chaplain Eugene Alt in 1954 invited cadets' wives to Marana AFB for a program which included an orientation by the base commander and chaplain, a tour of the base, and then, joined by their husbands, a swim, and evening buffet dinner and dance. In 1955 at Bartow AFB, Chaplain Roger Makepeace led a program of orientation for officers' wives to give them a better understanding of their husbands' work. Chaplains at McClellan AFB helped organize an Airmen's Wives' Club on the base and a family program in the Sacramento USO. The Dependents' Assistance Program, which was furthered by the active interest of Gen. and Mrs. Curtis LeMay, found many chaplains and their wives actively participating.

Visitation

So accepted was pastoral visitation as part of the chaplain's program that it was not specifically mentioned in official regulations until 1954, when one of the chaplain's duties was defined as providing "an adequate program of pastoral visitation." In spite of guidance given in the chaplain manual and *Chaplain Newsletter*, it was not mentioned officially again until 1960 when the Chaplain Program regulation stated:

35. *Pastoral Visitations:* Base and unit chaplains will:

a. Establish plans and procedures for

making pastoral visitations to all military personnel but especially to the hospitalized, bereaved, confined, and dependent members of the Air Force.

b. Make an annual religious survey of all military personnel and their dependents residing on and adjacent to the base to ascertain their religious affiliation, participation, and needs. AF Form 869 will be used for this survey.⁴¹

Chaplains were advised to get out of their offices, no matter how crowded their schedules, and visit the people they served.⁴² Many chaplains discovered that the secret of building an effective chaplain program was that of visiting one man or family at a time and inviting them to participate. Many commanders judged chaplain effectiveness on the basis of their visitation and whether men in the command knew them. Col. L. J. Ellert indorsed the report of Chaplain Edwin R. Chess as follows:

Both of our chaplains make serious effort to know all personnel. Consequently, they are universally liked and respected. This fact has contributed materially to the success of their program.⁴³

Visitation proved to be the most effective way of obtaining volunteer workers and decisions for church membership. At Westover AFB in 1952, over 200 men were led to make Christian commitment and take instruction through a program in which chapel workers visited two by two. This is one of the few examples of a technique successfully used in civilian churches and military chapels.

Pastoral ministry to men at isolated sites was based on constant visitation by plane, helicopter, boat, train, auto, jeep, donkey, and walking. Chaplains in these assignments were circuit riders for God. Chaplain Voigt M. Sink of NEAC in 1947, from his home station in Newfoundland, covered a parish extending from Bermuda and the Azores to the sparsely inhabited sections of the Arctic in the North Atlantic. Chaplain Eugene A. Blitch, Jr., of the 1807th AACS Wing, in 1956 reported, "Our mission is to make

regular visits to over 70 scattered and isolated units located in the United Kingdom, Europe, and the Mediterranean area." Chaplain Mark Gress of the 31st Air Division in 1951 covered an area stretching from Michigan to Nebraska and from Canada to Missouri. At the same time Chaplain Eugene Murray covered 10 eastern seaboard States and the District of Columbia.⁴⁴

"Isolated" is the best way to describe most of the sites, whether the 3 or 4 buildings housing 15 to 150 men were on a mountaintop, in snows above the Arctic Circle, on a remote island off the coast of Japan or Okinawa, in a forest, or in a desert.

Problems? Chaplain Robert Hendricks, who served an eight-point circuit in Alaska, said, "Whereas the civilian circuit rider can follow a definite schedule, the flying parson finds it difficult because of weather conditions and nonavailability of aircraft." Chaplain Walter R. Anderson in Japan on 6 May 1952 reported, "Storms prevented our visit to the second site on the island. . . . Tuesday . . . our early morning trip to meet the outgoing steamer ended with an upset weapons carrier on a high mountain slope. . . . A tree . . . stopped the vehicle after its first drop of 8 feet." Because of a back injury, he was brought back by Air Rescue, but the following Friday he was on his way to another mountain detachment.⁴⁵

In regard to weather, Chaplain Newton V. Cole said:

At Blue West-8, Greenland, a group of us huddled in chapel while the temperature ranged from 48 to 51 degrees below zero. The first night I removed my gloves while I preached, and at the close of the service my hands had become blue. I had suffered a mild case of frostbite and didn't know it. The next night I wore gloves, overshoes, and parka. . . .

When questioning the value of my ministry, I would remember that little group of men who cared enough to worship in the dark and cold, and I would remember the letter that came from one of them: "Chaplain, I'm weak, and sometimes I feel that I'm slipping. Pray

for me." Nothing makes a man carry on like knowing that someone needs him.⁴⁶

During site visitation, the chaplain conducted services, gave character guidance lectures, counseled, gave instructions, and visited the men at duty stations, in the barracks and the clubs. If the site were near a civilian community, he visited local clergymen. Often he helped with special projects. Chaplain John F. Nelson on the N-sites ran the MARS station at two sites, reconditioned an ice rink, rebuilt furniture for an Officers' Club, and refereed basketball games besides engaging in an intensive spiritual ministry.⁴⁷

Most site chaplains felt as Chaplain Leland R. Stevens, who wrote, "I know that I shall always value the professional and spiritual growth which this assignment as a circuit rider among these AC&W squadrons has given me. It has truly been an interesting, fruitful, enjoyable corner of labor in our Lord's vineyard."⁴⁸

Chaplain Thoburn Speicher said, "On site or isolated duty, particularly, a chaplain has his worth impressed upon him. He stands as a man of God and friend to men in a close and personal way, regardless of denomination." Another chaplain reported of his reception at one site:

"Gee, Father, it's good to see you. But where have you been? It's been such a long, long time. . . ." At each site, it's the same greeting over and over. The hunger for Mass, the Sacraments, the Word of God, for spiritual consolation, for morale consultation has been unfulfilled until their priest has returned. Father reflects back over the past three months since his last visit here—the many other Sites that have to be covered, the many strange troubles that he had encountered, the many days of waiting, waiting for transportation. As always, he thinks, "So little time, so much to do." So with a deep sigh and a friendly smile, he says, "O.K. gang, spread the word—confession in the Base Exchange in half an hour."⁴⁹

The small number of Jewish personnel at most bases and the increasing dispersal of our

Armed Forces imposed a staggering task upon Jewish chaplains. In 1947 one Jewish chaplain in Manila served all air and ground force Jewish personnel in the Philippines and Okinawa while another at Fifth Air Force Headquarters served all Jewish personnel in Nagoya, Tokyo, and Guam. In 1955 there was only one Jewish chaplain in all of Alaska. Assigned to Elmendorf AFB, he ministered to all Jews—military and civilian, Army, Navy, and Air Force—and established lay leadership at all places. A photo of a chaplain carrying the Torah in an Air Force bomber was symbolic of the dedicated ministry rendered by Jewish chaplains.⁵⁰

Assumption of area responsibility by Jewish chaplains, irrespective of their branch of service, proved the most practical way of providing coverage. In 1949 Jewish personnel were flown into Tokyo from Okinawa and Iwo Jima, and services were held at central locations for all Jewish personnel in the Pacific. During the Korean conflict Chaplain Kalman Levitan, called the "flying salesman," covered installations in the Philippine Islands, southern Japan, Guam, and Okinawa, and made occasional visits to Saigon, Bangkok, and Hongkong. In 1950 Chaplain Philip Pincus arranged for Jewish services throughout USAFE.⁵¹

Jewish personnel, especially those of the Orthodox branch, confronted the problem of observing their religious dietary laws. The Jewish Welfare Board in 1956 appealed to the Armed Forces to provide kosher food in dining halls, but the Chief of Air Force Chaplains replied:

If meals are devised to satisfy the dietary laws of the various religious beliefs the problem of supply, preparation and service would generate additional problems of segregation within the dining facilities and . . . bring about . . . discrimination and prejudice among the airmen. Elimination of religious prejudice within the services is one of the ideals of the Military Establishment.⁵²

The problem was partially solved by separate rations, having airmen eat with local Jewish

families, or by a supply of canned goods from home. The faithfulness of many Jewish personnel in observing dietary and devotional requirements of their faith was an abiding testimony to their personal dedication.

Visits to homes, barracks, dayrooms, dining halls, clubs, and recreational areas gave the chaplain opportunity to meet men and their families. The Preparedness Subcommittee of the Senate Armed Services Committee in 1951 commended chaplains of Lackland AFB for their pastoral functions and special mention was made of Chaplain Drue C. Ford for his service to men living in the tent area. Most chaplains regularly visited dining halls and used this opportunity to invite men to chapel activities. One chaplain in 1960 reported that as many as 50 men in his services indicated they had come because of this personal invitation.⁵³

Chaplain John D. Barringer reported that visitation in the Capehart housing project at McConnell AFB had resulted in bringing many new families into the chapel program. As home visitation became a definite part of chaplain responsibility, it was fulfilled by assigning areas to chaplains and using lay visitors for special occasions, e.g., preaching missions vacation church schools, and religious census.⁵⁴

An unusual feature of chaplain ministry, as compared with civilian, consisted of regular visits to work areas. In the Air Force this meant shops, offices, radar control centers, and flight lines. Both Nellis and Luke in 1952 designated chaplains to visit on the flight line, but several bases preceded them in this division of responsibility. Many commanders agreed with one ATC general who in 1952 emphasized that "chaplains should be visibly present more often at places where permanent party and students do their work." Office space on the flight line was assigned to chaplains at Moody AFB in 1953 and at Turner AFB in 1956. Chaplain Thomas M. Campbell, Jr., in 1956 reported he attended general briefings, pretakeoff briefings, debriefings, and was present when a SAC



Chaplain Martin Molloy on flight line visitation, Korea, 1952.

squadron rotated and at the dependents' goodbye location. This type of participation in command mission was reflected in the reports of most SAC chaplains. Chaplain Henri Hamel, however, in his SAC chaplain inspection report for 1959, noted that the SAC badge for chaplains did not permit their entry into certain work areas.⁵⁵

Chaplains flew many hours in discharge of their duties and to better appreciate the problems their parishioners faced. The Chiefs and Deputy Chiefs of Chaplains gave an untiring example in covering their worldwide parish. When the 97th Bomb Wing at Smoky Hill AFB in 1947 was sent TDY to Germany, Chaplain John A. Carlin flew in one of the B-29's. This may have been the first time an entire SAC wing went TDY overseas, and the first time for a SAC chaplain to "go with the troops." Chaplain Claude E. Strait, flying to England in 1952 with the 20th Fighter Bomb Wing, was the first chaplain to cross the Atlantic in a jetplane. Chaplain Cornelius McLaughlin in 1958 was reported to be the only chaplain who had ejected from a jetplane. Chaplain Murphy A. Lanning, Deputy Staff Chaplain



Chaplain Vernon E. Goodhand visits mechanics on line at Langley AFB, 1948.

of Twelfth Air Force, in 1958 was credited with being the first chaplain to fly faster than the speed of sound. For the flight in an F-100 Super-Sabre, he was given a "Mach Buster Certificate" by the North American Aviation Co. That same year, Chaplain Jan C. Walker rode in a TF-102A supersonic delta wing fighter. Chaplain Daniel H. Frederick flew faster than the speed of sound in a F-100F. On landing, the drag chute failed to open, the antiskids did not function properly, and both tires blew, but the plane stopped short of the crash barrier. He said, "Needless to say, we do have our share of pilots attending services." Chaplain James T. Henderson had a close call when flying to a new assignment at Goose Bay AFB, Labrador, in 1958. The plane lost an engine and crashed into an icy lake. The crew and passengers swam to the shore of a barren island. Air Rescue dropped survival kits within less than an hour. After a long night hike, the party was picked up by the SS *Greenville*, which, in the wake of an icebreaker, took them to the port of Thule, from which they were flown to Goose Bay.⁵⁶

Chaplains participated in a variety of training exercises. In 1949, for example, Chaplains Augustus F. Gearhard, Vernon O. Rogers, Harold T. Whitlock, and Raphael A. Weisenbach participated in field maneuvers with Air Force and ground units in Europe.⁵⁷

In the Korean conflict, chaplains in Japan and Korea made regular rounds to offices, shops, and the flight line where men were on a 7-day-week schedule. Chaplain Wallace I. Wolverton said, "Everywhere I go it seems that the chaplain is a welcome person." With the outbreak of hostilities, the Chief of Air Force Chaplains sent the following message to all command chaplains:

Please emphasize to all Air Force chaplains the necessity for absolute adherence to present policy of making no combat flights. . . . Imperative that chaplains refrain completely from such combat activity.

In 1952 this was further emphasized in the following statement, "Policy of Hq, USAF, that chaplains not fly in aircraft engaged in combat missions." AFPCCH felt that such activity would seriously jeopardize the chaplain's noncombatant position.⁵⁸

No Air Force chaplain was taken captive by the enemy during the Korean conflict. The Reverend Lawrence A. Zellers, a missionary who became a chaplain in 1956, was



Chaplain Claude E. Strait, right, was the first chaplain to cross Atlantic in a jet plane (T-33), 1952. The pilot was Capt. Ray Marsh.



Chaplain Floyd Patterson ministering to patients being evacuated by air from Korea, 1952.

a POW. He said that at first there was no objection to religious services and that fellow prisoners given new hope organized the camp to improve living conditions. "It was then that the Communists realized the effect of religion" and separated him from the rest. The Chief of Air Force Chaplains in the 1957 Code of Conduct study stated, "Chaplains, if captured, should not attempt escape, but should rather stay with the remaining prisoners as long as any remain in captivity."⁵⁹

While hospital visits were an item on chaplain reports through World War II and chaplains were assigned to large hospitals, this specialized ministry did not come into its own until the end of the war, probably because of the large number of World War II patients and the work of the Veterans' Administration. Denominations increasingly recognized this institutional ministry through assignment of ministers, introducing or recognizing special courses of training, and adoption of standards. In the armed services, chaplains were assigned for duty to large hospitals or given this added responsibility in the case of dispensaries and small hospitals.

In the 1959 Staff Chaplains' Conference, AFPOCH stated, "The chaplain should pray for the sick. The technique may vary, but it is an important part of the visit. The relationship of the minister to the patient is symbolic of the relationship of the patient to God." Chaplain Charles R. Posey in reviewing his experience said, "A doctor may prolong life, but a chaplain should give a person a reason for living."⁶⁰

The appreciation of medical administrators for the chaplain's work is seen in the fact that offices and often chapel rooms were provided in large hospitals, chaplains were called to assist on cases where there were serious spiritual problems, and one of the manuals on hospital procedure (AFM 160-20) required that the patient's locator card with religious preference be given to the chaplain.⁶¹

A large percentage of hospital patients were dependents. Their needs, together with the shorter average stay of patients, required frequent visitation, counseling, and often enlistment of outside help for family problems.

All chaplains regarded hospital visitation as a privilege. Chaplain Constantine Zielinski in 1955 at the Air Force Academy wrote Chaplain Carpenter, "Must push off to the hospital for a visit. Four of our eaglets are tucked into bed. Thus it goes—Ch. Z from the status of a paper-pushing administrative chaplain to a humble, hardworking monk on the line."⁶²

Lay personnel assisted in this ministry. At Lackland AFB in 1954, Cadet Chapel Officers were permitted to visit men of their organizations in the hospital "for the purpose of assisting hospitalized cadets in obtaining such personal articles as they might need, informing them of school activities, and helping in other practical ways." Sunday school teachers were encouraged to visit their pupils.⁶³

Another type of institutional ministry was that rendered for men in confinement. Denominational indorsing agencies after World War II gave greater recognition to this work and included prison chaplains under their



Chaplain George Saunders counsels with prisoners, McClellan AFB, 1958.

jurisdiction for clarification of standards. Though that story does not belong here, it shows the increased concern for men who had gotten into trouble.

That chaplains were expected to visit men in confinement is seen in report forms dating back to days before World War II. The 1951 regulation on administration of confinement facilities required that a chaplain:

1. Provide the necessary religious and character guidance instruction.
2. Make available religious services in accordance with the faiths and beliefs of the prisoners.
3. Grant prisoners personal interviews and give counsel upon request.
4. Give special counsel to prisoners whose personal adjustments have been unsatisfactory.
5. Make informal visits to the confinement facility when practicable.

Usually this responsibility was assigned as an additional duty to a chaplain who also served on the Prisoner Rehabilitation Board, though in retraining centers and at several large installations it was a full-time job. AFPCH in 1954 said that chaplains should interview prisoners under consideration for clemency but that they should write letters of recom-

mendation only for those where this could be done in good conscience.⁶⁴

Some prisoners refused to communicate with their parents or wives for months. Others who were guilty of a serious offense later complained they had been "rail-roaded," a charge which led to several congressional investigations. The Air Force Character Guidance Council in January 1953 recommended that chaplains take steps to see that next of kin were kept informed.⁶⁵

The 1954 chaplain regulation stated:

(2) Commanders will insure that chaplains counsel with personnel who are charged with a crime or serious offense that would carry with it a discharge other than honorable.

(a) Personnel under 21 years of age will be counseled to write their next of kin concerning the facts of the matter. In the event that the individual declines to write, he will be informed that the chaplain will be required to write such a letter, setting forth the charge and the date of the trial.

(b) In cases where the individual is 21 years of age or over, he will be counseled concerning the advisability of writing such a letter, and if he declines, the fact will be noted in writing and signed by the individual.⁶⁶

The reason for writing to next of kin was to avoid the possibility of misunderstanding on the part of parents. There were so many repercussions that in 1956 the policy was changed to read, "Personnel so charged will be strongly urged to write to their next of kin concerning the matter."⁶⁷ In 1960 guidance was further changed to read:

Chaplains will not write letters to next of kin of prisoners who are under investigation for, or charged with, *serious* offenses without coordinating with the staff judge advocate and the provost marshal and obtaining the approval of the commander. Chaplains may communicate direct with the next of kin if the subject matter is strictly within the purview of a *privileged communication*.⁶⁸

Pastoral ministry to men in confinement had several aspects. Serious offenders were sent

to retraining centers where there was an intensive program of rehabilitation in which chaplains had a prominent part. At Amarillo in 1952 Chaplain Paul C. McCandless established a chapel and lecture room in the retraining group and prepared a syllabus and training aids for daily lectures on citizenship and morality. By 1957 chaplains as staff officers participated in the entire program, prepared evaluations on prisoners, maintained a thorough and current case history on each man, and served on initial and correctional classification boards. Each retrainee was seen frequently and interviewed periodically for recommendations and reports to appropriate boards. Chaplains Frank L. White and Robert J. Gentry were assigned there at the time.⁶⁹

At most bases the few men in confinement awaited trial or were imprisoned for relatively minor offenses for a short time. Intensive training for such small numbers could not be practical or thorough. Other offenders were to be found from time to time in local jails. Chaplains visited all prisoners within a reasonable distance and frequently were the only persons from their bases to see them with any regularity.

Chaplains noted that most prisoners were young men who had not been used to disciplined habits before coming into service. Chaplain Howard D. Singer kept statistics of the Lackland AFB confinement facility and discovered that 88 percent of the prisoners had been in trouble with authorities back home, ranging from juvenile delinquency to grand larceny. Some 36 percent had been convicted in civilian life, and almost 94 percent showed personality disturbances of long standing. Chaplain William L. S. Keen, commenting on his pastoral ministry for an average of 200 prisoners at Sampson AFB in 1954, said, "The home background of the trainee practically determined whether he got into trouble." Some 90 percent of those confined were charged with AWOL. Some problems came to the armed services because

lenient judges gave offenders a choice between going into military service or to jail.⁷⁰

A patient, understanding ministry was required. Most of those in trouble for the first time could be helped toward better adjustment. Chaplains gave lectures, counseled, and conducted services. At one stockade in Korea the chaplain used group counseling techniques with success. With second offenders it was more difficult. Chaplain Egigian at Keesler AFB in 1956 devised a "followup report" which 30 days after a prisoner's release was sent to his squadron commander. If the case required it, the chaplain and the commander counseled with the former prisoner.⁷¹

Chaplains often supplied stamps, stationery, cigarettes, reading material, and toilet articles purchased through proper funds. A good part of their ministry was devoted to related family welfare problems.

Chaplain Charles E. Byrd had an unusual experience. When an airman who was confined requested an emergency leave to see his divorced father who was planning to marry a young girl, Chaplain Byrd told him there were not sufficient grounds. The airman went AWOL. When he returned, he claimed that the chaplain had so advised him. From then on, when anyone went AWOL, the chaplain was told that he had had a favorable day.⁷²

Increasing emphasis was placed on pastoral visitation. In the 1959-60 AFPC Regional Training Conferences, papers were read on the subject and were later summarized by the Chaplain Board in an attractive brochure entitled "The Pastoral Visitation Program." It included suggestions for a basewide program, a sample policy, and bibliography. This was the first publication of its nature in the Armed Forces. The Chief of Air Force Chaplains wrote in an accompanying letter:

Wherever an enthusiastic and systematic approach to pastoral visitation has been made at base level the results have been most gratifying and have accounted

for new vitality within the entire chapel program.⁷³

Emergency Ministration and Casualty Assistance

The 1948 basic chaplain regulation stated:

15. Emergency Ministrations:

a. In the event of critical illness or serious accident involving Air Force personnel, a chaplain of the respective faith will be notified immediately and will provide religious ministrations as the case may warrant.

b. A chaplain of each faith (Catholic, Jewish, or Protestant) will be notified immediately at the time of an emergency landing or air crash and will proceed to the scene for the purpose of performing the necessary ministrations of his respective church.

c. Commanding officers will establish a standing operating procedure for the notification and transportation of the chaplain or chaplains in order to comply with the aforementioned requirements.⁷⁴

This ministry was further strengthened in the 1954 regulation which required each installation to maintain a 24-hour duty roster of chaplains who could be contacted for emergency ministrations. In regard to death notices, this regulation stated:

Due to statutory regulations, under no circumstances will a chaplain act as a messenger to be responsible for the delivery of electrically transmitted incoming seriously ill or death messages to the addressee, except when specifically requested to do so by the sender. This does not preclude the chaplain from providing his normal pastoral ministry in such circumstances.⁷⁵

This changed a World War II policy requiring chaplains to deliver casualty notices to next of kin who lived near an air base, a policy which had created some embarrassing delays.

The status of the chaplain in time of emergency was protected. In one command (1948) chaplains and surgeons were assigned duties as alert officers, but an inspection report stated, "In time of emergency the

services and facilities of the medical officer and chaplain will be taxed to the maximum." This unrealistic assignment was dropped.

Chaplains assisted in many emergencies. When in December 1948 a cargo plane made an emergency landing on the Greenland icecap and rescue efforts were hampered by poor radio communications from Goose Bay to the Pentagon, Chaplain Alexis St. Onge, a "ham" radio operator, with his set established successful contact which helped in direction of rescue efforts. The MARS program (Military Affiliated Radio System) was officially recognized shortly after this incident. Chaplains helped in evacuation of the wounded in Korea, rescue work during the 1952 flood in Korea, the 1953 southern Kyushu flood, and the 1954 northern California flood. In 1955 Eielson AFB chaplains helped in rescue work and family assistance when a crippled jet destroyed or damaged a number of family quarters, killing 15 persons. Chaplains went to plane crashes and engaged in search parties for missing aircraft to render what assistance they could.⁷⁶

Expeditious handling of sympathy letters remained a problem throughout the Korean war. During its early phase, the unit chaplain wrote the letter which was sent through channels to the FEC theater chaplain for review and mailing to the next of kin. Review was intended to insure that the letter was of a pastoral nature without divulging security information, but it led to needless delay. The requirement for theater-level review was dropped in 1951 in favor of FEAF review, but there was still too much delay. In June 1952 review was delegated to subcommands, except for those units which had no supervisory chaplain in the theater. While the commander's letter—often written by a chaplain—described the circumstances of death and expressed the commander's sympathy, the chaplain's letter attempted to give comfort on the basis of religious faith and hope.⁷⁷

Casualty Assistance

When the AAF expanded during World War II to meet its global task, Gen. H. H. Arnold, then Commanding General, felt the need for an organization qualified to render assistance to dependents of military personnel on active duty and to the next of kin of those who lost their lives. Because of the personal interest he and Mrs. Arnold had in family welfare, the Personal Affairs program was established. It was a distinctive Air Force program. At the end of the war there was a great cutback in personnel and this program was one of the first to be lopped off as not strictly essential. Chaplain Carpenter said to Col. Charles Maylon in the Directorate of Personnel, "This is a good program. We should keep it. Let the chaplains handle part of it, the part which deals with visitation." Gen. Carl Spaatz, Chief of Staff, agreed, and the Casualty Assistance program with the following responsibilities was transferred to AFPCH on 1 July 1947: dependents' assistance, emergency maternity and infant care, condolence letters, and casualty assistance. The remaining functions were handled by other staff agencies.⁷⁸

Provision was made at each base for training one chaplain in the new program and transferring one enlisted person (Personal Affairs Consultant) from the Personal Affairs Program to the chaplain's section. In June 1947 Miss Margaret L. Maylon was brought into AFPCH to supervise the program, and chaplain training conferences were conducted by AFPCH at Maxwell, Scott, and Hamilton Air Force Bases. In July chaplains began the program throughout the Air Force, and AAF Letter 35-55, "Personal Assistance To Be Rendered by Chaplains," was published which outlined the program and defined casualty assistance "as any assistance rendered to next of kin of military personnel pertaining to personal affairs." This assistance included 6 months' gratuity, dependents' pensions, family allowance of



Miss Margaret Maylon and Chaplain Roy Reynolds conduct Casualty Assistance Conference at Lackland AFB, 16 July 1948.

casualty dependents, personal effects, arrears in pay, burial/memorial flag, headstone or marker, settlement of Government life insurance, burial allowance, reference to appropriate agencies for Social Security benefits, emergency maternity and infant care, State's benefits, civil service benefits, and transportation of dependents and household goods. In August 1947 Miss Maylon began work on a manual, and she presented the first draft to the Staff Chaplains' Conference at Barksdale AFB in September 1948. It was published in February 1949 (AFM 165-5). The Air Force Regulation entitled "Casualty Assistance To Be Rendered by Chaplains" (AFR 165-5) was published in March 1949 and reiterated the policy of chaplains visiting next of kin within a radius of 50 miles of the base and farther when circumstances warranted.⁷⁹

One major problem was that of obtaining trained enlisted personnel. This led to the Welfare Specialist School, the first class of 70 beginning 15 January 1950, which trained enlisted men in the duties of chaplain's assistants with particular attention to casualty assistance. Another problem was the maintaining and disposition of files, a problem resolved through conferences and regulations.

With the outbreak of the Korean war, arrangements were made to ascertain financial hardship among families of "missing" personnel and obtain help for them. By the end of October 1951 the volume of work and the requirements for chaplains had so increased that AFPCCH requested that this program be returned to the Personnel Services Division, Director of Military Personnel. This was accomplished by 1 March 1952. By February 1952 a total of 7,784 cases had been handled.

This program had several important effects:

1. Chaplain Carpenter's interest led to the saving of a most worthwhile program of assistance to families and next of kin.
2. It brought some highly qualified enlisted men into the chaplain program. When WAF Josephine Fabec in July 1948 was asked, "Would you mind being with the chaplain?" She replied, "Do you mean I have problems?" She came into the chaplain specialist field and continued to render outstanding service through 1960. WO Lyle Roberts, M. Sgts. Estell E. Kauffman and John Harris, and others came into the field because of casualty assistance.
3. It showed the need for training chaplains' assistants in personnel and administrative procedures, and this led to special courses for this career field.
4. The program helped Chaplain Carpenter retain badly needed chaplains in spite of an Air Force-wide cut in officer strength.
5. Chaplains near large metropolitan areas carried a heavy load of responsibility, but this personalized care made for good public relations.
6. So worthwhile had been the chaplain's participation that when the technical assistants were returned to Personnel Affairs, where it properly belonged, chaplains still retained responsibility for condolence letters, visits within a

reasonable distance of the base, and related ministerial functions.

7. This program led to the development of the Dependents' Assistance Program, first developed in SAC and actively supported by Gen. and Mrs. Curtis LeMay, then later adopted throughout the Air Force. At Barksdale AFB in 1950 the base chaplain, James A. Lysterly, was chairman of the board which correlated activities of several agencies to help dependents. At most bases, chaplains served on dependents' assistance councils or boards.⁸⁰

Chaplains assisted in making arrangements for the return of bereaved next of kin to the United States. A policy was adopted soon after the outbreak of the Korean hostilities to the effect that a chaplain would meet them at air terminals en route to the States and offer any needed assistance. This program, known as Project Blue Bark, was faithfully followed all along the Military Air Transport Service route.

The casualty assistance program was a heart-warming example of the policy, "The Air Force takes care of its own." This worldwide ministry included allies. When a fatality occurred, a report was immediately sent through channels to the Foreign Liaison Office in Headquarters, USAF, which in turn notified the appropriate embassy for guidance as to desired action.

Every chaplain knew the heavy responsibility of visiting next of kin with a message he wished he did not have to give, of trying to help loved ones through the dark night of bereavement to another adjustment, of writing sympathy letters where every sentence was a torture. Yet to help in such a time of need was a privilege to the chaplain pastor.

The pastoral duties of a chaplain were many and varied, some joyful, some terrifying, some soul-trying. Through it all, he felt as Chaplain Henry Bristow did one

night in combat-torn Korea when he penned these lines:

My Treasure

The sun climbs down Korean hills,
Another day to measure.
Watching the golden glory fade,
I add it to my treasure.

For though today has drawn from me
Its toll of strength and labor,
Benefits exceed by far
My service to a neighbor.

How can I weigh—in what great scales—
The simple joys of beauty,
Or in the challenges of life
Assay the worth of duty?

The costly course acted out,
The human kindness spoken—
These glowing gems that strew my way
Are life's most precious token.

So, as the sun drops quickly down,
Turning sky-gold to azure,
I count the blessings of the day
And add them to my treasure.⁸¹

Religious Education

Two of the outstanding developments in 20th century religious and character education have occurred within the Armed Forces. The first is the phenomenal growth of Sunday or Sabbath Schools—Catholic, Protestant, and Jewish—with suitable curriculum materials and standards developed by Army, Navy, and Air Force chaplains in cooperation with civilian religious education leaders. The second achievement is the character guidance program which included chaplain instruction to all military personnel on citizenship and ethics. Both come under that part of the chaplain's program known as religious and moral education. The religious education part includes Sunday/Sabbath Schools, weekday religious education, chapel organizations, and lay retreats.

Sunday/Sabbath Schools

Prior to World War II there were few church schools in the Armed Forces and chapels were built without provision for religious education. During World War II such schools were the exception rather than the rule in a chaplain program which made little provision for dependents. The requirement for a strong peacetime defense force brought about an explosion in military base population. Within a few years more than 50 percent of the enlisted men and 80 percent of the officers in the Air Force were married, and this meant dependents, base housing, and

increased programs. By 1954 there were 951,000 Air Force dependents including the following numbers of children.

Under 6 years,	302,000
School age,	157,000
Over 18 years,	11,000
	<hr/> 470,000

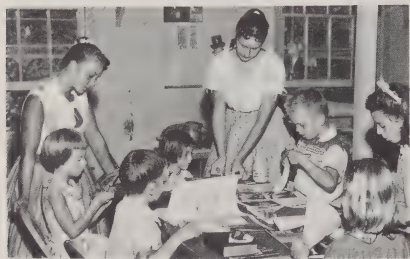
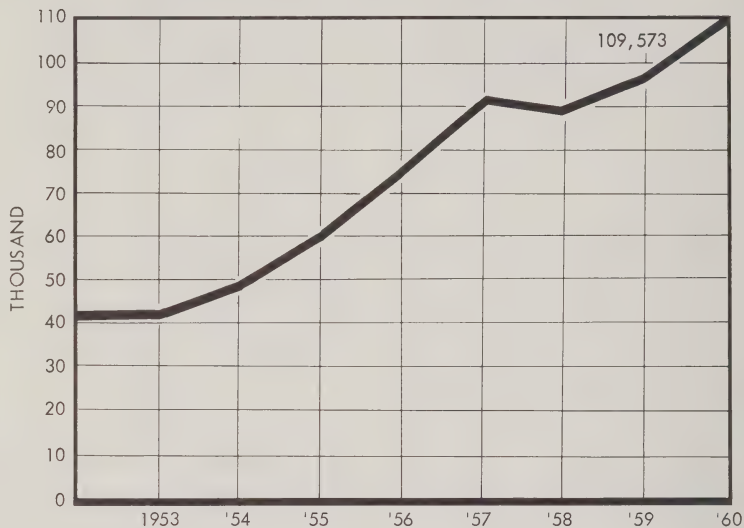
Most of these families lived on or adjacent to military installations, 5 to 20 miles distant from civilian communities. All these families could expect to spend approximately one-third of their total service in oversea areas.^{1*}

The need for a vital religious education program was apparent. Chaplain Merlin McGladrey addressed the 1949 Staff Chaplains' Conference, then meeting at Mitchel AFB, on this subject and showed the need for facilities, leadership training, and a standardized curriculum. Civilian religious leaders in oversea visits reported the urgent need for Sunday Schools. Chaplain Dan Robison, at Goose Bay Air Base in 1957, reported that expansion of dependent housing had resulted in a 100-percent increase of Sunday School attendance within 7 months. In 1958 Chaplain John Bennett estimated that completion of base housing at the Air Force Academy would mean more than 2,400 children needing religious education. By early 1948 religious education, not only for military

*Superior figures refer to footnotes starting with p. 366.

Chart 21

AVERAGE WEEKLY ATTENDANCE AT RELIGIOUS EDUCATION ACTIVITIES, USAF



Sunday school class, McClellan AFB, 1957.

personnel but also for their dependents, became a major objective in the chaplain program.²

The big problem was curriculum. Chaplain Martin Poch, in 1947, at Wright-

Patterson AFB suggested that a unified program be adopted, and the AMC inspector conducted a special investigation to show its desirability. Chaplain Merlin McGladrey, in 1949, asked, "Can the Air Force standardize or approve a Sunday School curriculum of existing materials or publish its own to give children lesson continuity when moving from base to base?" Many other chaplains were asking the same question. Mrs. Elmer E. Wehking, wife of Chaplain Wehking, in 1950, wrote an excellent study on both the need and a method for developing a unified curriculum. Chaplain Carpenter in a visit to the Far East that year met the problem at Travis, Hickam, and in Japan. When he returned he said that the Air Force must have

its own curriculum. He wrote to the International Council of Religious Education for information on Sunday School organization, teacher training, and suggested texts, but nothing came of this effort.

The extent of the problem can be seen in the fact that by 1954 there were 85,000 children in Army, Navy, and Air Force Sunday Schools—not counting those taking Catholic and Jewish instruction—using curriculum materials from at least 20 different sources. One sergeant's junior-age boy, after encountering Moses at several bases, said, "I haven't anything against Moses, but there must be someone else in the Bible for me to learn about."

The matter came to a head at the Air Force orientation of religious leaders in early 1952 when Chaplain Carpenter stated that a unified curriculum was one of the greatest needs confronting Air Force chaplains. Dr. Marion Creeger, then with the National Council of Churches, approached Carpenter and said, "We can help you." He suggested that civilian religious education leaders would be interested and should be invited to help. Carpenter called Chaplain Vernon Goodhand, then in the Professional Division of AFPC, to the Pentagon, and the three decided that the next step would be to consult with Mr. John Ribble, of the Westminster Press and also of the Protestant Church Owned Publishers' Association. Mr. Ribble suggested that the Army and Navy should be brought into the initial planning and program. Accordingly, chaplains representing the three services were sent to an exploratory conference at Buck Hill Falls, Pa., in March 1952.

In the conference, the committee adopted as its main objective that of providing "a consistent and unified curriculum in the Armed Forces so that pupils moving from installation to installation will receive their religious training with a minimum of interruption," and decided that the great themes to be covered should be the Bible, the Church, and Jesus. Group graded lessons were to be

used because these would be more adaptable for use in schools ranging in size from 50 to 1,000 pupils with an Air Force average in the United States of 152.

In regard to curriculum materials, the committee had three choices: whether to order from one denomination, from several denominations, or from a nondenominational publisher. The committee felt that, inasmuch as the entire chaplain program was an extension of the civilian church, the best plan would be to use materials supplied by civilian denominational publishing houses. A central office was needed for placing orders and for billing even though materials might come from as many as 12 different publishers.

Chaplain Carpenter "sold" the Armed Forces Chaplains Board (AFCB) on the idea of a unified curriculum, and a Religious Education Committee was appointed with the following chaplains as members: Wayne Hunter (Army), Joseph Tubbs (Navy), and Vernon Goodhand (Air Force).

The Church Owned Publishers' Association cooperated to the fullest extent by underwriting the program and providing a central office in Nashville. The combined military-civilian committee accomplished its basic planning in 1952-53. The "Unified Protestant Sunday School Curriculum for Armed Forces" was announced to base chaplains throughout the world in November 1953 through a colorful descriptive prospectus, the cost of which was borne by AFPC. It described church school materials in detail, gave instructions for ordering, and included notes on teachers' aids such as an atlas, Bible dictionary, maps, and record books. The first year's units were selected from 10 different denominational sources. A film, "Unified Protestant Sunday School Curriculum," was produced (the Navy paid the bill) in the spring of 1954 and sent throughout the Armed Forces to train chaplains and Sunday School teachers in use of the new curriculum.

The reception was enthusiastic. It was a sound program built on good materials. There were some chaplains who didn't use it,

though the initial orders (Fall quarter of 1954) exceeded the number of pupils reported 6 months previously (January). By 1959 approximately 80 percent of all Protestant Sunday Schools in the Armed Forces were using the unified curriculum, and the 1960 chaplain program regulation required that all Air Force Sunday Schools would do so.³

Curriculum planning was a continuous process. Each spring the AFCB Protestant Religious Education Committee and the civilian religious education consultants met (usually at Buck Hill Falls, Pa.) to review the program and to select materials for the school year beginning 18 months from that date. All materials under consideration had to be available in print or in proof. The plans were then included in a brochure prepared by the Westminster Press and, upon approval of the AFCB Committee, were sent to all base chaplains in time for placing orders.

Criticisms were invited, and the most frequent were: materials not sufficiently doctrinal or Biblical in content; required too much of teacher's time in preparation; and texts for an age group during a given year were from more than one publisher which caused some confusion. In answer, more Biblical material was introduced in 1958, teacher training was emphasized (see later section), and, beginning in 1956, materials for each age group for a given year were ordered from one publisher. Other improvements from year to year have included more take-home materials, such as story papers and pictures, more teacher resources in books and audiovisual aids, and suggested hymn books and materials for related activities.

From the beginning, letters to parents introducing the current study and encouraging home participation were made available.

So practical was the program for the needs of an interdenominational parish that the AFCB in 1955 received a request for its use in 100 church schools of oversea American Protestant churches.

Too much credit cannot be given to the chaplains who served on the AFCB Religious

Education Committee, the Church Owned Publishers' Association, or the civilian consultants, in particular, Mr. John Ribble, Miss Mildred Magnuson, Miss Merle Easton, and Mr. Fred McQueen for the success of this program.⁴

While the Protestant Unified Sunday School Curriculum received its chief impetus from the Air Force in its beginning, the Catholic curriculum was developed through the Army. In 1950 a Catholic religious education program was drawn up in AFPCH and transmitted to the Military Ordinariate for approval, but nothing came of this effort. In 1952 AFPCH reported that a curriculum was being prepared by Msgr. Joseph E. Schieder of Washington, D.C., but before this effort could bear fruit, a program was devised and tested by the Army in Europe. Chaplain John S. Kelly, European Command Staff Chaplain, asked Chaplain Clarence White to draw up a coordinated program of religious education for Catholic children. Chaplain White sought the advice of chaplains and parents who were active teachers of religion and developed an experimental program for the fall of 1952. During the following school year, the experience of chaplains and parents was gathered, mistakes corrected, and the program rewritten with an outline of instruction for 3 years. It was named "The Truth, the Way, the Life." In April 1953 Chaplain White went to Rome and obtained an audience with Pope Pius XII. He described the religious education program. The Pope asked several questions, then spoke about the great need for helping parents teach religion in the home, and said, "Gladly do I give my blessing to this work for the teaching of children. It is a very important work. Helping the parents to teach religion is something which is much needed. I give a very special blessing to this work." In the following 2 years the program was used in Europe and in other locations.⁵

In 1954 the AFCB, through Chaplain Terence Finnegan, sought approval from the Military Ordinariate for the course to be used

throughout the Armed Forces. Bishop James H. Griffiths not only gave approval but wrote a foreword to the instruction in which he said:

In the Armed Forces family life may be a trifle different from family life in civilian circles. In both spheres the question of schooling for our young dependents is ever present. . . .

These children of servicemen are the priestly and pastoral obligation of the military chaplain as truly as they would be of a local residential pastor.

The present Catholic Catechetical Program which all three branches of the Armed Forces have adopted is most adequate and will provide for Catholic chaplains a vast plan inspired by the latest methods and techniques. An inexhaustible bibliography has been drawn up for various intellectual levels. Audio-visual aids of most various and modern appeal have been indicated. We are deep in debt to the chaplain-priests who have sponsored and developed this syllabus in their truly sacerdotal zeal.⁶

In 1956 Chaplain White, who had returned to the St. Louis Archdiocese, revised the program and renamed it the "Catholic Family Program of Religious Education." The outline of instruction was rearranged to coordinate it with the Pflaum *Confraternity Messengers* and convenient handbooks were prepared for each age level. There was an excellent manual for priests and teachers and another for parents. Significant in the series were the test helps, requirements for written recitation and home study, and the provision for quarterly pupil report cards. Another significant feature was that it could be taught in the home.

Catholic chaplains through the Family Program had a curriculum flexible for every conceivable situation. Fortunate was the chaplain who could have a Sunday School staffed by visiting teaching sisters, but the Family Program encouraged religious instruction for remote sites, in areas where no teaching sisters were available, and in areas where the numbers to be served would be burdensome for those sisters who might be available. As in the case of the Protestant curriculum,

the "Catholic Family Program of Religious Education" could be ordered from one central location in St. Louis.

The AFCB in 1952 requested the Jewish Welfare Board to prepare an acceptable Jewish curriculum. To do so meant devising a curriculum acceptable to the three branches of Jewish faith, and this was accomplished in the "Religious School Curriculum for Jews in the Armed Forces," which marked another significant development in the field of religious education. The curriculum was adopted from existing studies by Rabbi A. Elihu Michelson, of the Jewish Welfare Board, after consultation with members of the Jewish Welfare Board Committee on Education and a number of Jewish educators. The brochure included suggestions for three types of religious education: Sunday School, adult, and Hebrew instruction. A unique feature in the Sunday School was the emphasis on workbooks accompanying texts which permitted pupils of varying ages in the same class to progress at their own rates of speed but to cooperate in music, holiday materials, and handwork activities. The Sunday School—cradle roll through eighth grade—had curricular materials in five areas: history, Bible, custom and ceremonies, music, and teachers' aids, as well as supplementary reading. Adult education included



Catechism instruction, Scott AFB.

Hebrew, Bible, history, and the Jewish community. The program was ideally adapted to the military situation because of its flexibility and emphasis on individual progress.

Many Jewish chaplains conducted religious schools before the Jewish Welfare Board curriculum was available, and base chaplains at many installations made arrangements for instruction through local synagogues. In the early 1950's Chaplain Norman Feldheim, in Hawaii, taught 20 classes in religion for Jewish servicemen and their dependents, and Chaplain Herbert Ribner, at Chanute AFB, organized a Jewish religious school for dependent children in which airmen served as teachers.⁷

How were the Sunday/Sabbath Schools staffed? First, one of the chaplains was assigned the administrative responsibility. The Catholic chaplain was usually responsible for the Catholic program, the Protestant program was assigned to one of the Protestant chaplains, and the Jewish program was the responsibility of the Jewish chaplain if one were available, or the responsibility of the base chaplain, who might in turn delegate it to the chaplain handling the Protestant program. The Staff Chaplains' Conference of 1954 emphasized the fact that the growing complexity of the chaplain's program made specialized assignments of chaplains desirable. One difficulty was that though a chaplain might work with some 100 to 1,000 pupils and anywhere from 10 to 150 teachers, this volunteer activity was not reflected in manning charts or administrative evaluations. The importance of chaplains being available is seen in the special investigation of chaplain activities in the Second Air Force in 1959 when Chaplain Henri Hamel reported that no less than 3,500 dependent children had not been integrated into the religious education program because of the shortage of chaplains and inadequacy of facilities.⁸

Second, professional teachers were used. Many of the Catholic religious education schools, especially in the ZI were taught by

visiting sisters from nearby parishes. Any chaplain fortunate enough to have their service did not have to worry about curriculum, training, or program. Several bases with large Protestant Sunday Schools, employed religious education directors. McClellan AFB in 1955 employed a seminary student as a part-time director, and full-time religious education directors were employed in 1956 at Eglin, Lackland, and Eielson. Chaplain Charles D. Brewer in 1959 reported that two college students had been employed at his base to serve in the summer religious education program.⁹

Third, and most important in sheer numbers, were the services rendered by volunteer teachers recruited from parents, airmen, and cadets. At some bases their efforts were coordinated through a Council for Religious Education, at others simply through a Sunday School Board or monthly teachers' meeting. Catholic teachers could be organized into a unit of the Confraternity of Christian Doctrine. At Dreux Air Base, France, husband-wife teaching teams were used. At other bases the "buddy" system was used: a prospective teacher was invited to visit a class for a few Sundays, then, if interested, asked to serve as assistant or teacher. Recruitment of teachers proved easier than in civilian churches because parents knew they had to help if such opportunities were to be available and they knew they served for a year at a time rather than for life.¹⁰

The role of the teacher was fundamental, for he or she was the focal point where curriculum, facilities, funds and programs were brought to the test. A lesson might be entitled "Love", but the teacher had the chance to express it.

The AFCB Religious Education Committee in 1959 recognized teacher training as its next great objective. The need for a continuing program was seen in the fact that teacher turnover was high in the armed services. One major civilian denomination reported that civilian teacher turnover was

33 percent a year, but in the armed services this would range anywhere from 50 to 80 percent.

AFPCH took an active interest in teacher training from the beginning of the separate Air Force chaplaincy in 1949. On recommendation of Chaplain Carpenter several 2-week Chaplain School courses on religious education were scheduled before 1950. This emphasis became an important part of each chaplain's basic training. In 1952 AFPCH sent a team of six civilian religious education leaders to USAFE for a series of regional teacher training conferences. *Preview* was published quarterly by the Protestant Church Owned Publishers' Association with an objective "to provide chaplains and church school workers with up-to-date information concerning the Unified Protestant Sunday School Curriculum" and "suggestions for improving the overall religious education program at the local installation level."¹¹

The most important developments in teacher training occurred after 1958. That year an excellent pamphlet entitled "Teaching in the Air Force Protestant Religious Education Program" was published by Westminster Press for general distribution through Air Force Sunday Schools. It contained two chapters: "How Learning Takes Place" and "The Teaching Function" with four practical appendixes: a summary chart to be used as a guide in the teaching-learning process, a sample form for use in lesson planning, a job description for Sunday School teachers, and a bibliography.

In 1959, two excellent kits of filmstrips and records were distributed by AFPCH to each base: Kit No. 1 was designed for training Sunday School teachers, and Kit No. 2 provided teaching aids. In 1960 "The Audio-Visual Utilization Kit" was made available to USAF chaplains.

In April 1959 an AFPCH pilot Protestant teacher training conference was taught at Westover AFB by civilian religious education leaders in the nature of a laboratory school. In addition to departmental courses, seminars

were available to chaplains and religious education directors in administration, audiovisual aids, and adult work. The enthusiastic response to this conference led to similar conferences in 1960 at Tinker AFB, Okla.; Mather AFB, Calif.; and Headquarters, USAFE, Wiesbaden, Germany. These were attended by 193 chaplains. The areas of study included Christian home and family life; Sunday School administration; leadership; education; teenage activities; use of audiovisual materials; and Protestant men, women, and youth of the chapel.

In 1960, six Air Force chaplains attended a 10-day workshop on adult education at Catholic University. The AFCB in 1960



Teacher training class for primary teachers, Charleston AFB.

produced and distributed two training manuals: "Orientation Course—The Understanding and Use of the Unified Protestant Sunday School Curriculum," and "Guide for Armed Forces Protestant Leadership Training Schools." The latter, based on experiences of the religious education seminars, stated "the most imperative need is the establishment of the annual leadership training school" and gave guidance for meeting that need.

The 1960-61 brochure on the "Unified Protestant Sunday School Curriculum" listed the following programs for local teacher training: introductory training of new teachers, lesson planning sessions, workers confer-

ences, laboratory sessions, and annual leadership training schools.

Many bases cooperated with programs sponsored by local churches and councils of churches. Teachers from Chanute AFB and the churches of Rantoul, Ill., in 1947 and 1948 participated in a 6 weeks' accredited school each Sunday afternoon in the base religious education center. Chaplains at McClellan AFB cooperated with the Sacramento Council of Churches in planning and participating in the annual leadership training program. At Maxwell AFB, a packet of informational materials was given each new teacher, and all teachers were urged to participate in an annual 1-week leadership training institute. Teachers in the Ellsworth AFB Sunday School had a Labor Day weekend "Teacher Training Camp" in 1954. The folder given to teachers at the Washington National Airport (MATS Terminal) Sunday School stated, "The consecrated teacher will make every effort to remember that pupils and their Christian growth—not materials—are the center of concern."

Special recognition was given to teachers and Sunday School officers in church services, suppers, and picnics. At Elmendorf AFB in May 1956 the Catechism School teachers and Catholic Choir were treated to "the finest Italian cooking in Alaska" as a reward for their labors.

Religious education programs depended to a great extent upon the type of facilities available. As indicated in the chapter on chapels, all types of buildings were used, e.g., service clubs, libraries, dining halls, day-rooms, office buildings, barracks buildings. McClellan AFB Boy Scouts, working for their God and Country Award, set up worship centers and classes in six buildings each Sunday in 1955-57. The England AFB Protestant Sunday school, under the direction of Chaplain William L. S. Keen in 1958, increased from an attendance of 70 to over 300 through imaginative use of building space. The adult Bible class at San Marcos

AFB, Tex., helped construct furnishings for a chapel annex lounge in 1953. At Reese, Randolph, and Chanute AFB's, Bible classes for unmarried airmen met in squadron day-rooms and service clubs, and most of them combined teaching with a coffee hour. Chaplain Dean Hofstad, at Dreux Air Base, France, had classes meeting in various buildings, including 12 homes. He said, "We have found that it is much more profitable to hold more . . . of the meetings in private homes because of the warmth and friendliness of the atmosphere." The Department of Defense directive which established the basis for construction of chapel annexes provided some relief, but additional space had to be used for any Sunday School with more than 100 pupils.¹²

Equipment, supplies, and films used in religious education increased to a remarkable extent from 1953 to 1960. However, Chaplain Arthur E. K. Brenner in 1956 reported that Air Force Sunday Schools in the United States were spending on an average only 62 cents a year per pupil from nonappropriated funds for educational materials, including the "Unified Protestant Sunday School Curriculum." This was a low figure when compared with expenditures of civilian churches for this purpose.

Special events of Sunday Schools included Rally Day or Promotion Day, Christmas, Easter, and other programs in connection with the church year. Col. James H. Price, Wiesbaden Area Commander, delivered the Promotion Day address in the Hainerberg Chapel in 1955. At Dreux AB in 1959 the Promotion Day program brought together the Sunday schools in the Dreux City housing area and at the air base. Christmas, Halloween, and other types of parties were held at most bases, and the Sunday School picnic became an annual event.

A simple classbook method of reporting attendance was adopted for use with the Unified Protestant Sunday School Curriculum, and a similar method was used with the Catholic

Family Program. Sunday School enrollment and attendance were important items in the chaplain's report. In 1952 AFPCCH requested a one-time report from all chaplains on the number of Sunday/Sabbath Schools at each installation and their enrollment in order to plan curriculum materials.

In regard to standards, an excellent self-evaluation guide was printed in four issues of the *Chaplain Newsletter* in 1954 under the caption "A Standard for Protestant Sunday Schools." It covered curriculum, leadership training, organization and administration, facilities, and equipment. More than 50 percent of Air Force chaplains at bases having Sunday Schools used it.

The Catholic Family Program had clearly defined pupil standards of achievement, measured by regular tests, and quarterly report cards were sent to parents. The Protestant Curriculum did not have standards of individual achievement or a means of reporting to parents.

By 1957 the circulation report for the Unified Protestant Curriculum showed the following distribution for the second quarter, which is usually the lowest in the church year:

<i>Department</i>	<i>Quantity</i>
Pre-nursery and Nursery.....	7, 269
Kindergarten (4-and 5-year-old).....	39, 259
Primary (grades 1, 2, 3).....	78, 911
Junior (grades 4, 5, 6).....	22, 416
Junior high (grades 7, 8, 9).....	16, 774
Senior high (grades 10, 11, 12).....	3, 111
Adult (above 18 years).....	6, 240
Story papers for primary, junior, junior high.	17, 238

The report is impressive because no more than 80 percent of Armed Forces Sunday Schools used any of the material and many did not use it for all classes. The areas of greatest opportunity were nursery and pre-nursery, senior high, and adult. Less than one-third of the pupils received story papers. Enrollment in Air Force Sunday Schools for the third quarter 1956 (July, August, September), was as follows:

<i>Department</i>	<i>Protestant</i>	<i>Catholic</i>	<i>Jewish</i>
Kindergarten.....	13, 723	1, 965	2
Primary.....	14, 286	2, 630	2
Junior.....	10, 321	2, 099	.....
Junior high.....	3, 743	761	.....
Senior high.....	1, 775	259	.....
Adult.....	4, 955	692	.....
Total.....	48, 803	8, 406	4

Total for all faiths, 57,213.

An analysis of the size of the above reported Sunday Schools showed the following:

<i>Number</i>	<i>Enrollment</i>
13.....	Over 1,000
16.....	700 to 1,000
15.....	500 to 700
49.....	300 to 700
All others.....	Below 300

By October 1960, 90,620 pupils were enrolled in Protestant Air Force Sunday Schools and 231 of the 241 schools (96 percent) were using the Unified Curriculum. Of these, 90 were overseas and 141 in the ZI.¹³

Chaplain Arthur E. K. Brenner in his study of Protestant religious education in the Air Force reported that of 106 ZI bases



Sunday school picnic at Kelly AFB, July 1958.

answering a 1956 questionnaire, only 8 did not have Sunday Schools, and those in existence had an average attendance of 98. Less than 50 percent of the chaplains had a written policy (SOP) covering Sunday School operation. Only 32 bases, less than one-third, had church membership classes. Some bases experienced an inspiring growth in Sunday School attendance, e.g., Dyess AFB's Sunday School in less than 1 year, 1956-57, rose from 60 to 300. The size of Sunday Schools on bases depended in large measure on the availability of civilian churches. For this reason, most large Sunday Schools were located in overseas areas. By 1955, 187 Sunday Schools were sponsored by the Armed Forces in Europe alone.¹⁴

Weekday Religious Education

Weekday religious education programs included church membership classes, Bible study and discussion groups, released time education, leadership training, vacation church schools, and marriage clinics. Some of these programs reflected a growing awareness of the opportunity in adult education.

Released time education—students being released from public school for religious instruction—was successfully used at Sampson, Goose Bay, Travis, and Kindley. Beginning with the 1959-60 Unified Curriculum Brochure, the Protestant Church Owned Publishers' Association listed this opportunity and served as a clearinghouse for ordering Protestant materials.

An increasing number of chaplains sponsored vacation church schools. Chaplain Carpenter in May 1950 urged chaplains to plan them for military and civilian children at all Air Force bases. In the survey conducted by Chaplain Brenner, 65 ZI bases, out of 106 queried, reported having such schools in 1955 with an average attendance of 160 students. Each annual brochure of the Unified Protestant Sunday School Curriculum listed texts produced through the Cooperative Publication Association representing many denominations. These texts,



Chaplain Edmonds presents graduation certificate to graduation exercises, Vacation Church School member, Bolling AFB, 1958.

by age level through junior high, included student and teacher materials for a 10-day school. Many chaplains used curriculum supplies from other sources, particularly before 1954. Chaplain Erling Jacobson, of Chateauroux, developed a pamphlet entitled "Air Force Vacation Bible Schools" which was used for training teachers in Germany and France in 1955. Most Protestant vacation church schools had enrollments not exceeding 200 pupils, but many exceeded that, e.g., Hainerberg, Germany (1959), 1,026; Grant Heights, Japan (1959), 862; Randolph AFB (1954), 371; Chanute AFB (1954), over 350; Sheppard AFB (1954), 408; Scott AFB (1954), over 300; Tachikawa AB (1954), 581. A parade of 250 children led by a band opened the vacation school at Tachikawa AB in 1949.¹⁵

Catholic vacation church schools, taught by visiting sisters with the assistance of volunteer workers, or taught entirely by volunteer workers, were held at many bases. In 1959

Chaplain Walter F. Baniak reported that his Catholic religious vacation school was preceded by a teachers' instruction course of 6 days for the 12 teachers. Some 67 persons were confirmed on the Sunday following the school.

Most vacation schools featured refreshments, recreation, films, and a graduation program or picnic in addition to classroom work.

AFPCH in 1948-49 reported:

In order to meet the many family problems of the Air Force, a program of Marriage Clinics (Cana Conferences) was begun on Air Force bases. This movement, though in its embryonic stages of development, is rapidly gaining momentum.¹⁶

The most successful of the early clinics seems to have been one at Nellis AFB in October 1953 led by Dr. Rex A. Skidmore, Director of the University of Utah Bureau of Student Counseling. The program had a threefold aim: to prepare unmarried airmen and officers for a successful marriage; to assist married couples in strengthening their family life; and to help key personnel of the base in marriage counseling, such as chaplains, doctors, and legal officers. A total of 1,262 persons availed themselves of Dr. Skidmore's services.¹⁷

There were few such clinics or conferences before AFPCH inaugurated the Marriage Counseling Courses at the Hogg Foundation, University of Texas, and Catholic University. (See "Training.") Then a number of chaplains ventured into this field with the aid of competent professional speakers and counselors.

In 1956 a Protestant marriage clinic at Kirtland AFB was taught by a chaplain, doctor, and social worker. The same year, chaplains at Harlingen AFB sponsored a four evening discussion study of Christian marriage from the viewpoint of a lawyer, a doctor, and a minister, with the fourth night devoted to case studies of marital difficulties. Chaplain Leonard S. Edmonds at Bolling



1959 Cana Conference at Stewart AFB taught by Father Henry V. Sattler, C.S.S.R., Assistant Director of Family Life Bureau, National Catholic Welfare Conference.

AFB led a course in marriage education, 1957-59, which consisted of four group instruction periods and one private counseling period for those who desired it. Two books on marriage were given each participant, and films were used. Chaplain Harold B. Howard of Pease AFB led an effective family conference in 1959 which was attended by 109 persons. Stewart AFB chaplains sponsored three seminars: Premarriage conference, husband-wife relationships, and parent-child relationships. Each was taught by authorities in the field of marriage counseling, and an attractive folder of materials was given each student.

Wherever possible Catholic chaplains urged airmen to attend Cana Conferences in nearby churches or sponsored such conferences. At Lackland AFB in 1955, St. Mary's University offered a course entitled, "Marriage and Family" which was completed by 62 pre-flight cadets. In 1959 AFPCH sponsored a series of Cana Conferences in Europe and the Far East. The missionaries held conferences for married couples, single men and women, teenagers, and teenagers and parents. Father

John C. Knott, of Hartford, who with Father Walter Imbriorski, of Chicago, conducted the missions reported, "The response of the service people to Cana was similar to that of their civilian counterparts, but noticeably deeper, perhaps because their own resources had been tested more and their desire for help was all the keener."

Chaplain Fred W. Carlock, at Ashiya Air Base, Japan, organized what he called the "Ashiya Seminary," a program helping servicemen to begin training for the Christian ministry. During 30 months, 28 men completed the course, and they continued study for the ministry upon release from active duty.¹⁸

A few chapels had cradle roll departments. At Lackland AFB in 1951, for example, Sunday School workers visited the homes of newborn children and, with parental consent, enrolled them. A file was kept on each child and literature sent to the parents at different periods during the child's first 2 years.

Chapel Organizations

Another interesting aspect of the chapel program was the development of informal chapel organizations which furthered fellowship, serious study, and discussion, as well as far-reaching service projects. These groups of men, women, and youth provided a nucleus for the outreach of the entire chapel program.

This was not a new development. The Servicemen's Christian League experienced a phenomenal growth during World War II and almost as phenomenal a decline after the war. Adopted by the General Commission on Chaplains, it was revitalized in 1950-51 as the United Fellowship of Protestants and related to the United Christian Youth Movement in a program of religious preinduction training and worship-discussion-fellowship groups in chapels. A handbook was published in 1952, and the *Link* gave suggestions for worship and study. The organization reached its height during the Korean conflict but was dropped soon after. Two factors

may have contributed to this: First, there was no clearly defined organizational guidance; and second, the parish had changed from that of single servicemen to one with families.

A number of Protestant adult groups sprang up at various bases. Organizations for men and women were variously known as United Fellowship, Laymen's League, the Searchers (McGuire AFB), Christian Training Union (Thule), Christian League, and "Aero-Knights" (McClellan AFB).

Men's groups appeared under various names such as "The Christian Brotherhood of the Air Force" (Maxwell, Gunter, Tyndall, and Craig AFB's in 1950), "1212 Coffee-And Club" (Chanute), "Chapelmen" (Madrid), "Protestant Fisherman's Club" (Scott AFB), and "Officers' Christian Union."

Protestant women's groups began to appear around 1950. Through the years they were known as "Ladies' Christian Fellowship" (Reese AFB), "Protestant Women's Guild" (Chanute AFB), "Community Chapel Guild" (Sheppard AFB), "Protestant Women's Fellowship" (Andrews AFB), and "Protestant Chapel Guild" (Lackland AFB and Madrid).

Chapel sponsored Protestant youth groups were beginning to be organized at large bases, particularly overseas, by 1953. Junior high and senior high groups had various names: "Protestant Youth Fellowship" (Elmendorf AFB, Maxwell AFB), "United Protestant Youth" (Hickam AFB), "Christian Youth Fellowship" (Tachikawa AB), "Ambassadors for Christ" (Randolph AFB), "Junior High and Senior High Fellowship," (Eglin AFB, MacDill AFB). The Unified Protestant curriculum brochure each year included the *Youth Fellowship Kit* and *Junior-High Kit* for program ideas.

A great advance in this entire field was made by the following AFPC policy statement in January 1960:

Wherever feasible, Base Chaplains will insure that the program of Protestant Chapel activity shall include opportunities for Christian service, study and

fellowship for Protestant men, women, and youth. . . .

In order to provide nomenclature common and familiar throughout the Air Force, men's, women's, and youth organizations already existing and those to be organized in the future will be known as—

- a. Protestant Men of the Chapel.
- b. Protestant Women of the Chapel.
- c. Protestant Youth of the Chapel.¹⁹

AFPOCH further stated that these organizations were not to be affiliated with any parallel denominational or civilian groups but cooperate with similar organizations in the Army and Navy through joint rallies, conferences, and social activities.

The Protestant Men of the Chapel (PMOC) program originated in the Army chapels of Europe in 1954 and grew as an interservice activity. By 1960, over 300 local chapters had been established in Korea, Europe, and the United States. In Europe, Air Force chaplains participated in a joint advisory council. In the Zone of Interior, Air Force PMOC groups were invited to take part in two 1960 PMOC conventions at which Laymen's Work secretaries of 11 major Protestant denominations took part. Deputy Chief of Air Force Chaplains Robert P. Taylor addressed the convention at Fort Campbell on the subject, "Christian Faith and My Responsibilities." Chaplains and PMOC groups were urged to celebrate Laymen's Sunday, 16 October 1960, and to



Chaplain Schroeder leads youth meeting, Westover AFB, February 1957.

"encourage all laymen to participate fully in the church's life and witness."

Protestant groups featured a variety of activities in support of the chaplain program: men's dinners, youth Sunday evening meetings, and women's afternoon meetings devoted to study, devotions, fellowship, and service projects. Many promoted lay retreats, recreational events, and a wide range of humanitarian activities. Many cooperated with similar activities in local churches or chapels. Interservice conferences and retreats were a prominent part of the programs in Europe.

In the 6 March 1961 PMOC dinner rally at Andrews AFB, Deputy Chief of Chaplains Robert P. Taylor said, "Through the centuries the laymen of the church have been the backbone of the church. As chaplains we are grateful for your support, your loyalty, and your enthusiasm. We have one objective: to build the Kingdom of God."

Catholic chapel organizations followed patterns established in civilian churches. There were few organizations for both men and women except for the "Chapel Guild" (Eglin AFB) or the "Legion of Mary." Chaplain Cornelius Sharbaugh at Rhein/Main AB in 1960 organized three Cana groups, each with seven couples, which met once a month to study and discuss Christian family life.



Officers of the Protestant Chapel Guild, Wheeler AFB, Hawaii, 1958-59.

The predominant group for Catholic men was the Holy Name Society which had grown in numbers during World War II but which enjoyed its greatest growth after 1950. There were other groups for men, such as the "Catholic Crusader Club" (Sampson AFB). The Holy Name Society usually featured a monthly meeting with attendance at an early Sunday mass followed by a breakfast. Holy Name Societies promoted a wide range of activities in support of the Catholic chaplain program: including picnics, retreats, sporting events, securing ushers for masses, and humanitarian activities. Many groups cooperated with local Holy Name Societies and participated in diocesan conventions, rallies, and ceremonies.

Catholic women's organizations began to be organized more actively after 1950, though a few such organizations existed prior to this time. Like the Protestant organizations, they had a variety of names: Sodality (Lowry AFB), Sodality of Our Lady (Lackland AFB), St. Anne's Altar Society (Edwards AFB), Sodality of Our Lady of Mount Carmel (Elmendorf AFB), St. Anne's Guild (Frances E. Warren AFB), Daughters of Mary (Chanute AFB), and Catholic Friday Club (Davis-Monthan AFB). These groups aided the chaplain program by taking care of altar linens and vestments, teaching in the Sunday School, supplying books and magazines for Catholic libraries, visiting, providing hospitality to foreign nationals, and promoting a variety of humanitarian projects.



Chaplain Finnegan addressing Holy Name Society meeting. Chaplain Stanley Powers at head table.



Chaplain leads Catholic youth meeting in Spain. Msgr. Joseph Schieder, National Committee of Catholic Youth, standing.

There were several types of Catholic youth organizations. The Knights of the Altar were organized at Chanute AFB in 1958 for boys assisting the priests at mass. At Eglin AFB the Catholic Youth Club was organized in 1959 for high school students.

The 1960 chaplain program regulation (AFR 165-1) recognized the significant contributions of these organizations by stating:

32. Youth and Adult Organizations.

Wherever feasible, the following religious organizations will be established:

- a. Protestant Men of the Chapel
- b. Protestant Women of the Chapel
- c. Protestant Youth of the Chapel
- d. Catholic Holy Name Society
- e. Catholic Ladies Sodality
- f. National Council of Catholic Youth
- g. Pi Chi Sigma Sorority (Protestant WAF).

This statement marks one of the achievements in the chaplain program.

Two WAF societies were organized within the Air Force; both had their beginning at



Sodality ball team, Elmendorf AFB, 1958.

Offutt AFB. In 1953 Chaplain Edward York organized regular meetings of Catholic WAF personnel, which, under the leadership of Chaplains Wilfred Krieger and Stanley W. Spiewak, resulted in the creation of the WAF Lisieux Society with a constitution, a manual, and a distinctive medal. St. Theresa was chosen as patroness. The manual contained prayers, spiritual guidance, and the constitution of the organization which spread to other installations.

The WAF Protestant Chapel Society, or "Pi Chi Sigma," was organized at Offutt AFB by Chaplain Roy M. Terry in 1954. The Greek letter name was made from the initials in Protestant Chapel Society. The purpose of the organization was set forth in the constitution, as follows:

1. To encourage personal spiritual growth.
2. To promote spiritual welfare of women of the Air Force.
3. To support actively the Base Protestant Chaplains Programs.
4. To provide leadership by example of Christian consecration, citizenship, bearing, honor, and graciousness.²⁰

The manual included the constitution, order of business for the monthly meeting, rites and ceremonies, yearly scheduled events, and prayers. In September 1957 Pi Chi Sigma was recognized as a national organization under AFPCH; in 1960 it was included in the chaplain program regulation. By that time there were 31 chapters in the Air Force, each with 30 to 40 WAF members. Airman Ann Timmerman in a magazine article stated:

To furnish one Christian life this is the challenge we face daily! To live so that our lives reflect Christ to others! In the military service, as in other professions, it takes faith and love and discipline to answer this call. Pi Chi Sigma exists to help us live up to our Christian calling.²¹

Few Jewish groups were organized, probably because of the small numbers involved and their participation in local synagogue



Writing first Protestant WAF Society Constitution at Offutt AFB, 1955. At head of table: Chaplain Jacob Till, Chaplain James McConnell, WAF Lieutenant Colonel Elrod, and Chaplain Roy Terry who organized Pi Chi Sigma.

activities where these were available. Jewish women's groups at Chanute and Lackland assisted in visiting new families, marking Jewish holidays with special observances, and providing fellowship.

Lay Retreats

A program that was launched by accident in Europe, made headlines the following year with a plane crash, and then reemerged after a slumber of 5 years zoomed to one of the heartening programs in modern religious history. This is the story of Air Force lay retreats.

It all started when Reserve Chaplains Constantine Zielinski and Silas Meckel were recalled to active duty in 1947 for the purpose of lifting the religious sights of soldiers in occupied Germany. With imagination they decided to throw everything into their spiritual blitzkrieg: preaching missions, chaplain conferences, chaplain retreats, and lay retreats. To make it doubly difficult they decided to make the lay retreat at Assmanshausen one of complete silence for a day and a half. Soldiers had been known to "gripe," to sit in on "bull sessions," and even to "converse," but to be silent (!)—this was new. Yet the consensus of opinion voiced by the 51 enlisted men when they had a chance to talk was, "This is the best thing



Protestant and Catholic airmen who participated in 2-day religious retreat at Niederwald Lodge, Assmannshausen, Germany, conducted by Chaplains Constantine A. Zielinski and Silas A. Meckel (lower left). Over 100 servicemen attended this first retreat for European Occupational Forces in 1947.

that has happened to me in the Army. When can we do it again?" The chaplains reported that these men were average "run of the mill" soldiers and not "holy Joes." Chaplain Zielinski enthusiastically wrote to Washington, "Such retreats, provided the proper Retreat Masters and atmosphere are furnished, are the greatest means the Army has at its command to develop character."²²

Chaplain Carpenter was easily convinced. Within a few months the religious retreat program was inaugurated within the Air



Chaplains leading service for retreat at Jesse Lee Academy, 1948. Left to right: Chaplains Carpenter, Taylor, Reynolds, and Adams.

Force, and all personnel were permitted to take 3 days temporary duty (TDY) plus travel time each year for the purpose of recharging their spiritual batteries.²³

He announced two retreats for 1948, one for Protestants at the Jesse Lee Academy, West Redding, Conn., where Reserve Chaplain Roy Terry was headmaster, and one for Catholics at the Bishop Molloy Retreat House, Jamaica, N.Y.

Tragedy overshadowed the 1948 retreat program because a C-47 from Bolling AFB en route to the Protestant retreat crashed and killed the crew of three and six men going to the retreat. The 50 airmen who attended the retreat participated in a memorial service in which Chaplain Carpenter said, "The retreat has been a pioneer effort. . . . These men have given of themselves that a new spirit of religion may be manifest in our country's forces." In spite of the tragedy, the retreat with 50 men reached a high level of inspiration under the guidance of Chaplains Roy Reynolds (Director), Paul Tomasovic, Thomas Adams, and Robert P. Taylor.²⁴

The Catholic retreat in Jamaica, N.Y., was under the supervision of Chaplain John J. Wood, Deputy Chief of Air Force Chaplains, the Reverend Alfred Duffy, and the Reverend Cosmas Shaughnessy, both Directors at the Bishop Molloy Retreat House. Chaplain



Officers and airmen arriving for 1948 USAF Catholic retreat, Bishop Molloy Retreat House, Jamaica, N.Y.

Augustus Gearhard reported, "Was impressed by the serious attitude of the Retreatants. Believe the Retreat has tremendous possibilities for good and should be encouraged at Base level."²⁵

Replies to a questionnaire sent to participants in both retreats indicated unanimous appreciation, and AFPCCH made plans for retreats in several sections of the United States on an annual basis.²⁶ It did not, however, attempt a similar program until 1953 and then only for Protestants, because Deputy Chief of Air Force Chaplains Terence Finnegan and the Military Ordinariate felt that encouragement of local bases to use available retreat houses would result in greater participation than could be realized in several regional retreats.

In 1953 Chaplain Carpenter, on returning from a speaking engagement at Ridgecrest Baptist Assembly, North Carolina, said, "That's the place to have a retreat." Accordingly, a retreat was planned for Labor Day weekend with outstanding civilian clergymen



Chaplain Charles Byrd leads one of the morning prayer groups, Ridgecrest, 1957.

speaking on the theme, "Christ and the Life of Today." The retreat, under the direction of Chaplain Charles Marteney, was attended by 816 officers, airmen, and dependents from 94 bases in the ZI. From 1953 to 1960 Protestant Spiritual Life Conferences were held at Ridgecrest; Asilomar Conference Grounds, Pacific Grove, Calif.; North Campus, University of Oklahoma; and Estes Park, Colo., with the attendance as shown in the table below:

Attendance at Protestant Spiritual Life Conferences, 1953-60

Location	1953	1954	1955	1956	1957	1958	1959	1960
Ridgecrest.....	816	374	463	533	741	961	550	1,081
Asilomar.....		91	83				230	328
University of Oklahoma.....		256					350	
Estes Park.....			337	355	653	500	250	544
	816	721	883	888	1,394	1,461	1,380	1,953

Chaplain Conference Directors were as follows: Charles W. Marteney, 1953-54; Harry McKnight, 1954-55; Harold Shoemaker, 1956-58; Carl W. McGeehon, 1959-60.

An important step in promotion (1957) was taken when the appointment of a project chaplain was authorized at each base, one who could have his expenses paid and who promoted the program at his base, accompanied his group to the retreat, and assisted in the conference itself. A further step in securing chaplain participation was taken

when the Chief of Air Force Chaplains encouraged senior chaplains to attend.

The spirit of the conferences was indicated in the 1958 program foreword by Chief of Air Force Chaplains Finnegan who said:

The race is not to the swift, nor the battle to the strong, but rather to those who have yielded lives and resigned their wills to God. The struggle is won in the undramatic moments when with dogged persistency we maintain the habits, the routine, the daily practices of personal Christian living.²⁷

Up to 1958 approximately three-fourths of those attending the retreats were single enlisted men and women. One airman said, "This has been one of the greatest, if not the greatest, experience of my life," an enthusiastic appraisal in which he was joined by most of those who attended.

A unique venture in the history of the chaplaincy was the establishment of retreat houses in Germany, Japan, and Korea, to serve Army, Navy, and Air Force personnel. In May 1954, USAFE chaplains cooperated with the staff chaplain, Headquarters USAREUR, in establishing a religious retreat house at the Alpine Inn, Berchtesgaden, Germany, in the Army operated recreational center. The plan envisioned 3-day retreats (two a week) conducted by Catholic, Protestant, and Jewish religious leaders for their respective groups. The Air Force was given a quota of 30 persons for each. In addition, there were retreats for denominational groups, teenagers, women, and candidates for the ministry. Chaplain Constantine Zielinski spoke as the Air Force representative in the dedication ceremony, 6 June 1954. The retreat house was situated in a majestic wonderland of mountains and lakes. Berchtesgaden had been Hitler's home, and the seven buildings of the Alpine Inn had been a rest home for Luftwaffe pilots. Hermann Goering's large garage was used as a temporary chapel until a new one was built in 1955. By June 1958, 267 retreats had been held with 42,820 persons participating.²⁸

In a pine grove overlooking the Pacific Ocean near Osio, Japan, a hotel was designated in December 1954 as the Kapaun Religious Retreat Center, named in honor of Chaplain Emil Kapaun who died in a North Korean prison camp. In its first year of operation, there were a total of 107 Protestant, Catholic, and Jewish retreats, attended by 3,276 Army, Navy, and Air Force personnel. A reduction in number of Army personnel on duty in Japan and the unwillingness of the Air Force or Navy to assume responsi-

bility for the retreat program, led to the closing of the Kapaun Retreat House in November 1957 and transfer of the retreat program to Camp Drake, where it continued until July 1958.²⁹

On Dragon Mountain near Seoul, Korea, the 8th Army in 1957 established a smaller retreat center for officers and enlisted men. There was a quota for Air Force personnel in the regularly scheduled retreats, and the facilities could be used by special groups on weekends.

The retreat centers provided a focal place, program, and leadership for men to come as individuals or as groups for spiritual refreshment. This was particularly valuable in overseas areas.

In contrast to the Spiritual Life Conference program for Protestants, AFPCCH urged Catholic chaplains to arrange for the use of retreat houses wherever possible and, beginning in 1954, recommended that this opportunity be made available during National Catholic Youth Week, which was observed in October. That year more than 50 retreat houses were made available. Other types of local retreats were scheduled by chaplains. Chaplain Donald Werr, in 1954, conducted a most successful 1-day retreat for Catholic men and another for women at Itazuke AB, Japan. At Keesler AFB, a Day of Recollection was conducted for members of the Ladies' Sodality in March 1955. Members of the Elmendorf AFB Holy Name Society participated in work retreats for an Alaskan Catholic college in 1955 and 1956.

Protestant chaplains at some bases sponsored 1 to 3-day retreats for various groups. Chaplain Roy Terry organized and directed retreats for servicemen at Camp John Hay in 1953 and 1954, one of the first ventures of this nature. A 3-day retreat of Hamilton AFB personnel at Lake Tahoe resulted in the formation of Hamilton's United Fellowship of Protestants in 1955. That same year, 45 persons from Clark AFB attended a retreat at Camp John Hay. In 1956 Chaplain Theodore Kleinhans led members of the 803d

Aviation Engineers in a religious retreat and work camp at Hothorpe Hall, an 18th century English manor used as a Lutheran summer camp. At Maxwell AFB, Chaplain Wayne Minor in 1958 led a successful 1 day retreat for women.³⁰

An increasing number of retreats were held for junior and senior high school youth. Chaplain Henry H. Hafermann sponsored weekend retreats in 1952, 1953, and 1954 for 30 to 50 teenagers from Sandia Base, N. Mex. Clark AFB in 1955 had perhaps the first retreat of this nature in the Far East when Chaplain Paul R. Kilde led teenagers in a retreat at Camp John Hay. A similar retreat was held for Hamilton AFB youth in 1956. Tachikawa Air Base had its first youth retreat in 1957 under the direction of Chaplain David K. Shelton.

In 1958 Chaplain Wayne Minor developed a weekend retreat which was attended by 182 Maxwell AFB youth, 8 to 18 years old, and 15 counselors. Careful planning made it a success. In the San Antonio area Chaplains Edwin A. Porter and John R. McGrory, Jr., in 1958, evaluated the youth camp which had just closed. They agreed that the program could be enhanced through cooperation with other military installations. Through the San Antonio Council of Churches a committee was organized which planned and led a most successful spring youth conference and summer camp in 1959. Campers included youth from Randolph, Kelly, Lackland, James M. Connally, and Laredo AFB's, Medina Base, Fort Sam Houston, Brooke Army Medical Center, and the Naval Air Station, Corpus Christi.

In 1957 two significant youth camps were held in Alaska. The first, sponsored by Eielson AFB, was for military youth "north of the range" and was held at Harding Lake Lodge under the direction of Chaplains John Barringer, Angus Youngblood, and Harmon Moore (Army). The second was for youth "south of the range," under the direction of Chaplain Martin C. Poch. Chaplain Harmon Moore (USA) and Chaplain Douglas



Discussion group at Eielson AFB youth retreat, Harding Lake, June 1957, led by Chaplain Harmon Moore (Army).

Brewer (USAF) wrote an excellent manual on camp planning entitled, "Guidebook for Protestant Youth Summer Institutes."

Other than those already mentioned, not many individual bases sponsored summer religious camps. McGuire AFB in 1958-59 planned camps for juniors and junior high youth at Massanetta Springs, Va., and Dover AFB in 1960 sent almost 90 juniors to the same campground. McClellan AFB in 1955-57 publicized camping opportunities available through California churches and processed applications.

Air Force personnel and dependents participated in a variety of conferences and retreats sponsored by civilian churches. In 1952, nine airmen represented the Air Force in the Protestant Christian Youth Conference of North America, which had delegates from 30 denominations. Another 15 airmen the same year attended the Baptist Youth Conference at Green Lake, Wis. In 1957 the General Commission on Chaplains voted six scholarships of not more than \$50 each to help selected servicemen attend the Experimental Conference for Older Youth and Young Adults at Williams Bay, Wis. In addition, individual members of various denominations attended conferences and retreats sponsored by their denominations under the provisions of AFR 165-3.³¹

Whether the retreat was made available

through an onbase program, Spiritual Life Conference, retreat house, camp, or denominational activity, it marked an opportunity in the chaplain program. Concentration of attention on spiritual matters and fellowship with others on that level had an enriching effect on all participants. Carryover value into base religious programs was tremendous.

By 1960 the pattern of religious education in the Air Force was well established. Programs and trends tested through the years had resulted in firm policies and well-defined opportunities. If there was one area requiring attention more than any other it was adult education and its challenge to young airmen.

Character Guidance

One of the recurring questions in educational conferences and publications was whether moral values can be taught without sectarian bias. Traditionally, public schools have taught secular subjects as though moral and spiritual values did not exist, on the assumption that these would be taught by churches. In the 1930's it was suggested that schools, after all, did teach spiritual and moral values through the democratic nature of the classroom, sports, music, art, and observance of special seasons. In other words, the moral values undergirding society were "to be caught and not taught." Timid proposals were made that moral responsibility, the principles of democracy, and the sanctity of the home might be proper subjects for instruction. Some educators pointed to the fallacy of expecting people to live according to moral values which they had not been taught.

This was apparent in World War II. Informed leaders were concerned that such a large percentage of American youth were rejected from military service as "unfit" even with the most liberal interpretation of physical and mental standards. The alarming rate of venereal disease was traced to a deficiency of moral stamina. Morals had been taken for granted. Something more than a shot of penicillin was involved. The moral debacle of young occupation troops in Germany and Japan was nauseating to behold, but, like a stomach ache, it made

leaders realize something was wrong. While the Nazis and the Communists relied heavily on indoctrination, we had taken it for granted that Americans, by merely being Americans, knew the meaning of democracy and were decent God-fearing men. Chaplain Carpenter, in an address before the American Social Hygiene Association, said:

"An outstanding result of the recent war has been a change in the thinking of the military man and his acceptance of the idea that venereal disease may be but a symptom of a deeper-lying trouble, namely, moral irresponsibility."

The defections of not a few American POW's in Korea and the rising tide of juvenile delinquency revealed our moral flabbiness for what it was and forced leaders to question whether the schools of the Nation could afford to be entirely secular. If the schools did not demonstrate and teach principles of democracy, who would? ^{1*}

The character guidance program in the Armed Forces was one of the most heartening answers to this inquiry.

While the postwar character guidance program had its beginning in October 1946 with the first Universal Military Experimental Unit at Fort Knox, character training of some kind dates far back in military history and is part of that intangible but important element known as morale. Gen. George

* Superior figures refer to footnotes starting with p. 366.

Washington often used his general orders to discuss such moral subjects as prejudice, profanity, freedom, loyalty, and individual responsibility. He commissioned Thomas Paine to write a series of essays, now known as *The American Crisis*, for discussing the political and moral issues involved in the War of Independence. To keep his troops informed, he persuaded a private printer to publish a paper, *The New Jersey Journal*. In the Civil War, both the Union and Confederate Armies stressed morale through lectures, discussion, religious services, and magazines. In World War I, morale building through education, lectures, recreational activities, and religious services was made the responsibility both of chaplains and such civilian agencies as the Knights of Columbus, Salvation Army, and the YMCA. (See vol. 1.) At the end of the war, Mr. Raymond B. Fosdick, civilian coordinator for such programs, recommended to the Secretary of War that recreation and education should be made the responsibility of some branch in the Army and chaplains be given responsibility for religious coverage. Morale officers were appointed but no conclusive program was adopted, and this type of assignment was dropped early in the 1920's.

During the 1930's chaplains gave sex morality lectures and Citizens Military Training Corps (CMTTC) citizenship lectures at which attendance was required. (See vol. 1).

With the expansion of the Army in 1940, a Morale Division was established in the Office of the Adjutant General, and in 1941 it was redesignated the Morale Branch and made part of the War Department Special Staff. In 1942 this work was renamed the Special Services Branch with the dual function of handling recreation and education, but in 1943 the branch was divided into two parts: athletics and recreation being retained by Special Services while Army news services, orientation, research on troop attitudes, and off-duty education comprised the work of a new division called Information and Education. The initial failure to include chaplains

in the highest levels of discussion where policies were made resulted in confusion at base level concerning the chaplain's role. While chaplains were advisers to their commanders on "morale" and gave required sex morality lectures, their efforts were not coordinated with Special Services and Information and Education officers except on their own initiative.

This deficiency was overcome in initial planning for the Universal Military Training Experimental Unit when the Chief of Chaplains suggested that the program include 25 periods of instruction in citizenship and morality by chaplains, a proposal that was adopted and put into effect at Fort Knox in 1946. The Chaplain School, then located at Fort Oglethorpe, was asked to prepare the lectures, and the project was assigned to Chaplain Martin Scharlemann.

These lectures were so well received at Fort Knox that Secretary of War Patterson in 1947 ordered the same kind of training to be used throughout the Army. Important in this entire development was the advisory work of the President's Committee on Religion and Moral Welfare and Character Guidance in Armed Forces appointed by President Truman.²

This was the beginning of the Character Guidance Program.

USAF Character Guidance Program

The concerted and coordinated effort of various staff agencies launched an effective character guidance program throughout the Army and Air Force in 1948 through regulations which stressed the need, described the scope of activities, and established character guidance councils from Department down to wing-base level. The chaplain held a significant position in the program from the first, and all men were required to attend character guidance lectures.

In 1949 AFPC prepared a "Brochure on the United States Air Force Character Guidance Program" which showed important developments achieved by commanders, med-

ical officers, provost marshals, special service officers, information and education officers, and chaplains. The brochure stated that Character Guidance Councils should have four objectives: first, the development of intelligent moral leadership; second, a practical program of character building activities; third, means of identifying and combating corruptive influences; fourth, the solution of personal problems through personal counseling. The report then showed how these objectives were being achieved throughout the Air Force. Dr. Daniel Poling in his 1949 visit to military units in the Pacific reported, "The most interesting and worthwhile experience of my tour was meeting with character guidance councils at each place. . . . Everywhere I found the Army, Navy, and Air Force seriously concerned with promoting comprehensive character guidance and I only wish that every community at home were equally concerned." ³

Did character guidance councils overlap other administrative functions, e.g., staff meetings? Air University staff members in 1949 recommended that the program should be organized around "desired activities of the airmen whom the program is to benefit, not around the chaplain or commanding officer, who are merely instruments." On the other hand, Chaplain Carpenter in 1953 said that character guidance councils ought to be composed of "the top policy advisers to the commander" and should be concerned with everything that happened to people, as distinguished from materiel, weapons, or aircraft. He said the work of the council was policy, not implementation. In 1949 Gen. Curtis E. LeMay, Commanding General of SAC, reported, "We now have character guidance councils established at all echelons of command through base level for the purpose of planning an integrated and unified program of character development." Chaplain Stephen Tatar, of the same command, reported that many councils did not show any understanding of their purpose and functions. The cause of the confusion may

have been the fact that morale and morals are a responsibility of command, and items important to a character guidance council are important to the commander.⁴

For this reason, the requirement for character guidance councils was dropped in 1956. The regulation of that year stated the purpose of the program as follows:

The aim of the Air Force character guidance program is to help each individual develop a code of personal conduct that recognizes his responsibility to proper authority and encourages him to do his best as a member of the Air Force team.⁵

Every Air Force leader had responsibility for the program which was coordinated through staff meetings and/or character guidance councils. Typical areas suggested for constant attention were leadership development, religious opportunities, off-duty activities, personal counseling, disciplinary policy, job satisfaction, internal information, character guidance lectures, integration into community life, health and safety education, AWOL prevention, off-duty education, dependents' welfare, dependents' youth activities, and improvement of physical surroundings.

The requirement for character guidance council quarterly reports was dropped though commanders were encouraged to report any significant programs to Headquarters, USAF.

The chaplain's major contribution to this program—aside from his participation as a staff officer in the character guidance council and staff meetings—was the required lecture. From 1948 to 1958 chaplains were required to give a lecture once a month to all assigned military personnel on topics suggested by AFPCH. This specific responsibility was mentioned in the "Chaplain Program" series of regulations for the first time in 1954 though it was contained in the regulations on character guidance from 1948 on.

In regard to format and content, the Chief of Chaplains in 1946 asked the Chaplain School to prepare lectures on the basis of



Chaplain Foster B. Perry gives character guidance lecture at Sampson AFB, 1951.

natural theology showing the religious and moral aspects of citizenship, geared to an intellectual level of 12 years, approximately 4,000 words in length for a 20- to 25-minute presentation, and including a bibliography and discussion questions. The lectures were not to be followed slavishly by chaplains but to serve as guides. Chaplain Scharlemann prepared them at the rate of one a week for use at Fort Knox in 1946 and throughout the Army in 1947.

When the program was adopted in the Army and Air Force, the lectures were renamed "The Chaplain's Hour," and Chaplain Scharlemann began a new series which was published at the Chaplain School beginning in September 1947 with others following until a total of 80 instructional units had been prepared. Selected lectures were assembled into four manuals, and in 1950 the lectures were revised and published in six Army-Air Force pamphlets entitled, "Duty, Honor, Country." The list of lectures in Volume 2 of this series indicates the scope of subjects covered: Personal Integrity, Honesty, Our Citizenship, Clean Thinking and Living, Home, Sincerity, Prejudice, Thrift, The Hardest Victory, and As You Would Be Done By.

Chaplains were trained at the Chaplain School in character guidance, its underlying philosophy and techniques of presentation, for the entire program depended on their ability to present the lectures.

In 1952 a three-year training cycle of specific topics was established to provide Air Force wide continuity. By that time more than seven million men in the armed forces a year were attending these lectures.

In November 1947 the Air Chaplain requested all staff chaplains to submit a quarterly evaluation. The first quarter's reports indicated that commanders were interested in chaplains giving lectures to promote spiritual and moral values, that the lectures prepared by the Chaplain School were a definite help, and that the scheduling of lectures varied from place to place. Several commands did not have a program. Chaplain James C. O'Connor of Bergstrom Field publicized his program through a printed schedule listing all organizations at Bergstrom and the times of their lectures. Chaplain Robert P. Taylor reported that the number of lectures in AMC increased 350 percent in a three month period.⁶

Scheduling lectures was an important aspect of the program. Lackland AFB chaplains in 1950 were delivering some 75 character guidance, orientation, and religious education lectures each week. McClellan AFB chaplains gave 28 lectures a month in 1954-57 and published a monthly schedule and a chart showing unit, command, and base-wide attendance. Chaplains serving isolated sites gave lectures. In 1955 AFPC and the Director of Training, Hq, USAF, said that the scheduling of lectures, notification of individual units, the taking of attendance rolls, and arranging for lecture facilities were responsibilities belonging to the base training officer, and that the schedule should be coordinated with the base chaplain.⁷

By 1957 there was a feeling that a new program emphasis was needed. The lectures which had served a good purpose needed to be brought up to date, in keeping with the rapid tempo of events and problems in the field of human relations. Further, some commanders and staff chaplains felt that a new name was needed. There was also the

problem of relating the lectures to specific audiences. Accordingly, in the fall of 1957, the Dynamics of Moral Leadership lecture (DML) program was launched with publication of AFR 165-7, and its stated aim was "to keep military personnel aware of those principles of moral leadership which are essential to the accomplishment of the Air Force mission." The lectures were to be given quarterly to three groups: officers (through the grade of lieutenant colonel), noncommissioned officers, and other enlisted personnel. AFPCCH was to determine the lecture subjects and supply resource materials. AFPCCH recommended that the senior installation chaplain should review each written lecture before its presentation and that each chaplain tape-record his lecture prior to presentation as a method of self-evaluation.⁸

AFPCCH planned appropriate topics for the three groups, requested 122 chaplains to prepare lectures, mimeographed selected lectures, and sent them to all base chaplains in time for presentation. The Chaplains' Board began to prepare lecture materials in 1959. An important development in 1960 was preparation of a presentation material kit containing selected resource materials for each quarter's lectures. In 1960 the program was renamed Moral Leadership Training.

In 1952 AFPCCH stated that an effective use of visual aids could increase the effectiveness of teaching and lecturing by as much as 35 to 50 percent. An excellent course on the use of audiovisual aids in religious and moral education was taught at the Chaplain School.

Filmstrips illustrating current character guidance lectures were produced by the Army in 1949 and 1952, then in 1954 by the Air Force. These were made available through Air Force film libraries though automatic distribution to base chaplains was later used to insure greater utilization. Posters publicizing character guidance themes were first developed by the Army, then by the Air Force in 1954, and distributed to base chaplains.

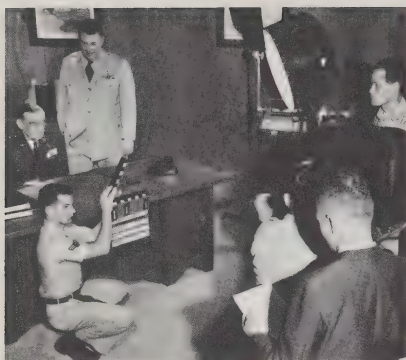
In 1953 at Scott AFB a series of Warner Bros. technicolor films depicting character guidance story themes was used with good effect. It was similar to a program developed at Chanute Field as early as 1942.

Air Force production and purchase of character guidance films, other than the Moody Science films, was slow in developing. From 1953 to 1960 the USAF Chaplains Film Directory listed a few films which could be used, particularly on marriage. In 1956 AFPCCH requested AMC to contract the preparation of four scripts at a cost of \$14,000 for the subsequent production of films, but only one film resulted from this effort. The most popular films were those produced by the Moody Institute of Science under such titles as "God of Creation," and "God of the Atom." In 1960 AFPCCH made arrangements for the production of a series of films to be used in 1961-62. Chaplain William J. Clasby was made the project officer. (See Equipment, Supplies, and Funds.)

Chaplains used other visual aids including flannelgraphs, flipcharts, and venetian blind charts. Chaplain Paul Carruth, at Lackland AFB in 1952, sponsored a play on "Individual Responsibility" which was presented twice in the Fairchild Theater.

The Moody Institute of Science developed the "Sermons in Science" lecture around a 4,000-pound portable laboratory used in demonstrations of light, sound, chemistry, high frequency electricity, and the micro-polariscope. Dr. Irwin Moon accompanied Chaplain Carpenter to Alaska in 1950 for a series of such lectures, and in 1951-52 they were given at all bases throughout the Air Training Command. Staff Chaplain Glenn Witherspoon questioned whether the program would be acceptable to all religious groups, but all chaplain testimonials proved to be enthusiastic. So great was the demand for the program in the Air Training Command and other commands that a new schedule was developed in 1953.⁹

In 1952 AFPCCH requested all chaplains to



Shooting scene for Moral Leadership Training film, February 1961. Chief of AF Chaplains Finnegan and Chaplain William Clasby, project officer for the film series.

submit on their monthly reports a quarterly evaluation of character guidance audiovisual aids. This proved to be a stimulus.

The posters were discontinued in 1956 and the filmstrips in 1957 because they were not being used to a great extent. Filmstrips were no substitute for live lectures; nor did they permit sufficient flexibility.

An enthusiastic, dynamic use of the opportunity presented through character guidance lectures had far-reaching results. Chaplain William Clasby, in the 1954 Staff Chaplains' Conference, told how a vigorous lecture program increased attendance at all religious services in the Second Air Force and in Alaska. Chaplain Charles E. Byrd, in 1960, said, "I have made as many contacts which have developed spiritual growth through Dynamics of Moral Leadership lectures as I have through preaching. They have come to me for counseling on spiritual, personal, and family problems, on the strength of having heard me." After a lecture many an airman remarked, "The Chaplain gave me something to think about."¹⁰

Though attendance was mandatory, few commands or bases could report more than 80 percent attendance. Staff chaplains care-

fully scrutinized reports and inquired into the reasons for any notably low attendance. The change from the monthly character guidance lecture to the quarterly DML resulted in a slight decrease in total attendance. In other words, each quarter after June 1957, there were fewer attending DML lectures than had attended each month prior to the change. The chart shown below illustrates this.

Character Guidance or DML Lectures—Average per required period (month or quarter)

Year	Number of lectures	Attendance	Attendance per lecture
1955.....	3, 192	489, 101	151
1956.....	3, 402	489, 059	144
1957.....	3, 533	476, 343	135
1958.....	4, 072	481, 230	118
1959.....	3, 791	476, 885	126
1960.....	4, 187	459, 397	110

While commanders and chaplains were enthusiastic in their approval of the new DML program, the even decline in attendance may have been influenced by reduction in Air Force strength, growing dispersal of units, and greater accuracy in reporting methods.¹¹

From 1955 on, the chaplain's lectures on citizenship and morality were part of the military training program, and the regulation was revised in late 1960 for inclusion under training directives.

The acceptance of the program and its results in terms of morale and morals made it one of the significant achievements in character education.

Other Lectures

Sex morality lectures were given until the character guidance program was adopted in 1947. Chaplain Joseph Andrew prepared two such lectures as part of a USAFE program to combat moral problems of occupation troops, and as late as 1953 some chaplains



Orientation lecture, Sampson AFB, 1951, for new inductees.

were asked to give this type of lecture. The requirement that incoming men clear through the chapel and the economical scheduling of these interviews led chaplains to present religious opportunities in an orientation lecture, which often included a coffee break, tour of the local area and base, and letters to parents and home churches. They gave lectures on the chaplain program and moral leadership in conferences, staff meetings, indoctrination centers, NCO academies, and the Air University.¹²

Provost marshals and prison officers had chaplains present lectures in the prisoner rehabilitation program. Chaplain George S. Bieber, at Suffolk County AFB, N.Y., in 1956, taught such a course 2 hours a day for 4 weeks. In larger confinement facilities this was a continuing task. Such instruction based on principles of citizenship and individual responsibility met with a warm response and helped establish a meaningful relationship between confinees and chaplains. The greatest number of confinees were young, single airmen who needed friendly guidance, and the classes afforded a ground of understanding which often led to a new outlook on life.¹³

One of the most far-reaching lecture programs was that established for the Air Force

Reserve Officers' Training Corps (AFROTC) on college and university campuses and in summer encampments. In 1948 religious coverage for AFROTC summer encampments was provided by Reserve chaplains under the supervision of the CONAC Staff Chaplain, but in 1949 this service was performed by chaplains on active duty. In 1950 two lectures, "The Chaplain Program" and "The Officer's Code and Moral Conduct as a Leader" were included in the training program. Because of the Korean conflict there were no encampments in 1951.

In 1950 Chaplain William Taylor, of First Air Force, began visiting AFROTC university detachments and offered lectures on moral leadership to "brief future Air Force officers as to the chaplain's position and program . . . importance of personal conduct . . . [and] the Air Force's interest and concern for character training." In October 1951 Chaplain Eugene Graebner said, "The chaplain's part should be included in the AFROTC



Chaplain Carpenter gives lecture in NCO School, 1020th USAF Special Activities Wing, Fort Myer.

curriculum . . . I believe that the frequent appearance of an active duty chaplain at each school will be highly beneficial." The following month, the Board of Christian Education, Presbyterian Church in the U. S. A., wrote the Secretary of Defense urging that a program be set up by chaplains for ROTC units. These factors led to the AFROTC program.

In January 1952 Chaplain Charles Martene, of AFPC, conferred with CONAC Staff Chaplain Paul Giegerich, and at the CONAC Chaplains' Conference he helped develop a program of visits and lectures to AFROTC units on campuses and in summer encampments. In September the AFROTC responsibility was transferred to Air University. Chaplain Zimmerman developed the program still further by preparing lecture topics for 188 schools and 14 subdetachments. Later Chaplain Robert Taylor brought imagination and drive to the program. By June 1955 more than 150 chaplains and civilian ministers were giving required lectures in 188 colleges and universities. Reserve chaplains living near universities were given inactive duty credits for their service. Supervisory chaplains in 2 years visited 150 colleges and universities to meet with key personnel and talk with ROTC classes.

Three pamphlets embodying the AFROTC chaplain lectures were prepared by Chaplain Carl McGeehon: "Moral and Spiritual Foundations for Leadership" (1956), "The Moral Responsibility of Air Force Officers" (1958), and "The USAF Chaplain Program" (1957). The first two were designed for use on campus and the other for summer encampments. The professor of air science at each institution was responsible for scheduling lectures and the Air University Staff Chaplain for providing names of available speakers and making staff visits.

The AFROTC program achieved much in the way of public relations because of its outreach to colleges, universities, students, and civilian ministers. Its greatest value

was its continued emphasis on the moral responsibility inherent in leadership.¹⁴

Code of Conduct training was inaugurated in 1955. The experience of American POW's during the Korean conflict led Secretary of Defense Wilson to write President Eisenhower in May of that year expressing deep concern "with the importance to our national security of providing members of the Armed Forces with every means we can devise to oppose the techniques of physical, mental, and moral persuasion employed by some nations." The Secretary appointed a committee of military and civilian experts to study the problem and make recommendations. The committee sought the guidance of leading authorities in the fields of religion, law, medicine, labor, psychology, education, government, public relations, and veterans' organizations. The committee's findings were released in a report, and the President in August issued the following:

Code of Conduct for Members of the United States Armed Forces

I

I am an American fighting man. I serve in the forces which guard my country and our way of life. I am prepared to give my life in their defense.

II

I will never surrender of my own free will. If in command I will never surrender my men while they still have the means to resist.

III

If I am captured I will continue to resist by all means available. I will make every effort to escape and aid others to escape. I will accept neither parole nor special favors from the enemy.

IV

If I become a prisoner of war, I will keep faith with my fellow prisoners. I will give no information or take part in any action which might be harmful to my comrades. If I am senior, I will take command, I will obey the lawful orders of those appointed over me and will back them up in every way.

V

When questioned, should I become a prisoner of war, I am bound to give only name, rank, service number, and date of birth. I will evade answering further questions to the utmost of my ability. I will make no oral or written statements disloyal to my country and its allies or harmful to their cause.

VI

I will never forget that I am an American fighting man, responsible for my actions, and dedicated to the principles which made my country free. I will trust in my God and in the United States of America.¹⁵

At least 10 hours' annual USAF training time was to be devoted to the Code of Conduct. Chaplains throughout the Air Force had an important part in the initial implementation of the order, and the "Dynamics of Moral Leadership" lectures undergirded the code. The necessity of this type of training is seen in a statement by Chaplain Martin Scharlemann in 1956 who, after years of experience in the field of character education and a thorough study of this particular problem, wrote, "The record of POW experience reveals two major deficiencies in the character training of the American serviceman; namely, (a) religious illiteracy; (b) a lack of knowledge and appreciation of national history and traditions."¹⁶

Closely related to this type of instruction was the "Religion in Survival" lecture, introduced in SAC survival training at Stead AFB by Chaplain Marvin O. Gardner in 1952. This lecture, prompted by accounts of Korean prison camps, emphasized the theme that a man's will affected his ability to survive and that his religion affected his will. The lecture remained a part of SAC survival training at Stead.

Nonsectarian Youth Activities

Another significant development since World War II, brought about by the explosion of military base population, was in

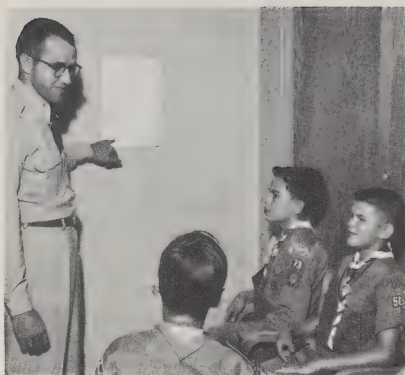


Cub pack meeting, McClellan AFB, 1955.

development of programs designed to strengthen the character of dependent youth. While there were such programs in existence prior to World War II, these were insignificant in comparison with the rapid increase in activities such as Boy Scouts, Girl Scouts, CAP, Teenage Clubs, and athletics.

Boy Scout and Girl Scout organizations experienced a phenomenal growth because their ready made programs were easily adapted to base requirements. At most bases chaplains sponsored or were active in their leadership. The Boy Scouts provided a progressive program through Cubs, Boy Scouts, and Explorers. Headquarters, USAF, cooperated with the National Council, Boy Scouts of America, in developing the Air Explorer program for older scouts interested in aviation. The Girl Scout program, likewise, provided a program for various ages through Brownies and Girl Scouts.

The base chaplain at McClellan AFB, in 1955-57, sponsored 11 such groups: two Cub Packs, two Boy Scout Troops, one Air Explorer Squadron, one Explorer Post, three Brownie Troops, and two Girl Scout Troops. The Boy Scouts were supervised by an institutional representative and neighborhood commissioner, responsible both to the chapel and the Sacramento Council, Boy Scouts of America. A similar, though unorthodox, arrangement was made for the Girl Scouts. Both supervisors served under the direction of a youth coordinator who was responsible to the chaplain in charge of religious education. The program was commended by Chaplain Inspector William Clasby in 1956



Chaplain Robert Hendricks teaching Boy Scout God and Country class, at Eglin AFB, 1960.

but criticized by his successor, Chaplain Henri Hamel, in 1959 as imposing too heavy a burden on the chaplains. In commenting on this and similar programs, the Chief of Air Force Chaplains stated:

I would like to point out the fact that on many of our bases chaplains sponsor troops just as do their counterparts in civilian parishes. However, in no sense are they vulnerable in terms of responsibility for the Scouts. It is my thinking that a chaplain should never place himself in a position where he could be held responsible for physical or moral tragedies which may occur. Sponsorship is one aspect. Responsibility is another. In your future inspections I will appreciate an emphasis on this caution.¹⁷

Explorer Scouts participated in the SAC survival training course each year at Stead AFB and were given the privilege of an annual aerial flight after proper coordination. The Air Explorer Squadron at McClellan AFB in 1956 had regular courses in navigation, aerodynamics, weather, and mechanics offered through volunteer training instructors. At Sheppard AFB in 1951 Chaplain Francis Wise organized Radio Troop 98 which provided scouting to

physically handicapped and underprivileged children.

The Boy Scouts and similar organizations built bridges of understanding between military and civilian personnel at home and abroad. Chaplain Charles R. Posey wished to establish a Boy Scout program at his base in Turkey, but the Turkish scouting authorities insisted that the boys wear a Turkish uniform. He wrote the Boy Scout headquarters in England for guidance and received a copy of an international agreement made years before which allowed scout troops of nations to reside in certain foreign countries. His troop was allowed to wear American uniforms, and the troop was chartered with a Turkish as well as an American troop number. Chaplain Norris T. Morton in World War II sponsored a Boy Scout troop in Tarcento, Italy, and helped provide food and clothing, a service for which he was honored in that the boys named their troop after him. American and Japanese Boy Scouts of Itazuke AB and Fukuoka, Japan, cooperated in community programs. Scouts of various military installations participated in international jamborees and other activities.¹⁸

Boy Scout and Girl Scout banquets, courts of honor, pack meetings, and other occasions brought parents and youth together. The huge Cub Scout picnic at Maxwell AFB was an annual event.

The God and Country Award provided a program of intensive study and service link-



Maxwell AFB Girl Scouts, 1951, display international dolls.

ing scouts to the chapel. Regular classes for the award were held at McClellan, Hill, Scott, and Eglin AFB's. At Eglin, Chaplain Robert E. Hendricks, in 1960, had a class of 21 scouts, probably the largest in the Air Force. John Bois, son of Col. and Mrs. Raymond Bois in 1954 was the first at Scott AFB to earn the Lutheran type of award, the *Pro Deo Et Patria*. James Muckey, son of M. Sgt. and Mrs. Robert Muckey, was the first to earn the award at McClellan.

While the Air Explorer program did not gain much headway probably because of the need for trained leadership and proper facilities, the CAP program flourished, mainly in civilian communities, though there were active groups at Maxwell, Bolling, Hickam, Lackland, and other bases. This program not only featured regular meetings with emphasis on aviation, recreation, and drill but also summer encampments. The staff of each unit included a volunteer chaplain. Summer encampment religious coverage was provided by CAP wing chaplains and chaplains of sponsoring bases.

Teenage clubs began to make their appearance in the middle 1950's, a reflection of the wartime boom in babies who were by now progressing through junior high and senior high. Chaplain John W. Grube at Rhein/Main Air Base reorganized the Teenage Club and established a Dependents' Community Center in December 1949, one of the first mentioned. Chaplain Ormonde S. Brown was adviser to the active Teen Town Club at Maxwell in 1950. By 1952 there were enthusiastic clubs at Scott, Hickam, Lowry, Itazuke, Tachikawa, and other bases. The number steadily increased. Many of them acquired youth centers. Chaplain Vernon Goodhand, at Hickam, worked with the Teenage Club from 1948 to 1952 and saw his work result in a clubhouse with four buildings around a central patio and a well-planned program for children and youth, 6 to 19 years old. Chaplains Warren Ferguson and Kenneth Hamstra, at Lowry in 1952, developed a youth program for youths 13 to 19 years.

It was supervised by a youth activities council, governed by a constitution, and financed through a youth activities fund council. At McClellan in 1955, two teenage clubs were developed—junior high and senior high—with one constitution and supervised by a youth activities council and youth adviser under the religious education chaplain. A youth center was developed. At Tachikawa there were three youth groups: junior, junior high, and senior high. Travis and Maxwell had well developed and publicized programs under professional leadership meeting in excellent facilities.

In 1954 the USAFE Staff Chaplain invited Mr. Arthur E. Todd, of the National Recreation Association, to visit throughout USAFE and evaluate the youth program for dependents. He found excellent programs at Wiesbaden, Rhein/Main, and Ramstein, Germany; Chateauroux, France; London and South Ruislip, England. He submitted a 20-page report and urged adoption of the AYA organization, teenage club development at other USAFE bases, and summer programs. The USAFE Staff Chaplain prepared a regulation and manual concerning dependent youth activities which were published in September. The regulation provided for the establishment of dependent-youth councils at each installation having dependent responsibility; the manual delineated the underlying concept of youth work and gave program "tools" for social, educational, recreational, cultural, religious, and moral activities.¹⁹

The Air Force in 1956 published a regulation authorizing command support for these activities and an excellent manual entitled, "Recreational and Social Programs for Children of Air Force Families." Chaplains had a vital part in this program though overall supervision after 1956 was vested at most bases in Personnel Services.²⁰

Ch. Roy Terry, at Maxwell in 1950, organized a boys' club with baseball, basketball, and football leagues. The club had its own constitution and awarded a certificate suitable



Col. Kenneth Thompson, Base Commander, throws first ball to open Little League baseball season, Westover AFB, 1957.

for framing to team participants. He had one of the most unorthodox arrangements in the Air Force in that M. Sgt. Scotty Sowers, assigned to his office, devoted his entire time to these activities. Chaplains Ormonde Brown and Edward Fitzgerald took an active interest in the entire program. This led to organization of the Maxwell Dads' Club which has pushed a vigorous athletic program for boys and girls for 10 years. Mrs. Terry coached the girls' basketball team. The program at Maxwell was the forerunner of similar programs throughout the Air Force. At Reese AFB, Chaplains Gilchrist and Walker, in 1950, planned cooperative supervised play and recreation including softball teams.

Chaplains at various bases helped in organizing and financing Little League, Pony League, and Babe Ruth baseball teams. Chaplain George S. Bieber in 1959 reported that 1,133 boys were enrolled at his base.

An unusual program in dependent youth activities was the McGuire AFB Nursery School (1959-60) for children 3 to 5 years old. Nonsectarian, yet sponsored by the

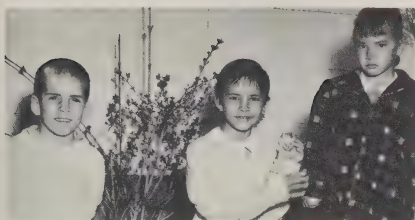
chapel, it was supported through tuition fees.

Camping grew in popularity. Most Boy Scout troops had at least 1 week of summer camp either under their own leadership or through local Boy Scout councils and occasional, even monthly, weekend camps. Girl Scout troops had a similar program and, also, day camps for younger girls. Camp Yocomico at Andrews AFB operated under the Dependent Youth Council and Special Services.

There were a few disciplinary problems connected with teenage centers and activities. As a rule, these were traceable to failure in assigning responsibility to a staff agency of the commander or to lack of parental coopera-



The "Terryettes" girls' basketball team, Maxwell AFB, 1951, coached by Mrs. Roy Terry.



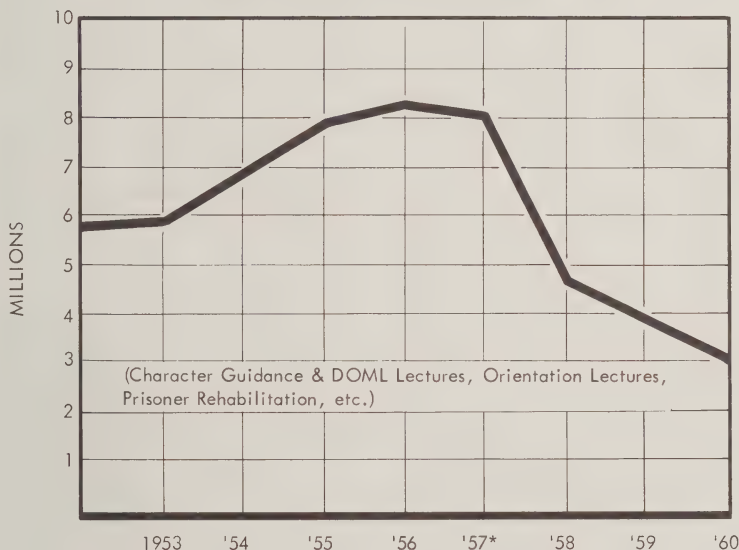
Finder of the golden egg in the Easter egg hunt, Kingsley Field, Oreg., 1958.

tion. In each case, closer supervision and a requirement that parents help when necessary resolved the problem.

The numbers of people reached through character guidance or moral education programs can be seen in the following chart. A word of explanation is necessary. The sharp decline in 1958 was caused by the use of the quarterly DML lecture instead of the monthly character guidance lecture with no greater response to each lecture opportunity. The decline in 1959 can be attributed in part to the new chaplain's report form which formerly had listed chapel organizations under moral education but in 1959 reported them under religious education. An annual attendance of 3 to 8 million over an 8-year period is significant for the entire field of character training.

Chart 22

USAF ATTENDANCE AT MORAL EDUCATION ACTIVITIES



*Figures affected by DOML lectures on quarterly basis instead of monthly.

The Air Force, together with the Army and Navy, has made some outstanding advances in character guidance. That these programs have imposed an additional workload on chaplains goes without question. The implication of this work for our country's future and the present posture of defense made this effort a wise investment.

Counseling

The expression "Tell it to the chaplain!" made popular in World War II indicates one of the chaplain's most important and sacred responsibilities—that of personal counseling. In military organizations, from the smallest to the largest and most complex, each man realized that the chaplain was the one person in whom he could confide his most intimate problems without prejudice.

The fact that millions of men and women during World War II sought the chaplain for help on problems ranging through the entire spectrum of human experience had a profound effect on American religious life. Seminaries began to offer courses on pastoral psychology and counseling. Many chaplains undertook graduate work in these fields, and a few became teachers. Those who had found help through their chaplains, with a new appreciation sought their ministers, priests and rabbis as counselors on a great variety of problems. The chaplain achieved general and official acceptance as a counselor during World War II, and civilian clergy began to achieve this acceptance to a far greater extent than before the war. Much credit for both developments must be given to insights from the fields of psychiatry, psychoanalysis, and psychotherapy. But the greatest reason for this development is that men in time of war had to find someone in the military structure who would hear their problems and help them. Chaplains faced with

a staggering opportunity in terms of sheer numbers and variety of problems became mature and used any tools available to become more efficient. That some 10,000 clergymen in the Armed Forces found this their most time-consuming and demanding task and that millions of men accepted the chaplain as a counselor and sought his service could not but have far-reaching consequences.

Since World War II the two chief developments in the Armed Forces have been the increase in counseling opportunities afforded servicemen through the military structure, e.g., commanders, inspectors, legal assistance officers, personal affairs officers, and the growing maturity of the chaplain counseling program as seen in a better understanding of his role, the counseling situation, techniques, and handling specific problems.

The Chaplain's Role as Counselor

A writer in the *Chaplain* magazine asked, "How account for the fact that almost any chaplain who makes himself available is besieged by more men seeking help with personal problems in a month than most ministers receive in a year?" After examining several possibilities, he said that the chaplain was sought because he was a "representative of an abiding order of deeply human and personal values in a life that too often becomes inhuman and impersonal."

He went on to say, "In the midst of relationships necessarily authoritarian, here is one relationship in which a man can acknowledge his loves and hates, his doubts and fears, his resentments and conflicts of loyalties without being called on the carpet for insubordination or told to keep his personal problems to himself."^{1*} This statement contained two important elements in regard to the chaplain's role as counselor: first, he was a clergyman; second, he had a recognized position of trust in the armed services.

In regard to the first, Dr. Charles T. Holman in late 1946 wrote:

The chaplain is, above all, the representative of religious faith, and he can never be satisfied with solutions of problems which violate the ethic that he proclaims. He will not be satisfied merely to relieve inner turmoil; he will want to lift life to higher levels, and in the faith he represents, the religious practices he directs . . . and in the fellowship he organizes he has resources of help not available to other counselors.²

This was a more important distinction than appeared on the surface. In the nondirective type of counseling, made popular through psychoanalysis and psychotherapy, the counselor took a passive role with the aim in mind of having the counselee understand himself. The ultimate aim was understanding, with the hope that the individual would make intelligent choices. The clergyman as counselor had more than a passive role. Because of his office, he stood for certain values, standards, and beliefs. He was interested not only in diagnosis but discipline (as organization of the self) for the solving of identified problems in order to effect a better adjustment to the community.

Second, the chaplain had a recognized position of trust in the Armed Forces. The basic chaplain regulation of 1948 stated:

A communication to an Air Force chaplain from any person made in the relationship of penitent and clergyman, either as a formal act of religion, as in

the confessional, or one made as a matter of conscience to a chaplain in his capacity as a clergyman, is a privileged communication. The chaplain cannot be obliged to disclose such communication.³

Through the years the confession or privileged communication (communication between a clergyman and another in role of penitent) was protected. Nor were chaplains permitted to serve as members of courts-martial. The confidential nature of the counseling situation was protected to encourage men to use this opportunity for constructive help, a relationship that has existed in civilian churches for centuries.

The chaplain counselor in his role differed from his civilian brother-minister in another aspect. As one of the commander's staff and an adviser to the commander he was in military structure at a point where he could understand its procedures and help men get the help they required. Of his role as an adviser, the President's Committee on Religion and Morale Welfare in the Armed Services reported (1950): "Because most enlisted men feel they can speak freely to the chaplain without fear of reprisal, the chaplain is usually the best informed man in the unit on the state of morale."⁴

That the chaplain's role as counselor was a privileged position is seen in the fact that chaplain services personnel were not allowed to counsel on behalf of a chaplain, letters to chaplains were "privileged communications," and chaplains were trained to take a minimum of notes and guard any pertinent records. Even where there were well organized chapel programs, as at Lackland and the Air Force Academy, chapel officers could not counsel for a chaplain though they rendered excellent service in referring troubled men to the chaplain.

AFPGH in a bulletin note (1954) said, "A reminder to chaplains: The airman is the most important person who writes or visits our office. . . . He is someone to be courteously and dependably served." On the other hand, a 1951 Training Command

^{*}Superior figures refer to footnotes starting with p. 366.

Chaplain Conference warned against the "errand boy" attitude toward chaplains which sang the refrains: "Chaplain, get me a divorce," "Chaplain, get me a transfer."⁵

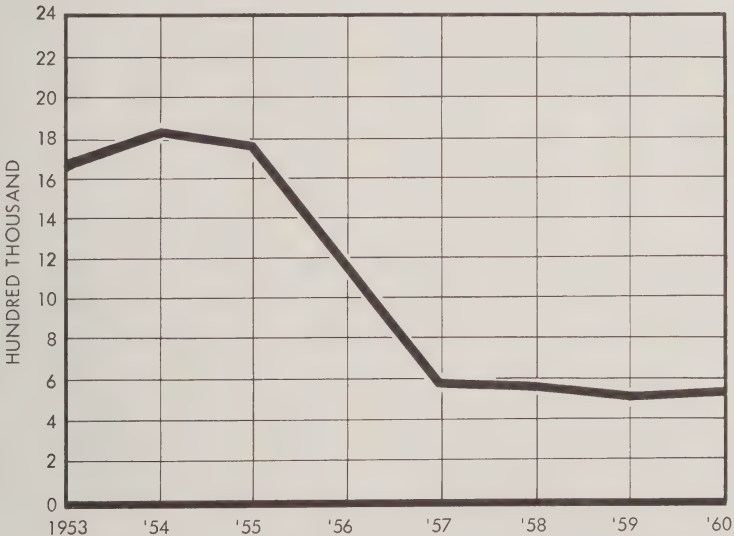
Counseling was one of the most time-consuming tasks. Chaplain Martin Scharlemann estimated that every chaplain, not on staff assignment, was likely to spend more than half his working hours "dealing with the personal burdens of others." Even those on staff assignments were likely to find this a major part of their workweek. This was true of AFPCH, especially when the office was located in the Pentagon and during the period prior to 1952 when chaplains handled casualty assistance. Father Thomas H. Bodie made a study of the CONAC character guidance program in 1952 and reported that the six CONAC chaplains studied were

devoting 14 hours a week to counseling. In First Air Force, 28 chaplains reported 4,256 interviews a month with a total of 12,480 airmen, which averaged 3 an hour. The figures indicated 7 interviews a day or 35 a week, involving a total of 100 airmen a week per chaplain. CONAC notably did not have the number of consultations experienced by other commands because of its relatively stable mission and tours of duty. Yet the chaplains must have given more than 14 hours a week to this activity or have given only superficial treatment. Most chaplains, especially in tactical and training units, agreed with Chaplain Scharlemann's estimate that more than one-half their time was spent in counseling. This was conditioned by a number of important factors:

Chart 23

USAF CHAPLAIN COUNSELING SITUATIONS

(NOT COUNTING IN-COMING OUT-GOING INTERVIEWS)



types of consultations, number of dependents in command, liaison effected with nearby civilian communities and churches, rapport established with parents and home churches, number of civilian employees, and nature of command mission.⁶

The importance of the chaplain's role as counselor and the amount of time devoted to this responsibility led to training in counseling techniques and basic understanding. During World War II, Chaplain Carpenter pioneered in having such a course included in training for all AAF chaplains. (See vol. I.) In 1948-49, as a result of his recommendation, 2-week courses in counseling were taught in the Chaplain School. These included lectures on nondirective and eclectic counseling, discussion of case problems, and field clinic visits to Federal institutions. (See Training.) During the Korean conflict an excellent course on counseling was included in the Chaplain School curriculum and was ably taught by Army Chaplain Orville Scott. When the Air Force transferred its chaplain training to Lackland AFB in 1953, this became an important part of the curriculum. Counseling was emphasized in every Staff Chaplain's Conference and in most chaplain conferences throughout this entire period. The 30-day courses offered at the Hogg Foundation, University of Texas, and Catholic University, Washington, D.C., emphasized family problems because these were the basis of most counseling situations. (See Training.) Chaplain Carl McGeehon in 1954 prepared an excellent 100-page manual entitled "Personal Counseling" for the chaplain extension course. In 1958 he wrote an article for the *Military Chaplain* magazine entitled "Nothing Is So Practical as a Good Theory" in which he showed the theoretical basis of effective counseling.

One of the most practical tools was the Sampson AFB "Counseling Guide and Checklist" developed by Chaplains John F. Smeltzer and Eugene J. Beekley in 1955. It listed 27 problem areas, suggested techniques, and

listed pertinent regulations, directives, and agencies.

Recognition of the fact that the chaplain was but one of several counselors on the Air Force team was indicated in an excellent pamphlet developed by Chaplain William Clark at Kadena AB, Okinawa, entitled "Don't Let Your Problems Get You Down" (1954). It was a comprehensive list of all officers and agencies available for counseling and assistance, including the commander, the American Red Cross, personal affairs, doctor, chaplain, legal assistance officer, wing inspector, education officer, and Alcoholics Anonymous. It listed the service which each rendered and was distributed to all personnel. In 1954 a pamphlet on counseling, prepared by an Air Force Character Guidance Council committee (Chaplain Charles Marteney, chairman), was published and distributed to the field the following January. An Air Force letter informed commanders how it could be used by various staff members.⁷

Chaplains coming on active duty in the later 1950's had an appreciation for the counseling program because of seminary training in pastoral psychology and counseling. By 1960 a more effective and uniform type of counseling was available throughout the Air Force, and the chaplain's role was firmly established, not only from the viewpoint of potential counselees but of command.

The Counseling Situation

Four elements made the counseling situation: the counselor whose role we have already considered, the counselee, the counseling relationship, and the problems or motivating requirements for the interview. These were more important than the place where the interview was held.

Ideally, the chaplain's office should be accessible to large numbers of men, whether in a chapel or headquarters building, and should have privacy. The Air Force through directives and command action provided

such an office wherever possible. The effective chaplain, however, unlike the civilian counselor, did not wait for men to come to him. In his visits about the base, he was approached by many a burdened man who was reluctant to come to his office, so the initial contact was often made in the gym, a shop on the line, or the service club. Some effective counseling was conducted over a cup of coffee in the BX snackbar.

In regard to the counselee, Chaplain McGeehon stated, "Counseling is a way of dealing with normal people who are in need of assistance in handling perplexing life experiences." While chaplains were sought—even plagued—by the emotionally ill who needed psychiatric help, they did not attempt therapy other than that of referral to proper agencies. Chaplain McGeehon's emphasis on "normal" people is one that should be underlined. Chaplain Theodore T. Leen, who taught the chaplain counseling course at Lackland AFB in World War II, said:

It is highly desirable that the counselor become thoroughly familiar with the nomenclature used by medical personnel in the classification and assignment of convalescent patients . . . to intelligently converse with members of the medical staff, especially psychiatrists . . . to be aware of the majority of symptomatic expressions of deviations from normal personality expression . . . to be able to facilitate the realization of the desired goals of treatment.⁸

The difficulty with this viewpoint was that while it was helpful for service in a mental hospital or in providing basic appreciation of personality tensions, it was almost useless in the armed services. A good example occurred in one of the 1949 Chaplain School counseling courses. Each time a class member asked a question concerning procedures with normal servicemen who came for constructive help, the guest lecturer politely shoved it aside with the statement, "But that is not counseling." One chaplain reported, "Of the eighty or a hundred men who came to see me in the course of a month, usually

not more than one or two need counseling as it's defined by the School." The definition given by Chaplain McGeehon was more realistic. He said:

Counseling, essentially, is helping an individual handle a problem. In an interview a counseling relationship develops in which the counselee is given an opportunity to see his problem objectively, clarify his feelings, gain insight into himself in relation to his predicament, explore possible solutions, and take the positive steps which will enable him to achieve adjustment to his environment.⁹

This definition pointed to the most important aspect of counseling: the relationship established between counselor and counselee for a particular need or problem. On the basis of one life experience, an incoming interview, family problem, or adjustment to a particular military situation, counselor and counselee shared a relationship to which each contributed. This relationship made objective evaluation and decision possible.

The motivating cause bringing counselee or counselor together was the problem. Many of these were routine or casual, such as incoming interviews or obtaining information, but each represented an opportunity to establish a relationship which could lead to further service. Often a casual inquiry was something like a test where the counselee judged whether he should speak his real need. With serious and involved situations, problems ran the gamut of human experience. Here the chaplain insured privacy, established rapport, and listened with understanding, neither condoning or condemning, but trying to help another achieve understanding, to view all the factors involved and make a valid decision. Whatever the problem, it was not treated lightly.

Counseling techniques varied with the chaplain and the situation. The nondirective method of counseling, made popular by Carl Rogers, emphasized passive listening and noting of any points of stress in the interview. The traditional type, on the other hand, was built on gaining an under-

standing of the entire situation and helping the counselee make a decision. Both types depended on the counselor being a good listener, impartial, able to establish rapport, and convey the impression that he really wanted to understand and help. Nondirective counseling in itself was impractical in the military community. There were just too many interviews for each chaplain, too many problems, and most of them could not wait for exhaustive treatment. Decisions had to be made. Yet the exponents of psychotherapy and nondirective counseling made several valid contributions. The importance of centering attention on the individual rather than the specific problem, together with trust in the individual's capacity to make decisions once he understood his entire situation, and the emphasis on listening and withholding judgment were points which enhanced counseling. Among chaplains there were ardent adherents of the various types of counseling, but the pressure of the task demanded flexibility of technique for specific problems and persons.

Another emphasis was that the chaplain could not be "all things to all men." There were limits to his jurisdiction. He could not make decisions for another, for this responsibility was not ethically his, and he weakened the counselee if he attempted it. Further, he trod on dangerous ground if he attempted therapy for a psychotic person or "carried the ball" in a legal problem. The chaplain counselor increasingly realized his position as a member of the Air Force team and made intelligent referrals to military and civilian agencies. In problems with emotional overtones this could be a difficult decision. While a problem might properly belong to the first sergeant or to the legal officer, hasty referral might harm a relationship which helped the individual to better make his own decisions.

Though AFPCCH emphasized the value of individual counseling, there were successful experiences of group counseling. In the stockade at K-10 (Chinhae, Korea) group counseling of prisoners over a 3-month period

in 1952 resulted in better adjustments than could have been expected through individual counseling. The same was tried for a short period in the stockade at Itazuke Air Base, Japan, the following year. Marriage clinics at various bases, including Bolling, at times achieved something of the same relationship; namely, that individual problems or family problems were resolved through group understanding.

Involuntary Counseling Problems

Perhaps the simplest way to classify the thousands of interviews which chaplains had each month is by grouping them into involuntary or required and voluntary consultations. The first included incoming clearances, premarital counseling, those involving men charged with serious crimes or faced with board action, required prisoner interviews, and those situations referred to the chaplain where attendance by the counselee was almost mandatory.

In 1959 and 1960, USAF chaplains reported more than 300,000 incoming interviews each year, which meant that each had over 300 such opportunities. This type of interview, established in the basic chaplain program regulation of 1948, proved valuable for building parish programs. At Lackland and Sampson Air Force Bases, where thou-



Chaplain Walter Anderson counsels with S. Sgt. George Marshall at his gun position on "radar rock" off the coast of Japan, 1952.

sands of men were inducted into the service, there were elaborate plans for filling out the required religious questionnaire card (form 869), scheduling of interviews, orientation talks by chaplains, and followup work. The religious interview guide gave chaplains pertinent information for helping to assimilate men and their families in chapel programs. The Chief of Air Force Chaplains periodically reminded chaplains of the spiritual opportunity available through the required interview and urged them to make the best use of it. A pertinent point in inspections was whether chaplains were personally conducting interviews and the accuracy of their files.

In order to reduce family hardship conditions, the Air Force in 1949 required airmen in the lower four grades who contemplated marriage to obtain permission from their unit commanders. Many commanders delegated the responsibility for premarital counseling to chaplains. In addition, all chaplains required premarital counseling for weddings they conducted. To aid chaplains in this important work, AFPCB published in the *Chaplain Newsletter* a comprehensive "Revision of State Marriage Laws," compiled in December 1955 by Chaplain C. H. Iley, USN. Many chaplains gave helpful manuals on marriage to prospective couples, and a few made questionnaires available. Chief emphasis was put on a spiritual and realistic approach to marriage. While marriages might be made in heaven, couples had to live on earth, and this presented problems. Chaplain Bernhardt Hoffmann wrote an article in the *Airman* magazine under the title, "Marriage Mathematics," in which he asked the question, "Can you afford to marry?" Marriage finances were a part of premarital clinics established by several chaplains. The purpose of the premarital interview was to help the couple think through problems they would face and plan realistically.¹⁰

A different aspect was presented with the flood of marriage applications between Amer-

icans and foreign nationals at the conclusion of World War II. Under the War Brides Act, an alien marrying a member of the U.S. military service was assured virtually automatic entry into this country without regard to quotas or regular immigration laws except for the requirement of being free from certain infectious diseases. With expiration of this act in December 1948, an alien spouse in order to enter the country had to be approved under the permanent restrictions governing admission of aliens and by the appropriate U.S. consul. A joint Army-Air Force regulation was published in December 1949 which featured a marriage counseling service to insure that marriages would not founder because of the inability of brides to meet immigration standards. The regulation suggested the provision of "a formal or informal after-duty course of marriage counseling, including discussion and interview with the unit chaplain" for each military person contemplating marriage. This course, the regulation stated, should "include the fiancée where practicable." Other requirements included submission of notice of intent to wed; financial planning; documentary evidence of physical, mental, and moral well-being; and filing of application to marry. Until 1952, the chaplain was required not only to counsel with the couple but to approve or disapprove the application, a responsibility which was unrealistic. For example, the problems of differing religious cultures or races in some cases posed problems which the chaplain considered almost insurmountable, but where there was no legal objection he was reluctant to "play God." In some cases, a chaplain counseled and gave approval, only to learn from the required investigation that the marriage was impossible. The 1952 change in regulation, stating that chaplains would counsel but not approve or disapprove, was greeted with a general sigh of relief.¹¹

The vast number of marriages between American servicemen and foreign nationals aroused widespread comment. Marriages depended on how long men were stationed in

certain areas; the mathematics of mating were as simple as that. During the war years the greatest numbers of marriages were contracted with girls from England and Australia. With the progress of war, the cessation of hostilities, and enactment of the Alien Spouse Act (Public Law 271, 79th Cong.), there was a virtual flood of marriages with girls from North Africa, Italy, France, and Germany. A spot check in April 1948 revealed that 100 applications a day were being received from American servicemen to wed German girls. This trend was slower in the Far East, though the directives were the same, probably because of the greater differences in culture, race, and religion. By March 1954 more than 15,000 American-Japanese weddings had been performed and probably as many or more in the Philippines. By 1961, over 30,000 American-Japanese weddings had taken place.

While some chaplains in oversea areas shunned premarital counseling responsibility, most of them attempted to help each couple plan realistically. Chaplain Thomas C. Hanlon at the RAF Station, Lakenheath, England, in 1957 had an excellent premarital counseling course which each couple contemplating marriage was required to attend. Lectures were given by a social worker, physician, and chaplain. Chaplain Patrick S. Cortese in 1959 reported sponsoring a premarital class, taught by a native Catholic priest, for Japanese girls.¹²

Various explanations were given for the large number of oversea weddings. Chaplain Wilds Dubose, Jr., ventured the opinion that one reason was that European girls were "very domestically inclined. . . . They ask not much for themselves, but spend their time catering to the men." He added, "Over there a man from 'Main Street' is king, a status he never achieved back home."¹³ The same was said for girls from the Far East. But the greatest reason was the proximity of servicemen at a marriageable age to eligible companions and, in some cases, the

difficulties attending a similar marriage at home on the same pay scale.

As already indicated, every effort was made to provide as meaningful a wedding service as possible, in keeping with the laws of the country and the man's home State. Under British law, the certificate had to be filed with the registrar, who could conduct a civil ceremony either in his office, or preceding a religious ceremony, in a chapel and who was present if the ceremony was conducted in a Free Church. If the ceremony was in the Church of England, the vicar could issue the certificate and perform the ceremony. A more difficult problem was posed in Spain. Marriages between Americans and Spaniards had to be church ceremonies since civil ceremonies could not be performed if one party were Roman Catholic (99 percent of Spaniards are). An exception could be made if one party, listed as Catholic, declared in a court action that he or she had renounced his religion, a procedure that admitted of much delay, if not thwarting of marriage plans. Civil ceremonies between American Protestant couples could be accomplished only with a declaration of intention to marry published in their home States of residence. If either of the parties were Catholic, though both American, a church ceremony was required, and if either had been divorced, neither a church nor a civil marriage could be contracted.¹⁴

In spite of difficulties—legal, military procedures for obtaining permission, differing cultures, even different races—an amazingly large number of marriages were performed in oversea areas. Reports indicated that the screening process must have worked, for the couples were absorbed into American life with little difficulty and with a lower divorce rate than among American marriages.

During World War II, chaplains were required to visit the families of AAF casualties living within a reasonable distance of their bases and express the sympathy of the AAF. (See vol. I.) From 1947 to 1952 this was

expanded into the casualty assistance program in which chaplains helped next of kin receive various types of benefits. When this program was transferred to Personnel Affairs, chaplains were still expected to visit next of kin and offer sympathy. In the event of serious illness or accident, the chaplain was immediately notified in order to render spiritual ministrations. In the event of death, most commanders asked him to notify the next of kin living near the base and express the sympathy of the command. While this ministry is properly included in pastoral activities, these visits often led to counseling relationships helping families find a new adjustment in the face of tragedy.

Chaplains were required to counsel men charged with crime or serious offenses which carried a discharge other than honorable and to urge them to keep their next of kin informed. (See Pastoral Activities.) The requirement for a chaplain interview was extended to board actions leading to discharge of airmen under conditions other than honorable. The interview properly handled could be an important tool in helping a man effect a better adjustment to life.

Another type of involuntary counseling situation was that of referral. A commander might arrange for a chaplain to counsel with an airman who was accumulating a series of bad debts, an officer who was gambling to the extent of hurting his family, a man who was having family trouble, or an alcoholic. A doctor might call the chaplain to consult with a patient who had serious moral or spiritual problems affecting his recovery. The legal officer might refer a family on the brink of divorce for another try. Many referrals came from civilian churches, parents, or agencies, some of whom thought that the chaplain could wave a magic wand or issue an order that would automatically solve a problem. Though the serviceman or couple might come reluctantly to an interview structured from outside, the establishment of rapport soon transformed the situation into one of value. By 1960 all chaplains would

agree that one of the achievements of the counseling program was in the increased number of referrals from other agencies and individuals, both in and out of military service.

Voluntary Consultations

AFPOCH in 1951 suggested that commands could use section VII of the chaplain's report to evaluate morals and morale within a command and to describe the types of counseling problems reported in another section. Several commands adopted the idea, especially that of classifying consultations. In 1952 DOD felt that chaplains' reports might show morale trends, and AFPOCH set up 23 categories for reporting consultations on the report without divulging confidences, a plan effected in 1953. The 23 classifications proved too cumbersome and were reduced to 10, which were included on the chaplain report form in 1956 as follows: adjustment, administrative, alcohol, discipline, family and marriage, finance, housing, moral, religious, miscellaneous. At first, some chaplains criticized the breakdown of consultations as an infringement of "privileged communications" and "more paperwork." AFPOCH, however, replied that only the number and nature of problems were to be reported and that the basic reason was to bring morale trends to the attention of commanders. After several changes, the listing on the 1960 chaplain report included 12 classifications of consultations, not counting incoming interviews, patient consultations, sympathy calls, and prisoner interviews, reported elsewhere. These were: adjustment, administrative, alcoholism, disciplinary, discrimination, family, financial, housing, marital, moral, religious, and welfare.¹⁵

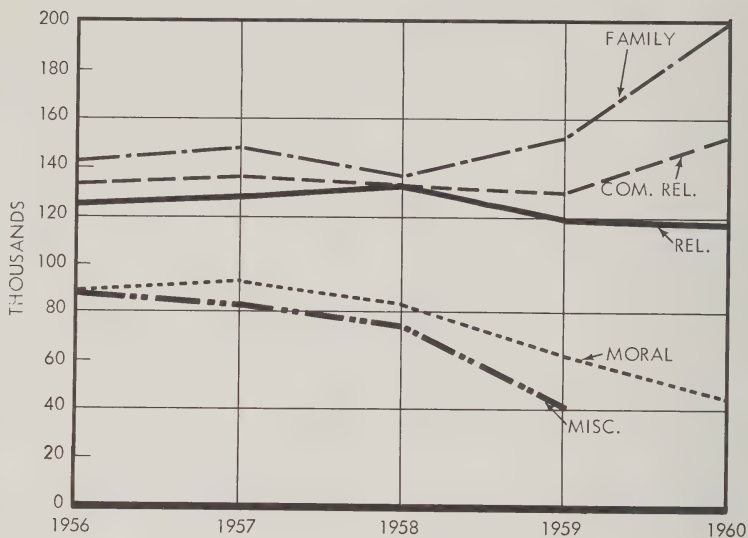
The types of counseling problems can be reduced to five categories for statistical comparison, as seen in chart, page 274.

The greatest number of problems, approximately one-third, were those concerned with the family. The 1959 and 1960 rise can be attributed in part to the elimination of the

Chart 24

USAF COUNSELING BY TYPE GROUPS

(NOT COUNTING IN-COMING OUT-GOING INTERVIEWS)



	1956 ^d	1957	1958	1959	1960 ^d
^a COMMAND RELATIONS	132,824	136,531	132,433	131,260	150,770
^b MORAL	92,123	92,123	83,747	72,922	64,188
RELIGIOUS	124,472	135,929	132,306	119,882	117,763
^c FAMILY	141,062	146,420	136,762	150,792	199,607
MISCELL.	88,300	81,983	74,150	40,633	

^aIncludes Adjustment, Administrative, Discrimination

^bIncludes Alcoholism, Moral, Disciplinary

^cIncludes Family, Housing, Financial, Welfare

^dHalf year figures doubled to give comparison

"Miscellaneous" heading from the report form. In 1957, 82 percent of the Air Force's 121,000 officers were married, 35 percent of its 824,000 enlisted men, and, in some commands, more than 50 percent of all enlisted men and 85 percent of all officers. "Armed Forces in being" meant peacetime forces and dependents—and their problems. This trend was evident in 1949. AFPCH stated:

The personal and family problems of Air Force personnel were referred to chaplains in increasing numbers. Even in the Chief of Air Force Chaplains' Office, the files reveal stories of tragedy, heartache, of a multitude of human dramas. Each was given thorough attention. One woman wrote General Vandenberg and Chaplain Carpenter at least twelve letters in one month regarding her son. The problems of family separation during the Berlin Airlift and other TDY assignments became staggering. . . . Families could understand this in time of war when personal and family desires were sublimated to the struggle for freedom, but in peacetime—many military families found they had the same tensions. One man who had been separated from his family during the war, then assigned to the Philippine Islands, finally got his family over, and one month later was in the Berlin Airlift.¹⁶

As AFPCH noted, family separation was the most serious problem, representing an emotional strain, the problem of relocating a home, and an economic burden. Chaplain Wilson C. Hammon at March Field reported that the engineer aviation battalion to which he was assigned in 1948 had troops on TDY projects at five locations, some as far away as Greenland. He said, "These TDY projects should be noted as they have affected the morale of the battalion very much. They are having a great effect on the family life of the married men." Col. John E. Barr, Deputy Chief of Staff for Personnel and Administration, Twelfth Air Force, in his endorsements said:

2. The problem mentioned . . . has been even more apparent in other Tac-

tical Air Command organizations, which have been on some type of special mission almost continuously during the past 2 years. It is fully believed that this constant disruption of family relationships will result in a critical loss to the service of many skilled personnel.

3. It is recommended that an Air Force-wide study of this condition be made in order that an increased degree of corrective action may be initiated, where military commitments and training will permit.¹⁷

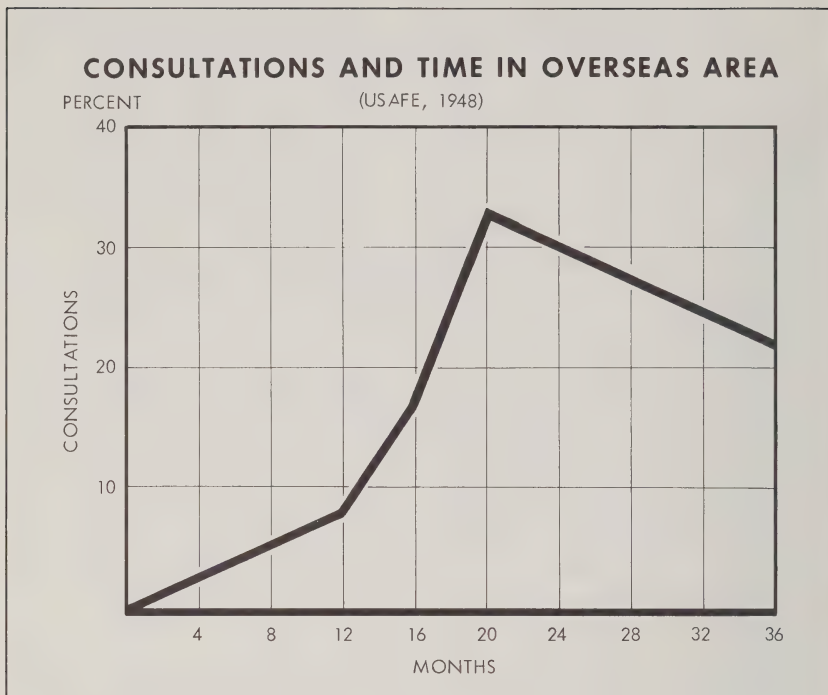
AFPCH in 1952 reported there were a large number of family hardship cases resulting from airmen of the lower grades being separated from their families for periods of more than 1 year. Chaplain Marteney observed that these problems were basically economic in nature. The expense of maintaining one's personal status as well as a home for the family created financial obligations beyond many an airman's capabilities. In some stateside areas a man might supplement his income with part-time employment, but overseas this was out of the question. The 1952 FEAF trend in hardship cases was as follows:

<i>Problem</i>	<i>March</i>	<i>April</i>	<i>May</i>
Family and marital.....	490	561	964
Financial and hardship.....	213	314	427
Morale (mainly caused by separation).....	76	291	115
Personnel.....	110	346	730
Grand total (4,637)...	889	1,512	2,236

FEAF chaplains for the month of June 1954 had a total of 5,593 consultations in which the spiritual category was largest (1,677) and marital and family problems second (1,146), but if family-related problems had been added, that category would have comprised the majority of consultations.¹⁸

Chaplains in oversea areas during World War II and since that time observed that the longer the family separation the more likely serious moral and morale problems were to develop; that the presence of American women, whether in service or as dependents, had a wholesome effect; that married men were

Chart 25



just as likely to indulge in promiscuous relations as single men; and that wives at home were affected seriously by family strains and many indulged in immoral behavior. USAFE Staff Chaplain Marteney in 1948 conducted a study of USAFE chaplain consultations and reported the percentage of counseling cases according to the time that personnel had spent in the overseas area. He said: "It will be noted that there is a sharp trend upward in the personal problems after the first year overseas. . . . Over 90 percent of the personal maladjustments have come after the first year in Germany." Donald Robinson in a July 1954 *Redbook* article entitled, "The Divorce Scandal in Our Armed Forces," criticized the high divorce rate of the

Air Force, especially that of SAC which led all commands in family disintegration because of its TDY and alert policies.¹⁹

The Executive Order of 1960 curtailing the movement of service dependents to overseas areas in an attempt to stem the flow of gold raised a storm of protest. Servicemen felt they were being treated as second-class citizens in that their families were singled out as the prime target though personal family spending on the foreign market was but a small factor in the total problem compared to spending done by tourists, American firms, and various governmental agencies. Chaplains and Air Force leaders experienced a general sense of dismay, for carefully planned and executed personnel programs bolstering

the concept of "Armed Forces in being" had to be drastically revised. Fortunately, this policy was canceled in February 1961 by President John F. Kennedy.

Another type of family problem was the relationship of the airman to his home. Chaplain Donald Fallon reported:

On a lonely atoll in the Pacific I saw a young man walk away day after day from mail call without a letter from his wife. Eventually, following excessive drinking, failure in his work, he had to be sent to Hawaii for psychiatric help. . . . What a difference a letter of a single sentence each day might have meant for this soldier."²⁰

This example of disintegration caused by family indifference was typical of thousands of personal tragedies. The serviceman's concern for his family magnified problems in letters from home out of proportion because he felt helpless to cope with them. The wife who wrote saying she "had a right to happiness" in justifying her dating other men or who accused her husband of "shacking up like all the others" or who wrote of struggles with finances, in-laws, sickness, or children increased the chaplain's counseling statistics. Chaplain Carpenter in addressing the National Council of Catholic Men in 1951 pleaded:

Men, I am going to ask you to do something to help us protect the moral welfare of your sons. Next to the practice of their religion the greatest stabilizing influence for your sons in the service is letters from home. Please imagine yourself in their places and then write a letter that you would like to receive. Write joyful letters, write interesting letters, write encouraging and understanding letters. Don't ruin a serviceman's morale by burdening him with family quarrels or picayune squabbles. He will exaggerate them and let his imagination run away until he convinces himself he has no home to go back to.²¹

Many consultations were prompted by letters from home—or the lack of them—and many by letters sent to chaplains and commanders

pleading for help on a great variety of problems.

Among family problems were those of housing, finances, welfare, compassionate transfers, hardship discharges, marital relations, in-laws, and child welfare. AFPCCH assisted chaplains in giving help to parents of exceptional children by publishing a list of agencies devoted to serving them, such as the National Association for Retarded Children. Chaplain John A. Burgess at Barksdale AFB in 1956 ministered to mentally retarded children by visiting their homes and schools and sponsoring the manufacture of toys and equipment for one school.

Administrative consultations included the vast range of problems concerned with an individual's relationship to the service; e.g., adjustment, job classification and assignment, promotion, transfers, discrimination, and relationship to supervisors. Chaplain Carl McGeehon in 1956 cautioned:

Traditionally the chaplain is the person in military life who is supposed to advise a man about his troubles, offer sympathy, tell him what to do, or intercede in his behalf with the proper authorities. Oddly enough, this is usually what a chaplain does *not* do. Personal counseling has as its aim helping a man work through his problems and determine his own course of action with the least possible advice and manipulation of environment.²²

To counsel effectively the chaplain had to know current Air Force policies and procedures in order to help a man structure his problem realistically and to evaluate possible solutions. He had to develop a sense of jurisdictional responsibility and an ability to work on the Air Force team through wise referral where required.

Some of the most trying consultations were those concerned with serious moral problems, such as alcoholism and disciplinary cases. The 1958 ARDC Chaplain's Conference included a panel discussion, "Alcoholism in the Armed Forces," led by a psychiatrist, a doctor representing Alcoholics Anonymous, a

chaplain from St. Elizabeths Hospital, and an Air Force chaplain. Several chaplains had opportunity to attend the Yale University Institute of Alcohol Studies. Most chaplains found that counseling of this type could best be done in cooperation with medical personnel and local chapters of Alcoholics Anonymous.

Disciplinary consultations, other than those already mentioned under "Required Interviews," included consultations with prisoners in military confinement centers, in local jails, or those who faced disciplinary action. While the chaplain was cautioned not to pose as a legal expert, he could provide some liaison between the command and the man in confinement and help in the process of re-orientation. The importance of chaplain participation in prisoner rehabilitation was recognized in Air Force directives. (See Pastoral Activities.)

Other moral problems which came to the attention of the chaplain included gambling, use of narcotics, homosexuality, promiscuous behavior, paternity cases, theft, and dishonesty. While the chaplain as a representative of religion stood for a set of high moral values, he had to help the man where he was and think in terms of Air Force morale. Most chaplains agreed that these problems often came in an advanced stage, where the most that could be expected was to salvage something from the situation and help the individual adjust to reality even if it involved disciplinary or board action.

Religious consultations, likewise, ranged through the whole spectrum of religious experience. The fact that there were over 100,000 such consultations in the Air Force each year, not counting instruction or incoming interviews, is a testimony to the effectiveness of the chaplain program. Two particular problems should be mentioned, though they could be classified as administrative in nature: (1) conscientious objectors who desired classification and assignment as non-combatants or release from active duty, and (2) men planning to enter the ministry who

desired early release from military service to pursue theological studies.

The right of the conscientious objector is recognized by leading religious organizations, Selective Service law, and Armed Forces regulations. While there are several types of conscientious objectors, the one which chaplains most often counseled was the man who desired reclassification and assignment to noncombatant duty. A much smaller number sought release from active duty on the grounds that they in religious conscience could not participate in the Armed Forces in any capacity. In the procedure outlined for either action, a chaplain's interview and evaluation was required. Requests for discharge had to be approved by Headquarters, USAF; review and recommendation were delegated to AFPGH. Under Air Force policy the rights of the individual were protected. Much of the difficulty was caused by conscientious objectors not knowing their rights. In 1955 Chaplain Carpenter recommended that "proper screening procedures be established at indoctrination centers to preclude assignment of conscientious objectors to training as combatants." On the other hand, he requested certain civilian church agencies, noted for their conscientious-objector stand, "to notify their people that if they volunteer for Air Force service, they should make their position as conscientious objectors known upon arrival at indoctrination centers."²³

In April 1949, because of many requests for separation to study for the ministry, Chaplain Carpenter recommended that Headquarters USAF, consider discharge of ministerial candidate students on an individual basis for the following reasons: the humanitarian nature of the ministry, the shortage of clergymen, and the fact that chaplains were procured from the civilian ministry. Gradually an unwritten policy was developed which required a formal request through channels, a letter from a denomination showing acceptance of the candidate, a letter from a chaplain, and a

letter from a school showing acceptance of the candidate as a student. If the man had served two-thirds of his service commitment or if there was a problem of age—a man being too old for the ministry if his studies were delayed—his request would be favorably considered.²⁴

During the Korean conflict the early discharge of airmen to study for the ministry was approved only for those with “delayed vocations.” In 1953 the number of applications increased, and AFPCB stated that while AFR 39-14 did not specifically authorize separation to study for the ministry, the Secretary of the Air Force could direct the discharge of any airman, and the previous conditions were repeated.²⁵

In late 1954 a spot check revealed that 41 percent of airmen separated to study for the ministry were not enrolled in the schools indicated in their applications. This led to each applicant having to meet the following conditions:

1. Be 23 years of age or over.
2. Have served approximately three-fourths of enlistment.
3. Recommendations from chaplain and home pastor indicating length of time they have known of airman's intention.
4. Conditional acceptance in a theological or pretheological school.
5. Statement of military history and home address.
6. A certificate stating that the airman will send a report of scholastic standing to AFPCB for the first semester after separation.²⁶

In 1958 a further restriction was made to the effect that airmen would not be returned from overseas before normal rotation.

In this entire procedure, the chaplain had an important counseling role. In fact, many men found a call to the ministry while in service. Rev. James Holland, O.M.I., of St. Henry's Preparatory Seminary, Belleville, Ill., in 1954 wrote, “Last year more than 800 men—all former members of the



Chaplain Kenneth J. Nettles of Keesler AFB interviews incoming airman, 1959.

Armed Forces—entered seminaries (Catholic) to prepare themselves for the ministry.” In 1957, 117 men (39 Catholic, 78 Protestant) obtained early release from the Air Force to begin seminary training.²⁷

The “Miscellaneous” heading of consultations (dropped in 1959) included those which could not well be classified elsewhere such as personality problems, vocational guidance, and others not readily labeled.

One of the most interesting was “Operation Big Switch,” counseling with POW returnees in August 1953. While the overall program was administered by the Army and Marines, Chaplain James Patterson (Fifth Air Force) felt an Air Force chaplain should be available for counsel. A booklet entitled “Welcome Home” was printed, and Chaplains Lawrence Boyll and Daniel V. Campbell visited each Air Force returnee.

The number of consultations conducted by chaplains each year ranged from one-half million to almost 2 million. The drop after 1955 can be attributed in part to the stabilization of the Air Force after the Korean conflict and in part to the quarterly report form inaugurated in 1956.

This ministry in sheer numbers, span of problem areas, and depth of life experience represents one of the achievements and one of the continuing challenges of the Air Force Chaplaincy.

Humanitarian Services

The serviceman's concern for the hungry, homeless, destitute, orphaned, and sick is one of the heart-warming chapters in modern military history. No sooner did Americans occupy an area during World War II than they began to befriend the needy. No sooner had the artillery been silenced and the bombs no longer dropped than they began to help those who but a short time before had been their enemies. A devil in combat, fun-loving in his free time, the serviceman was generous to the point of being a "sucker" for anyone in need.

Miss Helen Teague, a Methodist missionary in Japan for more than 20 years, was asked in 1954 why the Japanese people had become more democratic in their customs and ideas. Was it the new Constitution or the work of General MacArthur? "No," she replied. "The new Constitution is important, and the Japanese people respect General MacArthur, but the real reason is the American GI." She smiled, "When the Americans came, the Japanese closed their shops and took their families to the hills. But the Americans said, 'Open your businesses. Bring your families together. We'll help you.' A GI couldn't pass a hungry child on the street without helping him. He opened orphanages, rebuilt hospitals, schools, and churches. He was considerate and friendly. He's the real reason." ^{1*}

*Superior figures refer to footnotes starting with p. 367.

This desire to assist in time of need—individual or collective—was a characteristic of the American serviceman. It reflected the religious foundation of American beliefs and the basic motivation of military duty in a free society: that of service in time of emergency.

In 1945 and 1948 Air Force transport planes were used to drop food for people and feed for cattle in several snowbound Western States. In 1949 when Typhoon Gloria struck Okinawa, Air Force personnel distributed food and erected emergency shelters. In the floods which struck Korea in 1952; Kyushu, Japan, in 1953; and northern California in 1954, Air Force personnel were among the first to render aid. Air Force planes were used in the Hungarian refugee airlift in 1957. There are many other dramatic instances as well as the yearly generous response to the United Givers Fund, the Health Crusade, the American Red Cross, March of Dimes, Air Force Aid, and other charities.

But the most dramatic example was the Berlin airlift, which in 1948 and 1949 kept 2½ million people alive in West Berlin who were cut off from food, fuel, and other supplies by a hostile land blockade.

Almost as dramatic was the tremendous amount of aid given to orphans, refugees, churches, schools, and hospitals during and after the Korean conflict.

In all these activities chaplains had an important part.

Humanitarian activities were included in the chaplain program because such expression must be part of religious life. The chaplain manual stated:

The motivation for humanitarian services is derived from the consideration that the serviceman must have opportunities to give formal and concerted expression to the principles of personal stewardship. He should be taught to feel the obligation of managing his life in such a way as to show that it is a legacy from God. As a consequence, he must share of his substance with those who are in need.²

Perhaps no area of the chaplain's program elicited so eager a response and cooperation as this. Chaplains who were stationed in areas of need found they were focal points for receiving requests for aid and for channeling gifts to the needy from Zone of Interior chaplains and civilian ministers, as well as their own people. The Chief of Air Force Chaplains encouraged these efforts as a definite part of the chaplain's program.

Food and Clothing

After World War II food and clothing were desperately needed in the Far East and Europe. In 1947 USAFE Staff Chaplain Marteney reported that his office was promoting assistance to needy Germans. He added, "Cooperation of civilian dependents here and in the Zone of Interior has been most encouraging." In Wiesbaden, dependent wives provided clothing and food for German children under 2 years of age who were not cared for by any agency. At Bremen, hostesses organized German girls holding special passes into a group sewing for the needy. Chaplain Constantine Zielinski reported that Polish guards, former soldiers, and POW's were given overcoats and other essentials.³

Chaplain George Cameron at Bolling AFB started a basewide collection of food and clothing for Germany which proved so successful that AFPCH in 1947 sent a letter to all staff chaplains urging similar efforts for

USAFE and FEAF. Among others helped was Alfred Schroff of Garmisch, who had protected 10 members of a U.S. bomber crew after they bailed out over Germany during the war.⁴

One difficulty in getting clothing, food, or any needed item to the Japanese after the war was the rigid regulation prohibiting the giving of anything except relief packages addressed to an individual or through LARA (Licensed Agencies for Relief in Asia) in order to curb black-market activities. One seamstress was sentenced to 18 months' confinement at hard labor for accepting relief supplies. In USAFE, Chaplain Marteney found a way to get relief goods to the needy by having chaplains in the Zone of Interior send packages to individual chaplains for bulk delivery to Catholic, Protestant, and Jewish institutions for distribution. In spite of the difficulties, by June 1948 chaplains throughout USAFE and FEAF were receiving a great number of needed food and clothing parcels.

This program continued. March Field in March 1949 shipped more than 30 boxes of clothing to Poland, Germany, Japan, England, France, and Egypt. Chaplain Lucien A. Madore at McGuire AFB in March 1950 collected a ton of used clothing for Okinawa. The following month Chaplain Carl A. Hewlett at Furstenfeldbruck arranged a base



Airmen from K-46 distribute clothing in Wonju, Korea, 1952.

carnival to raise funds to furnish Easter clothing for 51 German children and transportation for an airmen's mother to visit her son in Germany over Mother's Day. Maxwell AFB from 1947 to 1950 sent more than 1,000 boxes of clothing to Europe, Asia, and islands in the Pacific. The Air University Command and Air Proving Ground Command in 1950 sent 2,000 pounds of clothing to a leper colony on Tinian.⁵

During the Korean conflict, the Armed Forces distributed more food and clothing than ever before in history. Chaplain George Cameron at Tucson organized a continuing project among the ladies of the base in collecting clothing, boxing it, and sending it to Korea. Beer can cartons were found to be the best packing boxes for weight, size, and durability. At Nellis AFB the week preceding Easter 1953 was designated as "Clothing Drive for Korea Week," and 1,030 pounds of clothing were collected, packed, and shipped. A similar drive in September, known as Operation Seatcover, netted 7,000 pounds. Sheppard AFB's Korean clothing drive in May 1954 netted 39 barrels of clothing for all ages and 2 boxes for tiny tots.

Fifth Air Force Staff Chaplain Howell G. Guin in 1951 received approximately a ton of clothing a month from Zone of Interior chapels, churches, and women's clubs. Many individuals and organizations sent money which was donated to orphanages. Many chaplains in Korea wrote home churches and friends for help and encouraged airmen to do likewise. As a result, some were deluged with daily shipments. Chaplain Fletcher, during his tour of duty in the Kunsan area, distributed approximately 16 tons of clothing. The author, in a year's tour, distributed an average of a ton a month, sent by chapels and churches in the Zone of Interior, to orphanages, refugee camps, old people's homes, and churches in the areas of Masan, Chinhae, Wonju, and Osan. Chaplain Thoburn Speicher, at Seoul, in 1 day alone received three truckloads of clothing sent by the Governor of Utah who had de-



Chaplain Herman Knies distributes clothing in Seoul, Korea, September 1951.

clared a "Clothes for Korea Week."⁶

Clothing needs were worldwide. The Christian League of Pepperell AFB in 1952 collected used clothing and distributed it through the Welfare Department of Newfoundland. In the Kyushu floods of 1953, in which more than 1,000 homes were destroyed and more than 1,000 people lost their lives, the chaplains at Itazuke Air Base were the first to donate clothing for refugees. Later, a FEAF-wide appeal for funds to aid flood refugees led to an overwhelming response. The northern California floods of 1954, likewise, found chaplains collecting clothing. So much was flown into McClellan AFB that a warehouse was filled and instructions were sent out to stop further shipments. Boy Scouts at Scott AFB collected almost 3,000 pounds of clothing the same year for distribution through Church World Service. In 1957 Chaplain Charles D. Brewer at Anchorage solicited cold-weather gear and blankets from families being transferred to warmer climates which he gave to missionaries for distribution to Eskimos. As tens of thousands of refugees fled from East Germany to Berlin, chaplains aided in supplying food,



Christmas baskets prepared by ladies of McGuire AFB, 1958.

clothing, baby diapers, soap, and socks. Rhein/Main AB chaplains through the years led "Operation Helfen" which collected such items, packed them for shipment, and arranged for airlift—often a planeload a month—to West Berlin.⁷

Food was supplied through CARE packages, "Share the Surplus," "Meals for Millions," on-base surplus food stocks, private donations, chaplain fund purchases, and other sources. The 1953 Operation Reindeer Christmas project was promoted jointly by the Foreign Operations Administration and CARE. The FOA furnished food free to CARE and that organization packaged, shipped, and distributed it to the hungry around the world at a cost of \$1 for an 11-pound parcel. AFPCB suggested that chaplains receive a special offering for this cause, with the result that \$17,000 was contributed. Lackland AFB in 1954 contributed over \$2,000 to this project and Chanute AFB more than \$1,500.⁸

Each year the "Share Our Surplus" program was announced in the *Chaplain Newsletter*. Donations through Church World Service covered costs of distribution, administration, and, in some cases, transportation to 26 countries.

Aid was provided needy Air Force families. The Hickam Village Women's Chapel Guild in 1955 sponsored a bazaar which provided Thanksgiving baskets for 44 needy Air Force families. Sunday School children contributed

canned goods to the project. Similar efforts were channeled through chaplains at other bases, especially at Thanksgiving and Christmas.

Wherever servicemen were stationed, food and clothing were given to the needy.

Special Offerings

The 1948 basic chaplain regulation under "religious funds" stated:

Offerings for special charitable purposes, either military or civilian, may be made at religious services with the specific authorization of the commanding officer.

* * * * *

Donations received from individuals for specific religious and charitable purposes will be expended on projects of a religious nature that are easily recognizable as coming within the desire of the donors.⁹

In 1953, AFR 176-16, "Chaplain Funds," was published to control the administration of funds handled by chaplains. It stated, "Special collections are authorized at religious services in Air Force chapels for the purposes that collections are ordinarily taken in civilian churches or synagogues." The difficulty with the regulation was that it permitted too wide a latitude as to who could designate a special offering. Some chaplains with a missionary and benevolent zeal channeled all fund resources to pet projects and neglected programs for the benefit of military personnel and dependents. Their calls upon other nonappropriated welfare funds for support of the base religious program imperiled the entire support of religious activities. The 1956 regulation stated:

The fund council must approve all decisions regarding special collections and special donations before any action is taken. In reaching its decisions, the council will give priority consideration to fund requirements for the implementation of the chaplain program on the base before designating contributions for activities of civilian religious and/or welfare agencies conducted off the base.

The custodian will record in the council proceedings all decisions by the council regarding these matters.¹⁰

The 1955 regulation made provision for a special annual offering to the Air Force Chaplain Fund and for other donations to that fund as designated by each religious fund council. The 1956 regulation stated that no other donations from the existing assets of an activity fund could be made unless specifically authorized by the fund council of the Air Force Chaplain Fund. However, audit reports received in AFPCH revealed that chaplains were not following this instruction, and AFPCH had to remind chaplains who were overzealous or slipshod that, if this practice continued, remedial action would be taken. Some chaplains got around regulations by having practically every offering designated as "special." At some bases, 70 percent of the fund would be given to missionary and charitable causes with only 29 percent spent on operating expenses and 1 percent at the end of each month remaining in the net worth for operating capital. As a consequence, AFPCH in 1960 directed that no more than one special offering a month would be authorized from any chaplain fund. That such precautions had to be taken showed the missionary and charitable zeal which characterized chaplains, servicemen, and fund councils.¹¹

AFPCH urged chaplains to receive special offerings for benevolent projects. From 1947 to 1950 an emphasis was placed on food and clothing for Europe and the Far East. Christmas gifts for hospitalized veterans was the 1949 AFPCH project. During the Korean conflict, it was aid to the Koreans. In 1953 more than \$26,000 was collected for relief of Holland flood victims in addition to funds given through USAFE and MATS. Appeals were made for help to the victims of the southern Japan and northern California floods. Chaplains assisted in the "One Great Hour of Sharing," an annual Protestant appeal for oversea emergency assistance, from its beginning in 1949. The USAFE staff chaplain in 1950 reported,



Chaplain Carpenter presents USAF chapel donations totaling \$26,000 to Netherlands Ambassador J. H. Van Roijen for Holland flood relief.

"All chaplains participated in the One Great Hour of Sharing Sunday during March. This program was well received at all bases and has been a continuing program at most USAF installations since that date." This program as well as "Share Our Surplus," overseas relief, and other charitable causes were publicized by AFPCH. The annual Catholic Bishops' Appeal and Mission Sunday Collection met with generous response.¹² These causes were publicized by AFPCH and, at times, coordinated in joint efforts.¹³

Two special projects are worthy of mention. During 1958, Catholic chaplains of the Armed Forces began to accept contributions toward the purchase of an organ to be placed in the National Shrine of the Immaculate Conception, Washington, D.C., in memory of deceased Catholic chaplains and military personnel of both World Wars and Korea.¹⁴

The other outstanding project was the accumulation of funds to furnish the Air Force Academy chapels. (See Chapels.) By December 1960 AFPCH had received more than \$200,000 in voluntary offerings toward the initial goal of \$225,000. Catholic, Protestant, and Jewish airmen contributed.

One difficulty was that unforeseen costs in the building of chapels, e.g., flooring, light fixtures, and a wall behind one altar, had to be paid through this fund.

This spirit of generosity was evident at all Air Force bases. Lackland in 1951 contributed \$896 for the relief of flood victims in southern Texas, and in the first 6 months of the following year contributed almost \$12,000 to religious and social agencies from the chaplains' fund. Sampson's Teenage Club in 1954 gave \$875 to the Crusade for Freedom drive. Maxwell in 1955 donated \$500 to the Foundation for Religious Action. The McClellan AFB Protestant Fund, besides donating food and clothing to the 1954 northern California flood victims, paid the wages of a worker for 2 months as he cleaned flood debris from houses and orchards.¹⁵

In oversea areas, where servicemen were keenly aware of human need and mission opportunities, there were many demands for special offerings. In the last 6 months of 1951, FEAF chaplains reported the donation of \$17,879, but in the next 6 months this amount was raised to \$63,476 for missions, charities, and orphanages. Even as late as the first half of 1956, when many of the servicemen had left Korea and much of the orphan responsibility was taken over by other agencies, FEAF chaplains reported donations totaling \$44,212. This was in addition to donations of food, medicine, toys, games, organs, tents, vitamins, soap, construction materials, and clothing. FEAF chaplains contributed funds for shipping rice to the 1956 Hokkaido famine area where a crop had failed, for flood relief, even for food to famine-stricken Red China when that area was briefly opened for aid. USAFE chaplains channeled funds for various relief projects in postwar Europe and in October 1953 contributed a special offering of \$11,371 for Greek relief agencies. They rallied to the needs of refugees.¹⁶

The story of humanitarian outreach is seen in chaplain fund council records of every Air Force base in the world.

Orphanages, Needy Children, War Widows, Aged

The generosity of American servicemen to orphans, needy children, war widows, and the aged is another heart-warming story.

Sgts. Herbert Hymer and Harold Craven in 1949, through their chaplain, invited children from a local orphanage to visit Hamilton AFB and be their guests for a day. The response was so enthusiastic and the airmen "fathers for a day" were so pleased that the idea was sent to Headquarters, AACS. More than 30 AACS units throughout the United States immediately adopted the idea. The reports were so favorable that Maj. Gen. Laurence W. Kuter, commanding general of MATS (of which AACS was a part), decided that all MATS units should participate in such a program during 1950. This plan or some variation of it has been used at many bases through succeeding years. In most cases, the event led to better understanding of the Air Force and financial help for the orphans. This was true at Randolph AFB in 1950.¹⁷

Many bases contributed to the support of orphanages. Members of the Holy Name Society at Scott AFB in 1953 distributed candy, toys, and clothing to the children of St. John's Orphanage at Shiloh, Ill., and helped build a memorial library and raze old buildings. Chaplain Hans Sandrock at Ladd AFB headed a drive, conducted by the Officers' and NCO Wives' Clubs, to sell Christmas stockings with personalized letters and a "North Pole" postmark, and gave the proceeds to three orphans' homes in Alaska. At Brooks AFB, the Young Married Peoples' Fellowship gave outings to children in the San Antonio Children's Shelter.¹⁸

This interest was manifest wherever American troops were stationed in Europe, particularly in the difficult days after World War II. In 1949 the chaplains at Celle, the British sector of Germany, arranged for a "Big Brother" project in which children from local orphanages were "adopted" by officers and airmen and furnished with needed items

purchased locally or sent by relatives in the Zone of Interior. Chaplain Chester Miller of Tulln Air Base, Austria, then in the Russian Zone, told of inviting 60 orphans to a base Thanksgiving Day program including worship, dinner, movies, and refreshments. Chaplain William R. Gray, Jr., in 1956 reported that men of the 2d Communications Group in Germany prepared a playground for the 120 children of the Diemerstein Orphanage. The men bought and installed \$500 worth of playground equipment and gave a big dedication party with refreshments, candy, and toys. Chaplain Frederick D. Sundloff in 1959 reported that the daily vacation Bible school at his base in England collected toys and clothing for the Dr. Barnardo's Children's Home in Kingston-upon-Thames. Other chapel groups "adopted" orphans in Korea and Germany. Chaplain Daniel H. Frederick at the same time reported that his unit was supporting the St. Joseph Girls' Home in Metz, France, with its 175 children and the Protestant Children's Home in Luxembourg City, Luxembourg. Members of the 10th Troop Carrier Squadron in France in 1959 presented a new refrigerator to the Morthene Orphanage and needed supplies for the 40 children.¹⁹

Orphanages are of comparatively recent origin in the Far East. Under traditional family concepts, an orphaned child was taken by relatives. Inasmuch as three generations lived under one roof in Japan, Korea, or China, and the villages had a family clan structure, there was little difficulty in finding a relative. The gigantic upheavals of World War II and Korea disrupted normal patterns, and thousands of children in the Philippines, Okinawa, Japan, Korea, and China were left without support. Chaplains and servicemen aided in the establishment of orphanages in areas where none had previously existed. Whether or not this was the best solution in view of traditional cultural patterns and the possibility of aid to families in fostering children is a problem beyond the purview of this history. To many

it seemed the best solution at the particular time and place.

Many orphanages were identified with religious groups. The Salesian Sisters' Orphanage, a school and home in a poor section of Tokyo, was evacuated to the country in the fire raids of World War II. The old buildings burned. After the war, the Sisters were given an abandoned Japanese Army camp of four or five ramshackle buildings and grounds. In 1946 Sgt. Adam Gudalefsky and several other airmen dropped into the orphanage and saw the 52 children. He said, "It was depressing, and after leaving the place some of us airmen got to talking, and decided we'd come back again." They did. In fact, many times. They put in thousands of hours building furniture and repairing the buildings, besides contributing food, medicine, school supplies, and clothing. By 1949 the airmen, who had unofficially organized themselves into a Legion of Mary, had transformed the place in which 10 Italian and 9 Japanese Sisters cared for 300 children. This is but one of many projects where airmen on their own or under the direction of a chaplain aided orphanages in Japan. In 1956 Chaplain Frank G. Kelly presented a check for \$700 to the Kuninokoryo Orphanage School of the Bible, a gift raised under sponsorship of the Wakkanai Air Station Fellowship Club. Chaplains at Itazuke Air Base gave continued support to orphanages in the vicinity of Fukuoka, Japan, and one airman, Richard Chavarry, who later studied for the ministry, made weekly visits to one of them. The Johnson Air Base chaplain in 1951 was the clearing point for units on that base in support of 21 orphanages and schools in the Tokyo area. Airmen at Kadena Air Base, through the Protestant chaplain's fund, donated a washing machine and clothing to the Yonabaru Orphanage and paid for the construction of two needed buildings.²⁰

The greatest example of this type of humanitarian service occurred in Korea. Chaplain Terence P. Finnegan in a staff visit to Korea,



Chaplain Booker T. Davis presenting a washing machine and clothes to the Yonabaru Orphanage, Okinawa, 1956.

just 4 months after the outbreak of hostilities, reported:

Many orphans in a starvation condition and with very inadequate clothing have been picked up by airmen in the streets of Seoul and nearby areas. These were brought to orphanages or to the Staff Chaplain's Office for disposition. To assist in their rehabilitation in the orphanages, the Chaplains (Lt. Col. Russell L. Blaisdell and Capt. James Nornille) at Headquarters Fifth in Korea issued a request for funds. The response was extraordinary and has extended to all the Air Force units in FEAF.

The "extraordinary" response was only the beginning. Hundreds of orphanages sprang up over Korea.

The movement of orphans by C-119 and other aircraft to Cheju-do, an island off the southern coast of Korea opposite Chinhae, was popularized in the book by Col. Dean Hess, *Battle Cry*, and the movie of the same title. In the movie there is no mention of a chaplain, but this is the report made by no less an observer than Lowell Thomas on the CBS network 6:45 p.m., 20 December 1950:

Today the Air Force in Korea was carrying out what they called Operation Little Orphan Annie. In the Seoul area they are flying out a thousand children—

waifs and strays of war. This host of orphans had been taken to the Port of Inchon to be taken away by a vessel of the South Korean Navy. But the ship failed to arrive so an airlift was organized—Operation Little Orphan Annie. The story goes back to a humane project which began when American airplanes first arrived in Seoul after the liberation of the city several months ago. U.S. pilots found a child half dead lying on the grounds of the Korean orphanage which had been abandoned in the fighting for the city. They picked him up and took care of that waif and then decided to get the orphanage going again and support it and they all came through with contributions and Korean war orphans were taken in by the score.

The Air Force plan was to expand the thing into a child welfare center for Seoul. But the fortunes of war took that unlucky turn and Seoul menaced by the Reds is being evacuated again. At the orphanage the children were moved out and taken to Inchon to await the Korean ship—the ship that never came. There they were marooned for three days—until their plight was discovered by Chaplain Blaisdell of Hayfield, Minnesota. He took fast action, the airlift was organized and began today—U.S. planes flying out a thousand children—Operation Little Orphan Annie.²¹

The fact is that chaplains, including Russell Blaisdell, had been deeply concerned about orphans from the first, and they weren't the only ones.

Publicity from Operation Little Orphan Annie led to disagreement between the Army and the Air Force. The FEAF staff chaplain in 1951 reported:

Inaccurate publicity on the air movement of orphans from Seoul to Cheju-do apparently had created the impression that Fifth Air Force had assumed full responsibility for this project. In a letter to FEAF, the Staff Chaplain of GHQ pointed out that Eighth Army was the supervisory agency for the distribution of United Nation's supplies through Korean agencies.

In order to straighten out the misunderstanding there was a meeting of Headquarters

ters, FEAF, chaplains, the 8th Army's Civil Assistance Division, and 8th Army chaplains, and this meeting led to a second. The FEAF staff chaplain said that FEAF, especially Fifth Air Force, was happy to assist, but the maintenance of orphans was not its function. The Civil Assistance Division stated that they assumed full responsibility and "that a Civil Assistance team assigned permanently to Cheju-do would see to the needs of the orphans." The incident illustrated the interest military agencies had in the welfare of the orphaned and focused national attention on this tragic eddy of war.²²

The problem was too great for a standardized approach. Thousands of refugees flooded through the battlelines and surged like a wave of misery toward the south. Children of all ages, cut off from parents and relatives, formed into gangs for mutual help, begging and stealing. Mothers unable to feed their children abandoned them at sentry posts. Boys and girls lived in ditches, caves, the streets of cities in unbelievable poverty. Many had shrapnel in their bodies. All had diseases and parasites. The American serviceman, faced with this tragedy of war, could not wait for official channels and agencies which were already strained to the breaking point. Unit after unit in Korea sponsored orphanages, gathering up children, getting Koreans to run them, providing clothing, food, and supplies. In order to qualify for any rice ration from UNCACK, an orphanage had to have 50 children, and there were other desperate needs. The serviceman responded through his own resources and through letters to parents and home churches.

The casual way in which many orphanages were organized can be seen in the following incident. In June 1951 a North Korean refugee came to K-6 Air Base near Osan seeking a tent for the Onyang Presbyterian Church whose building had been completely demolished. He told of numerous children who were without shelter, food, and clothing. A tent was furnished, and airmen gathered food and clothing for the children. They

wrote their parents and home churches. Men of Anderson AFB on Guam and Tachikawa and Johnson in Japan contributed. In less than a year, the orphanage occupied two large brick buildings with classrooms and was named the "Onyang Brenner Orphanage," in honor of Chaplain Arthur E. K. Brenner, who headed the project. This orphanage still housed 120 children in 1960 and was licensed as a school.²³

Support of orphanages, including the above, passed from unit to unit, chaplain to chaplain. When Chaplain Willis M. Lewis' unit took over the New Hope Orphanage in 1951 there were 125 children in it. Within 1 year there were 400, and the unit had contributed \$3,000 to \$4,000 for their support in addition to clothing and other supplies. The 18th Fighter-Bomber Wing in 1952-53, with the advice and cooperation of UNCACK, contributed monthly support to 5 orphanages in Masan, Chinhae, and Wonju, each with numbers ranging from 78 to 356 children. When the unit moved to K-55 at Osan, it assumed support for two other orphanages. At one time 406 pairs of shoes were purchased for children who had none. In addition, some medical assistance was provided and part of construction costs were paid for the largest orphanage, So-Jan-Ri, 6 miles from Wonju. Chaplains at K-16 in 1953 contributed to the support of 1,020 orphans in the Seoul area. In December 1956 the chaplains at K-55 purchased 485 suits of underwear for orphans in the vicinity of Osan and distributed surplus cereal, crackers, powdered milk, and used clothing. In 1958 airmen at Kunsan AB rebuilt the Methodist Orphanage which had been destroyed by fire.²⁴

The extent of this program and an inherent problem can be seen in the following report by FEAF Staff Chaplain Glenn Witherspoon in 1953:

Between 1 July 1952 and 1 May 1953, Air Force personnel contributed \$177,350 to chaplain sponsored projects, designed

to establish and maintain Japanese and Korean orphanages. In addition, donations of clothing, food and other essentials nearly double that figure.

When orphanages first became a project, adequate housing was the main problem, but once this was solved more permanent buildings became necessary. The current goal is to make orphanages self-supporting.

To achieve this end, agricultural projects were instituted and children taught how to plant and raise food and to care for cattle, livestock and poultry.

Education has been another. . . .²⁵

The problem was how orphans would survive once the serviceman left. Self-support was one answer. In July 1956, the 502d Tactical Control Group presented the Ae Haeng Orphanage a sum of \$60 and a rice-field that had cost \$500. FEAF Base Command took steps to make the Myong Jin Orphanage in Korea self-supporting through establishment of a business including a bathhouse, beauty shop, and barbershop.²⁶

When Chaplain James Patterson arrived as Fifth Air Force Staff Chaplain, he became concerned over the administration of orphanages into which servicemen were pouring thousands of dollars. Investigations disclosed that some unscrupulous Korean racketeers were running spurious orphan projects to prey on sympathies of generous servicemen. Some of these hired children for a small pittance to play in the orphanage and its yard each day and pose as hungry, needy orphans. Others sold CARE packages, blankets, clothing, medicine, food, and toys on the black market. At one orphanage, the chaplain found almost naked children in severe winter weather, but a storeroom filled with clothing. Some chaplains who thought they were the main support of an orphanage were surprised to find that chaplains of other units—Army, Marine, and Air Force—claimed the same distinction. Chaplain Patterson urged each chaplain to coordinate his efforts with UNCACK. In 1957 Dr. Russell T. Loesch, after a visit to the Far East, reported:

One of the things the commanders in the Korean theater should be commended for is the setting up of a central agency to screen the multitudes of orphanage and agency appeals. There has been a considerable amount of racketeering going on and a great deal of misguided giving of moneys without checking on the actual use of the money and materials. . . . The central agency is carefully screening those that are doing a good job and this venture should be sustained among the servicemen.²⁷

While it is true that the serviceman's generosity was at times misused, his help meant the difference between life and death for thousands of Korean children. One of the big problems unresolved in 1960, was whether this support could be absorbed by Korean, missionary, and benevolent agencies.

Another effect of this humanitarian activity was that it bolstered morale of servicemen. Chaplain Carpenter described a party for orphans he attended on Easter Sunday 1951, a party in which the children sang several songs. He said:

The first number they did was "Old Black Joe." If you recall the lines of the last stanza, the words go, "I hear their gentle voices calling 'Old Black Joe'." The youngsters didn't sing it that way. They sang it, "I hear their gentle voices calling 'GI Joe'."



Sister Geraldine, Superioress of St. Joseph's Home for the Aged, receives a check from Father Joseph T. Durkin, S.J., civilian auxiliary chaplain at MATS Terminal Washington National Airport. Also shown: Capt. John H. Anderson and Chief M. Sgt. Joseph Bosch, members of the Catholic Chaplain Advisory Board.

Somehow, it didn't sound unusual. These kids knew nothing of "Old Black Joe". . . .

But GI Joe, that was different. They knew GI Joe. He was an American soldier who'd come in through the beleaguered port of Pusan and fought his way north, pushing back the Communist invaders who'd slaughtered their parents. This GI Joe was the fellow who moved into a town with his tanks, his rifles, and his grenades, and dislodged the enemy. While he was doing it, he would spy some frightened, little tyke, all alone, cowering in a corner or hiding in a barrel. He'd pause long enough to take the child in his arms, pet her a bit and give her a bar of chocolate. Then he'd hunt up a chaplain, slip him a few bills, and say, "Chappie, you take care of this child, and when I get a chance, I'll see that you get some money."

He wouldn't forget. He'd shove on but he'd keep sending back money to care for the child.

On this basis, orphanages had sprung up all over Korea. Through GI generosity, tens of thousands of war-made orphans, from whose lives love and security had vanished, found new homes and new affection.

The Korean kids ended their program that Easter Sunday with a song for the country from which their friend, GI Joe, had come—"God Bless America."²⁵

An airman who had helped a child to live could say, "At least I have done this much good."

Another worthy humanitarian cause was that of helping war widows to support themselves. There were no pensions for widows of Korean servicemen, and jobs were few. The result was that many, especially those with small children, were forced into extreme poverty or prostitution. Several war widows' projects were started in Seoul, Taejon, and Chinhae which provided employment, mainly sewing and weaving, and a place where they and their children could live. Chaplains contributed funds, sewing machines, cloth, and, in the case of the weaving project at Chinhae, funds for a complete weaving factory.

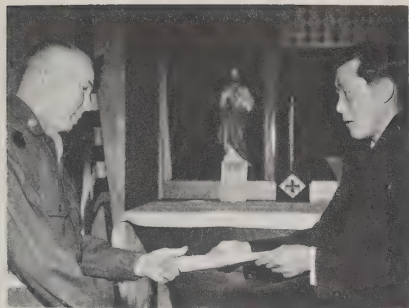
Nor were the old forgotten. The day before Mother's Day in 1956, the United Fellowship of Protestants at Pepperell AFB entertained the 25 women of Sunset Lodge, the Salvation Army's home for the aged in St. John's, Newfoundland. They were guests at a party which included songs by Chaplain Duane Schroeder, travel slides, a corsage for each, and tea. Even the six who were bedridden were visited by airmen who carried flowers and refreshments to them. In Korea, the 18th Fighter-Bomber Wing in 1952 contributed to the purchase of land and donated clothing to the old people's home in Masan and split the cost with UNCAACK for construction of a home to house 92 old people in Wonju.²⁹

A problem which gained nationwide attention was the support of Japanese-American illegitimate children. There were approximately 20,000 such children in 1952 for whom care was neither systematic nor adequate.

On recommendation of FEAF Staff Chaplain Finnegan, a FEAF-wide appeal was made for chapel donations to religious welfare agencies, and adoption procedures were clarified in Japanese courts. As a result of these efforts, so many children were adopted by American families or found satisfactory adjustment in Japanese life that by June 1954 it was difficult for a family to find a child to adopt.

Dr. Daniel A. Poling, editor of *Christian Herald* and president of the World's Christian Endeavor Union, praised the generosity of the American servicemen on his return from a 1955 4-week globe-circling trip. He said, "From his pay, the young American in uniform in all the services has contributed not less than \$4 million to feed, clothe, and house the orphans of Korea, Japan, Germany, and the (Pacific) islands. Today more than 50,000 of these children and babies are in Korea alone."

The concern of the servicemen for orphans and needy children, as well as for war widows and the aged, is a heartening story.



SCARWAF Unit presents check for \$1,280 to Korean youth at K-55 to study engineering, 1950. Chaplains Herbert L. Renner and Andrew McLean helped in the project.

Education and Health

Some aid was given to education and medicine, though this was small compared with assistance given through other agencies of the Armed Forces. Such help was given in an attempt to meet drastic need for which other resources at the moment were unavailable. Chaplains in war torn lands were convinced that education and training were essential to the future welfare of the country, and sometimes this represented the greatest long-term need, as in the case of Korea. Help on special projects in either of these areas was in keeping with the humanitarian phase of the chaplain program.

South African personnel attached to the 18th Fighter-Bomber Wing rehabilitated a building into a school for Korean refugee children, paid the teacher's salary, and built schoolroom furniture. The Onyang Brenner Orphanage was also licensed as a school. Chaplain Lyman T. Barger assisted students and faculty members of the primary school at An Yang-ni which had 2,200 students and presented the school with a public address system. In Japan, Chaplain Alfred Alley and men of the 136th Fighter-Bomber Wing purchased playground equipment for a public nursery school. Chaplains at Itazuke Air Base aided kindergarten schools of various

missions. Chaplain John F. Albert in England reported providing tuition in 1956 for needy children in the convent of St. Louis High School, Newmarket, Suffolk. Under the leadership of Chaplain Daryl G. Meyer, personnel of Moody AFB contributed funds and volunteer labor to repair the Bemiss Road Grammar School building at Valdosta in 1954. The same year, the *Nevada Catholic Register* praised airmen of Nellis AFB for their "unselfish and devoted work" in helping construct the St. Anne's Catholic Grade School.³⁰

Chaplains assisted the German Youth Association. In 1951 Chaplains Carpenter and Shaffer visited the Tempelhof GYA in Berlin and found that the training center was not adequately equipped, a need which AFPCB brought to the attention of major air commands. There was a gratifying response by December.³¹

Significant aid was given to further college and graduate training. Many chaplains contributed to the International Christian University of Japan which was founded in 1949 and whose needs were publicized in chaplain newsletters throughout the Air Force. The Ivan L. Bennett Servicemen's Scholarship Fund was established in 1952 to provide scholarships for needy students at Tokyo Union Theological Seminary, and it was supported through chapel offerings. Chaplain George S. Wilson in 1955 presented a check for \$419 to Union Theological Seminary, Manila. Chaplains at McClellan AFB in 1954 collected more than 1,000 medical books and magazines from doctors in California for the Seoul Women's Medical College whose library had been destroyed. At Francis E. Warren AFB in 1954, chapel offerings of \$1,092 were given to a fund supplementing the budgets of 31 accredited private Negro colleges. Many special offerings were sent to colleges, seminaries, and medical schools.³²

In addition, aid was given to individual students. Chaplain Peter A. Dunn helped two students obtain transportation to the

United States and scholarships in the College of St. Rose. The organist at K-9, Pusan, was sent to the United States for further study. Several airmen, including Sgt. K. D. Barbee in Korea and Airman Richard Chavarry in Japan, through their own resources, sent several students to the United States for college and graduate training. One of the most famous students was "Little Joe" whose story was reported in the *Saturday Evening Post* by Chaplain Howard Singer, dramatized on Ralph Edwards' TV show "This Is Your Life," and who later wrote a book entitled *The Rascal and the Pilgrim* on his experiences. He was assisted in coming to the States by Chaplain Donald Werr.

While many a Korean student wanted to come to the United States for study, chaplains realized that the same amount of money could be used for training several in their homeland. Chaplains of the 18th Fighter-Bomber Wing and Itazuke Air Base, Japan, assisted in sending two Korean students through medical school and in helping others attend college.

One student who sought help wrote Chaplain Lyman Barger:

The war has taught us a practical philosophy. . . . We must plough these burnt prairies and sow new seeds to reconstruct it.

There is no time when books do not influence us, for their precious thoughts always enter into the ideas of a culture. They make us heirs to the spiritual life and pour their souls into ours. It is my wish to serve these profound and silent influences.

I should be glad if you could be resonant with my fervent desire to research for truth and rescue this tortured soil from the midst of destruction and confusion.³³

This ideal characterized the ambition of young people in war-torn lands who wanted to help in the task of rebuilding but who needed education to do it.

At the conclusion of the Korean hostilities, the Army gave \$5 million for the rebuilding



Chaplain Foster Perry contributes sewing machine to sanatorium in Korea, 1954.

of schools, churches, and hospitals on the basis of a dollar for a dollar raised elsewhere. Under this impetus, churches, chapels, and benevolent agencies rallied to the needs of the Korean people and helped re-establish needed institutions.

Chaplains aided medicine, apart from helping medical students, through service to hospital patients, institutions, and individuals. AFPC in 1949 asked chaplains to receive an offering to purchase Christmas gifts for Air Force personnel of all faiths who were permanently confined to veteran's hospitals. This project met with an enthusiastic response, the Air Training Command alone raising \$22,156. Chanute AFB, under the leadership of Chaplains Charles M. Buck and John P. Fellows, led that command with an offering of more than \$3,560. Men of the 18th Fighter-Bomber Wing helped establish a psychiatric clinic in Chinhae which was headed by a Korean doctor trained in Australia. They gave aid to the TB sanatorium in Masan through donations and professional literature received from the States. Chaplains visited and gave assistance to leper colonies in Korea, Okinawa, Tinian, and the Philippines; obtained medicines for clinics and individual patients; and donated needed medical equipment. The Air Force Chaplain Fund in 1957 from the Catholic account

gave \$1,514 to the Benedictine Heights Hospital for a retarded children's project.

Chaplain Cecil Propst had a part in establishing a TB sanatorium for 31 children at Ajiro, Japan. The institution was started by three sisters, all of whom had studied medicine. One contracted TB, and the other two visited the FEAF staff chaplain and told him of their project. Chaplain Propst wrote chaplains in Japan, and contributions were received from Misawa, Tachikawa, and Yokota Air Bases. The sisters began to build, and the Yokosuka Naval Base built a road to the top of the hill where the sanatorium was located. Chaplain Paul Tomasovic at Tachikawa Air Base donated the cross and altar equipment for a chapel which was first used 29 October 1959. Dr. Makiko Kaji wrote Chaplain Propst, who had encouraged and assisted in the work, "We

thank you most sincerely for your kindest help and prayers."

A number of individuals were assisted by various chapel groups. The Adult Bible Class of Langley AFB in a 1-year period contributed more than \$1,000 to humanitarian projects including a month's doctor's bill and babysitting fees for one needy family. Two Air Force sergeants at Fort McAndrew, Newfoundland—Fred Nicolle and William Davis—together with Chaplain Voigt Sink led a fundraising project which netted \$4,200 for the treatment of a 9-year-old Newfoundland girl stricken with polio. She was flown to the United States and Warm Springs, Ga.³⁴

A somewhat related problem occurred in 1951 when Chaplain Carpenter recommended to the Religious Advisory Committee of the Federal Civil Defense Administration that the proposed draft of a brochure entitled "The Clergy in Civil Defense" should include a note on mutual assistance of chaplains and civilian clergy. This recommendation was well taken in view of the need for cooperative effort in the event of disaster such as flood or enemy attack when every available facility and agency would be strained.³⁵

Christmas Projects

Humanitarian activities were a part of the Christmas spirit throughout the Air Force.



USAF personnel sent Miss Marion Howes of Newfoundland to Warm Springs, Ga., for treatment, 1949.



Chaplains Marlin B. Morris and Richard L. Graham present a check for \$300 from the Kadena Chapel Ladies' Guild, 8 November 1955, to Dr. Yasuo Omori and his mobile clinic for medicines.



Mrs. Margo DuBose, wife of Chaplain Wilds S. DuBose, Jr., of Bitburg AB, helps with orphanage party, Speicher, Germany, 1957.

No season elicited such enthusiastic help for the orphaned, needy, sick, or old as this. Bases around the world, even the smallest, had parties for needy children and supplied candy, toys, clothing, and other gifts. Airmen dedicated to defense of the free world pooled their resources and talents in Operation Santa Claus with the sole object of insuring that every child and family within their reach would have a "Merry Christmas."

The reports of such parties are, too numerous to mention, but a few will show the spirit in which they were given. Chaplain Raymond Printz reported that the 170 permanent party at Shaftesbury, Dorset, England (1954 and 1955) raised more than \$3,000 each year to entertain 550 orphans with dinner, a tour of the base, and a gala Christmas party at which Santa Claus presented a gift to each child. Chaplain John A. Burgess reported that Barksdale AFB (1956) entertained 450 underprivileged children at a party, and each child received a toy. Chaplain Robert Nelson in the Canal Zone reported Christmas parties for children from the slums of Panama City. At Naha on Okinawa, one Christmas party (1958) had more than 2,000 Okinawan children as guests.

In Japan (1952), Nagoya Air Base entertained 5,000 youngsters, and Tachikawa Air Base more than 6,000. Ten thousand orphans benefited from Operation Christmas, 1952, when more than \$26,000 in food, clothing, equipment, and toys was given to 94 Tokyo area orphanages, a gift from servicemen of all branches of the Armed Forces.³⁶

In Korea, every base took on itself the role of helping Santa Claus. Chaplain Fletcher (1953) distributed 1,200 toys, in addition to fruit, candy, and clothing, to orphans in the Kunsan area, and Chaplain Daniel Frederick helped provide parties for 16 orphanages in the Seoul area. Chaplains of the 18th Fighter-Bomber Wing distributed gifts to children in five orphanages, sponsored several Christmas parties, and gave a Christmas parcel of food, candy, and toilet articles to every Korean minister and priest in the vicinity of Wonju and Chinhae. Airmen donated generously to these projects, and chaplains flew to Japan to make needed purchases of toys and other gifts. The C-47 "Gooney Bird" became a modern version of Santa's sleigh.

In the Philippines, the day before Christmas 1953, Chaplains Roy Terry and William Miller took a jeep and trailer loaded with food, clothing, toys, and candy to the needy Manabayucan Negrito tribe in the foothills



Christmas at the Chun Jin Won (True Heaven Meeting Place), Orphanage, Seoul, 1951.

of the Zambales Mountains. When the last package was distributed, the old chief said, "Thank you all very much—I hope you have a merry Christmas." ³⁷

In Europe this spirit was manifest wherever American troops were stationed. In 1948 Chaplain Marteney reported:

As Christmas approached, the chaplains had numerous visits from the local German population. While conditions in Germany are much improved over 1 year ago, with the shops aglitter with a variety of goods, most of the market was made up of luxury items . . . so the chaplain's office was called upon for assistance to supply some of the basic needs, particularly in the way of clothing. This was done insofar as was possible due to the generosity of many people at home, and through the efforts of various chaplains at Air Force bases scattered through the Zone of Interior. ³⁸

Aid was also given to stranded former German soldiers and escapees from East Germany. In 1949 Chaplain Gearhard reported Christmas parties for German orphanages, old peoples' homes, and the needy. More than \$10,000 was raised by American airmen in the Wiesbaden area for gifts. This was a continuing project. ³⁹

Various bases in the United States had projects for collecting and reconditioning toys and for distributing baskets of food to needy Air Force families and civilians whose names were referred to them by local welfare agencies. At Lackland AFB, in 1953, each of 120 children was given a toy and a \$25 gift certificate to be used for the purchase of clothing in a San Antonio department store. At McClellan AFB, in 1955 and 1956, a display room was set up in the chapel annex with toys, clothing, and food baskets to which needy families were invited by name to come and choose what they wanted. ⁴⁰

Often this humanitarian outreach led to other services of a more lasting nature. For example, when Chaplain William F. Mattimore in 1957 took a Christmas box to the convent of the Missionary Order of

the Holy Ghost, he recognized the need for repairs. The Holy Name Society raised funds and, with 6 weeks of volunteer labor, the convent was refloored, tile laid, new wiring and electrical fixtures installed, broken windows replaced, and the convent repainted. This carryover effect was certainly true of orphanages. ⁴¹

One unusual project in which chaplains had an important part was the "Christmas in February" program for children of Yuba City, Calif., who had fled their flooded homes on Christmas Eve 1954. Chaplains at Hamilton, Travis, Mather, Parks, Beale, and McClellan cooperated in collecting toys and packing them. McClellan had so many that they had to be packed in a van, and Hamilton had two truckloads. The toys were brought by truck caravan to Yuba City where they were distributed in a gigantic post-Christmas party.

Missions

The American serviceman, whether he wished it or not, was a GI missionary whose life showed the peoples of other nations the dominant patterns of American culture and its underlying religious beliefs. He and his family reached millions of people whom those in diplomatic and church missionary circles never touched. Chaplains had a unique opportunity to channel a part of that influence into activities which furthered missionary programs.

Wherever chaplains went during World War II and after, they took an active interest in native Christians and churches. They found a helpful relationship for benevolent programs through native ministers and missionaries. On the wave of victory, they looked up local congregations and helped build bridges of understanding which led to rebuilding what had been destroyed or impaired by war. The World War II experience of Nazarene chaplains in this regard is told in the book *The Chaplains See World Missions*. The same story was experi-



Maj. Gen. I. H. Edwards, USAF Commander, spoke at this 1947 synagogue dedication in Wiesbaden, Brig. Gen. J. H. McCormic, and Chaplain William Z. Dalin also participated. Chaplain Dalin conducted services there for military and civilian personnel.

enced by chaplains of all denominations who felt a warm personal regard for native Christians and Jews.⁴²

The chaplain was sought by native ministers for help, for he was the one liaison officer in the Armed Forces with whom they had a common ground of understanding. In him they knew they would find appreciation for the needs which they and their congregations suffered.

Chaplain Paul Giegerich in 1947 reported of chaplains in the Philippines, "Their work was not solely confined to military personnel and their problems, but in off-duty hours they assisted in bringing Christianity back into the remote barrios where their good will, kindness, and charitable works have contributed enormously to the prestige of the United States and has fostered deeper friendly relations between the new Republic of the Philippines and the United States."⁴³

Chaplain Tunis S. Cordill, Jr., said of his 1946-48 service in Japan:

Those days of our tour of duty in Japan during the occupation will always remain as the pinnacle of our overseas experiences. We were challenged on every hand by the requirements of the Armed Forces; to promote the chaplain program throughout the Air Force communities; and to befriend the Japanese Christians in their

efforts to rebuild and regain their places of influence in Japanese society.

Christian missionaries and teachers were permitted to return to the Far East during my term there, and they, too, were given assistance in many ways as they struggled to locate old friends, and replace missing structures which were their churches and schools before the war.⁴⁴

This bond of understanding between servicemen and civilian churches, clergy, and missionaries was an important part of the chaplain's program. It was deepened through visits of servicemen to local churches and through the visits of civilian pastors and church members to chapels. At Itami Air Base in 1956, missionaries spoke in a "Know Your Missionaries" program, and at many other bases they and native clergymen served as auxiliary chaplains and guest speakers.

Because of these bonds of understanding and firsthand acquaintance with pressing need, chapel attendants were generous in their financial and service support of missionary activities. Every chaplain in the Air Force could testify to the extent of this concern in special offerings each month for churches, church-related institutions, and missionary agencies. A report of the Alaskan Air Command in 1955 stated:

Under leadership of the chaplains, missionaries and native Eskimos and Indians receive thousands of dollars, and tons of food, clothing, and household furnishings. Recently, the staff chaplain assisted in arrangements for airdropping a ton of frozen moose meat to a mission school and orphanage on the Yukon River.⁴⁵

The United Fellowship of Protestants at Wheelus Field in 1956 donated to the Tripoli Medical Mission a new cautery set, portable typewriter, clothing, powdered milk, and wool for sewing classes. In addition, the airmen helped with construction projects. In 1955 airmen at Itami sponsored a summer camp for 70 boys from the Osaka slums through a special offering for the Salvation Army. Catholic personnel at Keesler AFB in August

1950 donated \$412 to the Maryknoll Society and in October \$480 to the Josephite Fathers who staff the colored parish in Biloxi, Miss.⁴⁶

Following the war, chaplains distributed millions of copies of the Scriptures—Bibles, Testaments, Scripture portions, and missals—to Germans, Japanese, displaced persons, refugees, and other people of many lands. When Dr. E. Stanley Jones visited Japan in 1948, newspapermen at the airport asked him, "Dr. Jones, all of Japanese have gone for the Holy Bible and Christianity. What do you think of it?" He replied, "I'm for it!" The desire to learn English had something to do with the demand. Japanese editions were welcomed by earnest Christians, but the rank and file wanted English editions to learn English first and the Bible second. In 1951 President Truman signed a two-volume "Good-will Book" which the American Bible Society sent to the Japan Bible Society as a symbol of friendship.⁴⁷

The production and distribution of Korean Scriptures to meet an insatiable and unprecedented hunger was one of the amazing stories in the Korean conflict. The American Bible Society bore the expense of publishing over 100,000 New Testaments in Korean and 19,500 in Chinese. Over one-quarter million

hymnals were published in Korean-English and Chinese-English. These were intended for Korean servicemen and POW's, and principal distribution was made by American chaplains. Many of these Scriptures and hymnals found their way into civilian hands: refugees, hospital patients, prisoners, students, and church members. Printing could not keep up with the demands. By the spring of 1952, some 1,250,000 Korean Scriptures had been distributed, and there were still pressing needs. In the Chinese POW camps, thousands of men volunteered for daily Christian instruction and were given Chinese Testaments upon completion of a rugged course. For most of them, it was the first time they had heard the Gospel. Young Bim Im, of the Korean Bible Society; Rev. James Robertson, a former missionary in Manchuria and China; and FEC Chaplain Ivan L. Bennett headed this inspiring endeavor in which all chaplains shared.⁴⁸

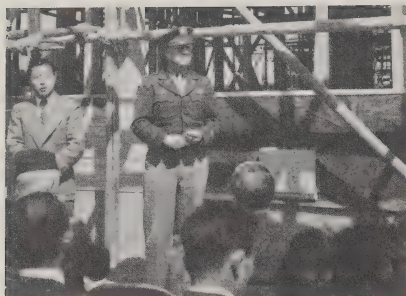
Contributions were made by chaplains to the American Bible Society, German Bible Society, Bible Society of Japan, the Gideons, the Pocket Testament League, Open Bible Crusade (England), Wurttemberger-Bibel Anstalt (Bibles for German orphanages), Wycliffe Translators (South and Central America), and other organizations for publication and distribution of Scriptures.

Airman participation in local church activities will be covered under Public Relations.

One tangible aspect of serviceman missionary effort was the aid given in establishing, building, or repairing of churches. Church World Service sent approximately 100 prefabricated churches (quonset hut type) to Japan in 1947, and the Koidan (central committee of the United Churches of Christ in Japan) selected the locations where they were to be erected. Local congregations had to provide the ground, pay construction costs, and furnish them, a venture in which many chaplains and servicemen assisted. Chaplain Tunis Cordill participated in several ground-breaking and dedication ceremonies



Chaplain Thoburn Speicher distributes English-Korean Testaments to Koreans, 1950. This edition was developed by Rev. Hyugki Lew (later bishop) in 1947.



Chaplain Tunis Cordill assisted at the Nagoya YMCA cornerstone laying, November 1949.

including one for the Nagoya Church of Christ (formerly Presbyterian) and another for a Buddhist Temple where he was one of the honored three to ring the great bell.⁴⁹

In 1952 funds from American servicemen made possible the construction of a new church at Chitause, a small village on Hokkaido Island. Beginning with only 25 members, this church was expected to become the center of Christian evangelism for a new settlement project which would bring 2 million Japanese to the area by 1962. Men of the Ashiya Holy Name Society rehabilitated a house on an island where the first Benedictine Abbey in Japan was being established. Chaplain Neil Enright, at Itazuke AB in 1953-54, through unremitting effort established two Oblate missions in the diocese of Fukuoka. The parish at Nakamachi, started in 1953, was located near the mother house of the Hikarinosono Sisters, Japanese Community. One priest was in residence, and he had 150 Catholics in the parish; the school was conducted by the sisters. The mission at Kago, established in 1955, included a parish church, common school, rectory, and convent for the sisters. Protestant chaplains at Itazuke in 1953-54 helped establish two Protestant churches: one near the base, with more than 100 charter members and a pastor, and the other in a province that had no Christian church though there were several

hundred Christians. In the latter case, they purchased land and paid the pastor's salary for 1 year.⁵⁰

When the famed Tokyo Chapel Center closed in 1959, a special offering was given to help the choir establish a church in downtown Tokyo perpetuating its international, interdenominational tradition.⁵¹

The Okinawan Christian Community received encouragement from chaplains and the American Military Government. In June 1946 the natives formed an Okinawa Christian Association, and Article 2 of its rules stated, "The object of this Association shall be to propagate the religious teaching of Christianity irrespective of the sects, Catholic or Protestant, in the full cooperation of all the churches on Okinawa." Five congregations were given locally mimeographed hymnals and Bibles in Japanese shipped from America. The numbers of Christians in the Ryukyus increased steadily. The FEAF staff chaplain in 1947 said:

Because of the inevitable tendency among the natives to equate Christianity's English-language Bibles, hymns, and its American chaplain exponents with the spirit of "American democracy" . . . it cannot now be predicted how well the present Christian native congregations will survive the military withdrawal, unless chaplains and benevolent Military Government officials are more rapidly supplanted by civilian missionaries, teachers, and doctors.⁵²

However, the work continued in a dramatic manner.

Here are a few examples. In January 1951 several airmen asked Chaplain Earl F. Johns to lead them in building a substantial church to replace the straw-thatched hut in which Rev. Matoatsu Kamiyami conducted services. A survey showed that 200 had been added to the 120 Christians who had survived the war, and that Sunday School attendance averaged almost 400. Airmen helped build the church in their free time, and contributed \$3,050 for materials and skilled labor. As soon as the exterior walls

were completed, the building was used for daily services, including morning devotions before the people went to work.⁵³

On a tour of their area, the United Fellowship at Kadena Air Base ran across a ramshackle building used by the Christians of Ishikawa. They immediately made plans to build a church. Under the leadership of Chaplain John F. Smeltzer, a beautiful \$6,000 church was erected.⁵⁴

In April 1956 the St. Mary's Sodality of Kadena raised \$700 for Okinawan Catholic missions.⁵⁵

By 1954 more than \$110,000 had been given through military chapels for churches and missions on the island of Okinawa.

AFPOCH in 1956 reported:

In Korea, this typical incident was repeated more than a hundred times: a small war-ravaged community of Christians in the village of Ochon was in need of a house of worship. The chaplain announced the need in morning chapel and an offering was received which was ample to purchase a plot of ground in the village. Then, in traditional style, the servicemen scrounged, borrowed, and produced lumber, glass, mortar, and furniture. Construction of the new church began soon thereafter, and the building, complete with windows, pulpit, stove, and wooden floors, was finished in 2 months.⁵⁶

The number of churches which sprang up in Korea was truly amazing. This was caused by the influx of Christian refugees from North Korea, the mutual support of Korean Christians, the generosity of chaplains and servicemen, and the vitality of Christian faith in time of crisis. Often the churches were started in tents or rooms of homes. Some were constructed in tasteful oriental style and others with severe plainness.

Airmen gave liberally and sought contributions from home churches. The Pasadena Community Methodist Church, St. Petersburg, Fla., contributed \$2,000 toward the rebuilding of the Methodist church in Wonju which had been completely leveled. Chaplains of the 18th Fighter Bomber Wing

helped build or repair five churches in 1952-53. The Catholic church in Hoengsong, under the direction of Father MacMahon, an Irish Columban priest who stayed with his people throughout the war, was housed in a former Buddhist temple because his church had been completely destroyed. Men of the 18th helped him rebuild. Chaplain Terence Finnegan, in October 1950, reported that Chaplain Forbes, at Taegu, had received monetary donations from airmen to rehabilitate the YMCA and Catholic Church properties. The chaplains at Itazuke AB in 1953 sent five organs to various churches in the Osan and Suwon area of Korea.⁵⁷

Assistance was given to churches in Europe. Jewish members of the 9th Air Defense Command felt that one of the finest services rendered by Chaplain Floyd S. Smith, a Protestant, after World War II was his part in the restoration of the Jewish synagogue in Bad Neustadt, Bavaria. The synagogue, which the Nazis had used as an ammunition dump, was renovated and the ancient aids to worship recovered. The service of dedication was conducted by Chaplain David Lefkowitz. Chaplain Marteney wrote Chaplain Carpenter in 1947 that he had been visited by a representative of the Unitarian church in Wiesbaden, which had 2,000 members but which had been banned by Hitler and their church taken from them. Chaplain Marteney gave them a new altar set and Testaments and loaned an organ so they could begin again. In 1957 servicemen, under the guidance of Baptist chaplains, organized the Kaiserslautern Baptist church, the first civilian American Baptist church in Germany. The establishment of the American Protestant church of the Hague resulted from the ministry of an Air Force chaplain. A contribution of airmen to the building fund of a small Reformed church at Dreux, France, advanced the completion date of the new church by 6 months.⁵⁸

One project which ran into difficulty was the restoration of the church of St. Clement

Danes, in London. Air Force chaplains were asked to receive a special offering for purchase of an organ at a cost of \$75,000 as a memorial to World War II AAF personnel who died in England. The difficulty was that the famous church, though being rebuilt by the RAF, was a part of the Church of England, and some chaplains objected to a special offering for a specific denomination. AFPCB left it up to each chaplain whether to hold such an offering and the project was completed under the leadership of Chaplain Leslie Zimmerman, Third Air Force Staff Chaplain.

Dr. Henry Hitt Crane, one of the Nation's leading clergyman pacifists, in 1956 said, "Our military behavior denies the basic Christian faith" and he wrote a letter to President Eisenhower proposing that soldiers do missionary work among foreign people.⁵⁹

The truth of the matter is that the serviceman in time of war and peace exerted a profound influence as a missionary. In 1954 the Methodist Board of Missions stated:

The board records its profound gratitude for the response of American soldiers to needs of people in lands where they serve, especially in Korea. We express our sincere thanks to the American chaplains and soldiers of the United Nations forces for their Christian service to Korea, particularly to widows and orphans. This service is countrywide, highly efficient, and based entirely on need without regard to creed. We urge all Methodists to keep a steady stream of letters going to men and women from their communities serving overseas.⁶⁰

The Korean Ambassador in 1956 said that the American serviceman had contributed \$15 million for orphanages, hospitals, churches, and schools during his stay in Korea. More significant is the fact that back of every dollar donated, he gave an hour's labor in construction and rehabilitation of worthy institutions. The same pattern of unselfish service was followed in Europe and Japan. Joseph H. Heartberg, in 1954, said, "Even a brief visit to Hawaii, Japan,

and Korea is sufficient to reveal numberless ways in which the Kingdom of God is being advanced through the support our servicemen are giving to Christian causes." He went on to cite donations, volunteer labor, care of orphans, and services for nationals. He added:

Significant support has been given to missionary projects by Christian chaplains and by Christian individuals and groups in the service. . . . Christian young people from service have assisted the churches and Sunday Schools and other religious activities in countless ways. Many young people have dedicated themselves to foreign-mission services after discovering the need for a Christian ministry in distant lands.⁶¹

On his fourth annual Christmas tour of American outposts in the Far East, Cardinal Spellman said of servicemen in Korea, "They are the most charitable people in the world. They are worrying over the needs of orphanages and other good causes even after they leave Korea."⁶²

Why has the serviceman been a missionary? Or motivated to humanitarian services, as briefly mentioned here? Chaplain Frank L. White, of the Northeast Air Command, in 1957 wrote, "Our military personnel have a missionary spirit that is gratifying and a source of pride to the chaplains. . . . Even when adequate praise is not always bestowed upon them, they do these things because they are motivated by love for their fellow man." Another way of expressing it was a statement made by AAF Chaplain Dale J. Simons on Tarawa Atoll in 1946. He said, "More and more we come to realize . . . that we live in a world community where no brother is a foreigner, and no place in it is outside our neighborhood. Missions! That call is paramount everywhere but 'foreign' is a word that must be banished from our thinking."⁶³

Perhaps it was this ability to understand, to sympathize which made the American serviceman respond to the call of humanitarian service.

Cultural Activities

The scriptural admonition “Worship the Lord in the beauty of holiness” points to the close relationship between religion and the arts, a relationship reflected in that part of the chaplain’s program known as “cultural activities.” The 1956 Chaplain Manual stated:

Cultural leadership is a term applied to all activities of the chaplain program that are concerned with developing the arts, as they apply to the enrichment of life, and to the development of spirituality.^{1*}

This definition included both the art form and the spirit of holiness which gives substance and life. AFPOCH in 1951 stated, “Religion and religious influences have always been the most effective and deepest source of culture. The greatest cultural masterpieces have been founded on religious inspiration.”²

This part of the chaplain program includes the development of choirs and choral groups; promotion of special music programs, dramatics, films, books, and art; and tours to places of historic and religious significance.

Choirs and Choruses

Chaplain Francis J. Quinn in 1958 said there were four essentials in developing a choir: (1) Chaplain fund support, (2) a capable organist, (3) a choir director who

was not only competent but who had a good repertoire of music and could work with people, and (4) a social life for the choir. In regard to recruitment, he said the most effective way was for choir members to be on the alert for new members and invite prospects who indicated interest on the religious information card (Form 869). Those who were reluctant to sing in the Catholic choir because of Latin words could be encouraged with “You will be taught how to do it.” AFPOCH advised that new singers should be auditioned or placed on a 3- to 4-week trial period, chaplains should attend rehearsals occasionally, accompaniment at rehearsals should be with piano rather than organ, and the aim of the choir should be to present simple material thoroughly learned rather than material that might prove too difficult.³

Most chaplains agreed with these observations. The World War II expedient of a chaplain’s assistant at the field organ providing music for worship had passed. In fact, the Chaplain Board in 1960 concluded that music in the chapel program had become so important that a special manual on this subject was needed in the ECI “Air Force Chaplain” course (series 7900). Chaplain Hans E. Sandrock was chosen to write it, and he submitted a tentative outline including a chapter on “Recommended Works for Protestant, Catholic, Jewish Choirs and

*Superior figures refer to footnotes starting with p. 368.



Chapel 3 WAF Choir, Sheppard AFB, directed by A1C George Lee.

Organists," and a bibliography of resource materials.⁴

Choral groups included Catholic, Protestant, Jewish, children's, and youth choirs; quartets; glee clubs; and choruses. Some were outstanding. Organized in 1951, the Sampsonaires, a 45-voice a cappella choir under the supervision of Chaplain Raymond Mattheson and the direction of A1C. Arlo Diebler, presented many programs both on and off Sampson AFB; the Spence Field Glee Club was directed by Chaplain Philip L. Green; the Shepherd Skytones, beginning as a chapel chorus, became a radio and television chorus and sang in many civilian churches.⁵

An example of what could be done occurred at Dreux Air Base, France. M. Sgt. Edward La Van was asked to direct the choir which up to then had not been outstanding. Six months later they were preparing "The Messiah" and a year later won the European choir contest and placed second in the Air Force-wide contest. Barrington AFB, Nova Scotia, with less than 200 men and no chaplain, had a male choir which sang at Protestant and Catholic churches almost every Sunday. One base in 1959 had an interesting program for developing good music. One night each week the Catholic and Protestant choirs rehearsed at the same hour, alternating in their use of the chapel and annex, then rehearsed together as a glee club, and closed the evening with refreshments.⁶

Choirs each week provided an important leisure-time activity for thousands of USAF personnel and dependents. PACAF chap-

lains in 1960 estimated that single airmen comprised 33 to 50 percent of the total.

Junior choirs represented another significant development. The one at Mather AFB made several radio appearances before 1950, McClellan AFB's junior and youth choirs in 1955 sang in one chapel service each Sunday and on a special television program, and Nellis AFB's junior choir sang for their junior church. The 40-voice Hickam junior choir sang in several civilian church and radio programs. Dean Sayre, of the Washington Cathedral, on his visit complimented the group for its outstanding service in the chapel program.⁷

On the other hand, chaplains in overseas areas found that a continuing program of good music could be provided through civilian musicians under competent native leadership. This was particularly true in Japan and Korea. The outstanding example was the famed Tokyo Chapel Center Choir, one of the ablest choral groups in Japan. Another was at Itazuke Airstrip, where the choir was



Children's choir, Brooks AFB, directed by Chaplain Hal H. Martin, 1957.



These airmen in Korea far from home in December 1950 sang Christmas carols.

composed of singers from the Fukuoka Chorus which won second place in a national choral competition. The music director at K-10, Chinhae, had been a professor of music in a Korean university before the war. The contributions of such groups and visiting choirs from local churches enhanced worship programs and created bonds of religious and cultural understanding.

Concerts of popular, semiclassical, and religious music were attempted by various choirs and choral groups. The Keesler Male Chorus, 1953-55, was in great demand and appeared each year with the New Orleans Pops Symphony in the Crescent City Chorus series in the New Orleans Auditorium. The 24 voice SCARWAF Choraliers in the fall of 1954 presented 22 programs in Korea and Japan. The Dreux Air Base Protestant Chapel Choir presented several concerts in the fall of 1957, one in famed Chartres Cathedral. The following year they sang to more than 3,000 persons in the cathedral and were invited to return for another concert a few weeks later. The Sampsonaires sang for the 1952 Catholic Bishops' Conference. The 97-voice Protestant Chapel Cadet Choir of the Air Force Academy in April 1960 sang for three programs in Washington: the Air Force

Festival of Music in Lisner Auditorium, the TV "Chapel of the Air," and an evensong service in Washington Cathedral. Other groups presenting concerts included the McClellan AFB Protestant Choir, Williams AFB Chapel Choristers, Spence AFB Glee Club, and Perrin AFB Chapel Choir. Chaplain Charles I. Carpenter was the guest soloist for the latter group in October 1950.⁸

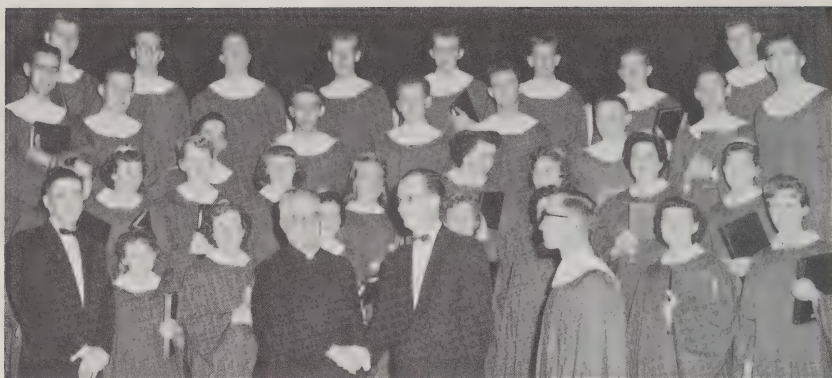
Many choral groups sang on radio and television programs. The Sampsonaires in 1952-53 appeared on several national TV programs. The Catholic Choir at Elmendorf AFB provided music for the National Catholic Hour (radio) on which Chaplain William Clasby was the guest speaker for 6 weeks. The Keesler Male Chorus in April 1954 participated in the Ed Sullivan show on the NBC network and made recordings for a series of weekly Mutual Broadcasting Co. shows. Chaplain William S. Boice, an accomplished organist, in 1951 on a Denison, Tex., radio station had a regular program entitled "Showcase of Melody."⁹

Special seasons of the church year meant special music. For the Jewish High Holy Days airmen at Amarillo AFB in 1953 and 1954 under the direction of Chaplain Louis Firestein formed a choir which provided music for worship services observed with the congregation of Temple B'nai Israel.¹⁰

The Christmas season found choirs interpreting its joyful message through cantatas, pageants, and caroling programs. The



Korean members of Chapel Choir, K-10, Chinhae, sing from Korean-English hymnal, 1952. Mr. Choi, on left, director.



Dreux AB Chapel choir concert, Chartres Cathedral, 31 August 1958. Director, M. Sgt. Edward LeVan is greeted by pastor of the cathedral. Chaplain Dean Hofstad in foreground.

Christmas portion of Handel's oratorio "The Messiah" with the addition of the "Hallelujah Chorus," seems to have been a favorite and was sung by choirs and choruses, often augmented by local singers or in cooperation with civilian groups, at Sampson, Keesler, Headquarters Fifth Air Force, Korea, Lackland, McClellan, and other installations. Chanute AFB featured an annual Christmas music festival with talent from the University of Illinois, Champaign High School, and Rantoul public schools, in addition to its own resources, a program which in 1952 was attended by 4,200 persons. Chaplain Clyde G. Browne, of Prestwick AB, Scotland, in 1956 reported that his choir had sung for the

Blind of West Scotland Association, a needy children's Christmas party, two hospitals, an old people's home, a Christmas Eve program on the BBC radio network, and had sung carols in Hungarian and English for Hungarian refugees.¹¹

The soul-searching and triumphant music of Lent and Easter gave choirs further opportunity and resources for service. The Sampsonaires in 1952 presented Stainer's "The Crucifixion" and in 1954 "The Passion" by Bernard Rogers. In the latter, the 100-voice chorus and 60-piece orchestra included members of the University of Rochester Women's Chorus and the Eastman School of Music.¹²



"The Messiah" presented by orchestra and choir, Sampson AFB, 1951.

The outstanding cultural achievement was inauguration of the annual USAF Chapel Choir contest in 1955. The program was announced in 1954, and participation was made possible with tape recordings (7½ inches per second) of one required selection and one chosen by each chapel choir—with piano accompaniment. Tape recordings were sent to command chaplains for judging, and winning tapes to AFPC for final judging by a panel of competent musicians. Winning choirs and required selections through the years were—

- 1955 "Lord, Guard and Guide,"—Genuchi
 1st—Eielson AFB (AAC)
 2d—Turner AFB (SAC)
 3d—Kadena AFB (FEAF)
 Honorable mention:
 Pepperell AFB (NEAC)
 Langley AFB (TAC)
 Albrook AFB (CARAC)
- 1956 "Blessed Be the Lord God of Sabaoth,"—
 Genuchi
 1st—Eielson AFB (AAC)
 2d—Bartow AFB (ATC)
 3d—Kadena AFB (FEAF)
- 1957 "Quest For God,"—Raymond Rhea (for mixed
 choir) or "One Hundredth Psalm,"—
 Rhea (for all male choir)
 1st—Bartow AFB (ATC)
 2d—Dreux AB (USAFE)
 3d—Tachikawa AB (FEAF)
- 1958 "Open Your Eyes,"—MacFarlane
 & 1st—Bartow AFB (ATC)
- 1959 2d—Ernest Harmon AFB (SAC)
 3d—Dreux AB (USAFE)
 Honorable mention: Walker AFB
- 1960 "The Apostle's Creed,"—Genuchi (for Prot-
 estant)
 "Emitte Spiritum Tuum,"—arrangement by
 McKinney, changed to "O Sacrum Con-
 vivium,"—(for Catholic)
 1st—Wright-Patterson AFB (AMC)
 2d—Mather AFB (ATC)
 3d—Fairchild AFB (SAC)
 Honorable mention:
 Cannon AFB (TAC)
 Luke AFB (TAC)
 Kadena AB (PACAF)
 Air Force Academy
 Special citation:
 Protestant Children's Choir—Kelly AFB
 (AMC)

All winning choirs were Protestant with the exception of Tachikawa's Catholic Choir which in 1957 won third place. The rating sheets used for all selections were those used by the Music Educators National Conference for rating choruses in national contests. The awards were commemorative plaques to be held permanently by winning chapels.¹³

Judges through the years were Dr. Robert Howe Harmon, Director of Choral Music, George Washington University; Dr. James R. Houghton, chairman of the Music Department, Boston University; and Capt. Robert L. Landers, director of the USAF Singing Sergeants, USAF Band. In 1960, Dr. Harmon and Captain Landers said, "The caliber of the musical quality and interpretation has developed in outstanding fashion year by year."¹⁴

Music Appreciation Programs

Programs designed to increase appreciation for classical and religious music included recordings, concerts by visiting choral groups, cooperation with civic cultural groups in promoting significant programs, and the service of nationally known choirs sent by AFPC to selected bases.

A few chaplains had programs of recordings. Perrin AFB scheduled a Classical Music Hour in the chapel annex on Monday evenings in 1951, and one evening Norwegian composers were featured in honor of Perrin's Norwegian cadets, one of whom, Tormod Skagn, gave a history of Norwegian music. Nellis AFB in 1953 had a music appreciation class which also met on Monday evenings.¹⁵

Many outstanding choral groups and individual musicians were invited to Air Force bases. One 1949 piano concert at Francis E. Warren AFB was attended by 450 persons. The 50-voice a cappella choir of St. Mary's Church, of Binghamton, N.Y., presented an evening's repertoire of Russian Orthodox music at Sampson AFB in 1955, and Chaplain William B. Stroyen gave a historical sketch of the Orthodox Church.

Lackland AFB sponsored many cultural programs. In 1952 the series included a piano concert by Amando Felix, various choral groups, and the Lackland AFB Band. One of the most interesting programs that year was a concert by the choirs of three civilian churches singing choral selections of the three major faiths. At Clark Field in 1956 the "Bach Mass in B Minor" was presented by the Bach Society of the Philippines on invitation of the Protestant chaplains. Chaplains at Hickam AFB in 1956 sponsored a concert by the University of Hawaii Choir to raise funds for a music scholarship. Other outstanding choirs included students of the Ueno Conservatory of Music, Tokyo, the 200-voice Manila Festival Choir, the 50-voice Fukuoka Civic Chorus, the 50-voice Sacramento Philharmonic Chorus and numerous college and church choirs.¹⁶

AFPOCH in 1951 arranged for 14 concerts of sacred and secular music at selected Zone of Interior bases by the Boston University Glee Club and the Centenary College of Shreveport Choir. A typical comment received by AFPOCH was, "Thanks for not underestimating our taste for good entertainment. Please give us more of these programs." In 1952 this project was delegated to major commands, and the Air Training Command alone that spring arranged for 12 spring concerts at various bases by the Austin College A Cappella Choir. AFPOCH, on the other hand, helped send the Boston University Glee Club to England and Germany in March 1952 for concerts on Air Force bases and in civilian communities as a means of promoting international understanding. The Traveling Troubadours of George Washington University made an annual Christmas visitation to bases of the Northeast Atlantic Command. Chaplain Willis M. Lewis said of their visits to Thule, Greenland, "These lovely college students, the girls dressed in their beautiful formals, and many of the men having had military experience knowing

what we were going through, did everything they could to bring us the real meaning of Christmas."¹⁷

Choral groups participated in many local programs, and chaplains helped publicize them. Chaplain Thoburn Speicher at England AFB secured season tickets in 1958-59 to the Community Concert Series so that each choir member could attend at least once during the year. In communities where military personnel were given special rates, publicity of cultural programs by Special Services and chaplains proved to be mutually beneficial.¹⁸

Drama and Films

If religion and morality can be defined as man's attempt to find a meaningful relationship with his universe and with his fellow man, then its themes provide the fundamental themes of all drama. Historically, there has been a close relationship between religion and the stage. In fact, worship itself can be viewed as drama in the sense that it deals with God's actions toward men and their response to Him. Worship and its symbols, like drama, carry meanings far beyond the obvious and give interpretation to life. So-called religious plays are no more religious than any valid play which treats of man's struggle, and they are judged by the same



A scene from the Christmas pageant, Moody AFB.

rules. The action, speech, color, and conflict of drama make it a desirable vehicle for conveying man's response to moral and religious values.

By the end of World War II this medium had not been exploited by churches to any great extent because of the technical problems of drama itself—the simple need for a stage, settings, and lighting, to say nothing of people who would work long hours as a cast. The greatest breakthrough occurred in 16-mm. films produced commercially which could be projected by means of equipment within the reach of any congregation.

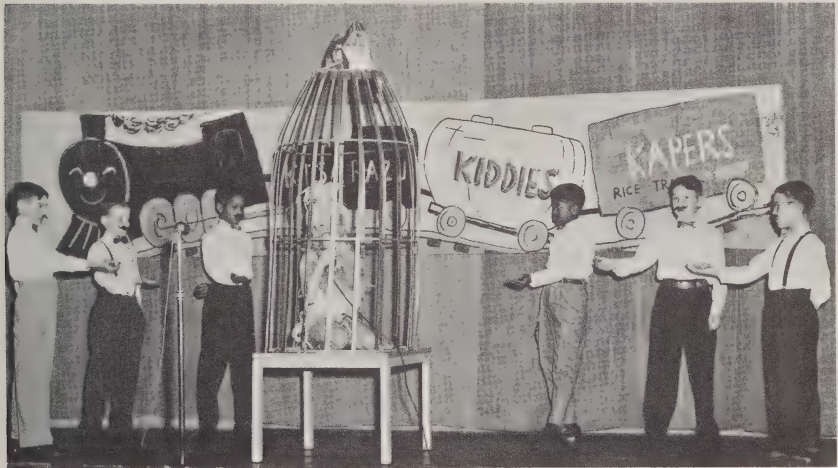
The chaplain program included pageants and plays by chapel and visiting groups, films, and promotion of civic activities.

Christmas and Easter were interpreted in drama and music. "Christmas—Then and Now," the original McClellan AFB Sunday School pageant, 1955–57, was presented in the base gym on a specially constructed stage by four choirs and more than 100 children and adults. Vice President Nixon attended the 1956 Prestwick AB Christmas pageant and helped give gifts to the children. The

most elaborate and best attended pageant was the one at Beale AFB, 1954–56. The engineers built a mountain, planted palms, and erected a village for the outdoor stage which was a quarter of a mile in length. Live sheep, donkeys, and a camel from the San Francisco Zoo were used. Mrs. Bonham, wife of Chaplain Bonham, wrote the script. Each evening's presentation was so crowded that traffic had to be directed by State and air police. One evening's crowd was estimated at 10,000. Lloyd's of London insured the camel.¹⁹

Several chapel groups courageously presented plays, including the following: "Command Decision," by the Holy Name Society of Chanute AFB (1953); "Good News," a musical comedy of college life in the "flapper age" by the Chaplain's Section and Special Services of Sheppard AFB (1954); and "Dust of the Road," by the Lackland AFB Chancel Players (1955).²⁰

The Bishop's Company of Hollywood, a semiprofessional organization which specialized in significant religious drama, presented plays at various air bases in the United



"She's Only a Bird in a Gilded Cage," number from "Kisarazu Kiddies Kapers," fund-raising effort for Japanese Relief, January 1957.

States on recommendation of AFPCH. A 40-girl cast from St. Francis College, Letchworth, England, was among other groups presenting such programs for airbases.²¹

The use of films has already been discussed. AFPCH encouraged chaplains to have film nights. The "Chaplain Film Directory" was a help in planning such programs, and AFPCH listed other resources from time to time. Some chaplains used slides, filmstrips, and films from other than USAF film libraries to good advantage. Chaplain John Carlin at Elmendorf in 1956 presented a program on the Holy Land with color slides which he had photographed 3 years before. McGuire AFB in 1959-60 had two interesting series of films. One was entitled "Great Religious Film Classics" and included: "Albert Schweitzer," "Life of John Wesley," "Quo Vadis," "Martin Luther," and "Wiretapper." The other series of eight outstanding commercial films was entitled "The Drama and Moral Issues." Several chaplains used Life magazine's "Religions of the World" filmstrip series for programs on religious understanding.²²

Books and Art

Chapel libraries were established or base libraries augmented with religious books at most installations. Many of the titles suggested by AFCB and AFPCH were intended for training chapel workers and for inspira-



Jewish Book Month Exhibit in Randolph AFB Library arranged by Miss Marion Koebler, base librarian, and Chaplain J. I. Rubinstein.



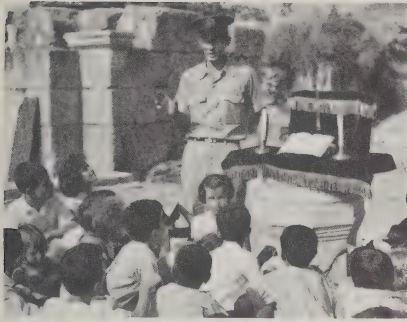
Airman Robert M. Perez painting mural on back wall of K-55 Chapel, 1954. (18 FBW.)

tion as well as entertainment. Chaplains were encouraged to work with base librarians not only in obtaining religious titles but for encouragement of good reading. The literature racks of many chapels were expanded with pamphlets in attractive format and paperback editions of significant religious books. Chaplains at McClellan AFB distributed hundreds of paperbacks which they obtained from magazine distributors and religious houses. As a corollary, AFPCH in 1960 announced the "Books from America" project for sending books overseas as part of the People-to-People program.²³

Pictorial art did not experience such de-



Christmas figures designed by Chaplain Cornelius Sharbaugh and made from color tubing, at Rhein/Main AB.



Chaplain Posey and group of children visited church of Saint John, Ephesus, Turkey, 1957. Here he recounted the life of St. John.



Holy Name Society men from Wheelus AB marched in this Corpus Christi procession at Lourdes, 31 March 1959.

velopment, not nearly so much as in World War II, because of the emphasis on keeping chapel buildings neutral for use by men of all faiths. Lackland AFB one year sponsored an art show, and several chaplains publicized local shows in which military personnel or dependents exhibited paintings and sculpture. One interesting show was presented in Sacramento (1957) by Mrs. Ethel Fleming, an Air Force officer's wife, who had been crippled by polio and took up painting as a hobby. Her work was praised in local papers and in *Air Force Times*.

Sightseeing Tours

Another significant cultural activity was that of helping personnel get acquainted with the areas in which they were stationed. Most chaplains in their orientation lectures and incoming interviews mentioned places of historical and religious interest and wholesome leisure-time activities. At Bolling AFB and in the 1020th Special Activities Wing, Fort Myer, the orientation for new men included a tour of Washington.

In addition, chaplains conducted or arranged for many sightseeing tours and religious pilgrimages. In 1949 Chaplain Thomas P. Fay and Rosario L. V. Montcalm led a 6-day pilgrimage of 65 persons to Rome. The tour included religious retreats, visiting

historical and religious sites, and an audience with Pope Pius XII. Similar tours were made to Lourdes and to the Holy Land by USAF chaplains. Catholic chaplains at Randolph AFB in 1954 sponsored a 2-day pilgrimage of 27 airmen to the Shrine of Our Lady of Guadalupe in Mexico City. The Eglin AFB Catholic Guild in 1959 visited the Bellingrath Gardens at Mobile and the Passion Play at Lake Wales, Fla. Chaplain Joseph P. Whitt, in Pakistan, led field trips of airmen to Christian missions and the ruins of a Buddhist monastery dating back to 100 B.C. In Korea, chaplains took groups of airmen to orphanages, refugee camps, and missions. In Japan, they took groups to Shinto shrines, Buddhist temples, and Christian missions. Almost every area provided opportunities of this nature, and chaplains used them to help personnel achieve better understanding.²⁴

Cultural activities were an important, though smaller, part of the chaplain program. Often this responsibility could best be achieved in cooperation with other base and civic agencies. Possibly the significance of this element in the chaplain program as it relates to the total life of the Air Force can be seen in the fact that in October 1954 Gen. Thomas D. White, then Vice Chief of Staff, announced at the annual Staff Chaplains' Conference that the hymn "Lord, Guard and Guide the Men Who Fly"

would be the official Air Force hymn. This beautiful hymn was written in 1915 by Mary Hamilton in England in response to a contest. During World War II it rapidly became one

of the favorite hymns of AAF personnel. Its prayer and its sense of flight give it greater meaning than when it was first written. It shows the prayerful concern for all who fly.

The Air Force Hymn

Lord, guard and guide the men who fly
Thro' the great spaces of the sky;
Be with them traversing the air
In darkening storms or sunshine fair.

Thou who doth keep with tender might
The balanced birds in all their flight,
Thou of the tempered winds, be near,
That, having Thee, they know no fear.

Control their minds with instinct fit
What time, adventuring, they quit
The firm security of land;
Grant steadfast eye and skillful hand.

Aloft in solitudes of space,
Uphold them with Thy saving grace.
O God, protect the men that fly
Thro' lonely ways beneath the sky.

Public Relations

Public relations, as part of the chaplain's program, developed understanding and good will for chaplain activities both in the military and civilian community. It was more than publicity in that it represented the total effect of the chaplain and his program.

There were several publics to whom a valid public relations or communications program had to be beamed: regular chapel attendants, those in personal trouble who needed help, men in tenant units, dependents, and the list could go on.

The accompanying chart shows how complex this relationship could be. Communications moved along a two-way street and had far-reaching effect.

Reports indicated that chaplain effectiveness depended on ability to communicate. Complaints were made against a few who played a cat-and-mouse game with their own chapel staffs and even their own commanders on the theory that keeping others "in the dark" enhanced one's prestige. Their secrecy was interpreted as stupid administration. Nor could any chaplain take it for granted that merely by being available he would be besieged with a demand for religious service.

Nor could the chaplain be content to allow clergymen and other civilians in nearby communities to be entirely ignorant of the religious program in the Air Force. In developing public relations he furthered

the concept of the Air Force itself and of the faith he represented. In oversea areas, he communicated a concept of the United States.

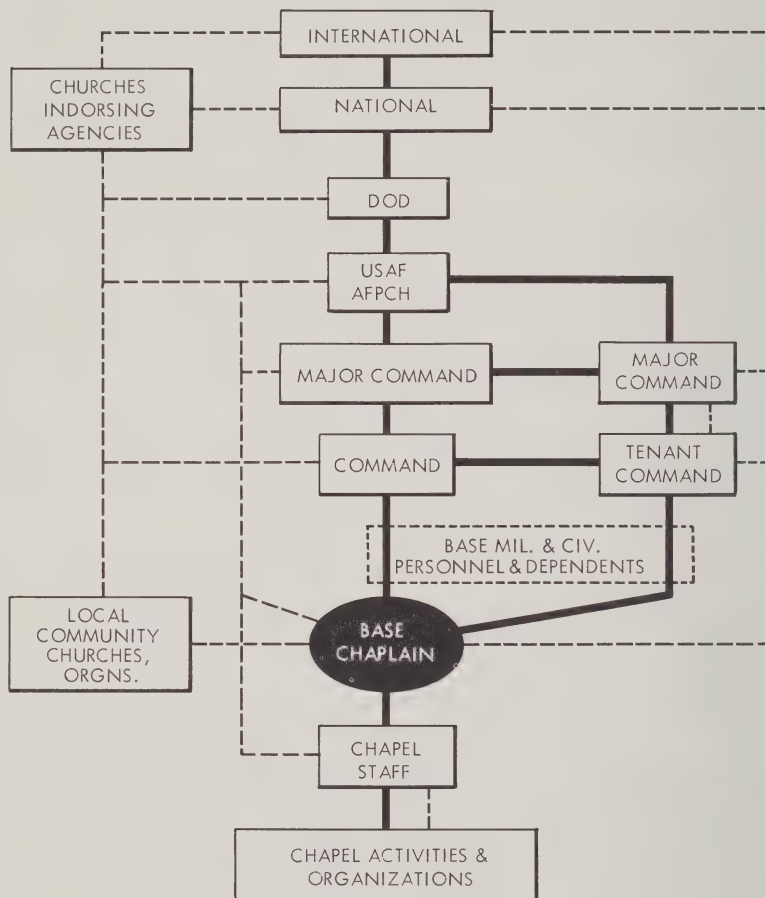
The most compelling reason for the inclusion of public relations in the chaplain program was that the effectiveness of the entire program depended on this. With but few exceptions, the response expected and desired was voluntary rather than required. Even those activities which were mandatory, e.g., moral leadership lectures, reflected the chaplain's ability to elicit understanding and good will.^{1*}

The chaplain's personal example and the vitality of the program he led were more fundamental than advertising to the effect he created. In 1951 Chaplain Martin Scharlemann said, "Good public relations do not just happen; they are almost invariably the result of hard work." In 1954 Chaplain James W. Carty, Jr., in an article on the subject, listed several fundamental tenets: a belief in the people's right to know; a realization that every chaplain has some kind of public relations effect; he should not try to sell a better product than he has; and his most effective public relations approach is in a dynamic religious program. He said, "Such a program will speak for itself as to

*Superior figures refer to footnotes starting with p. 369.

Chart 26

USAF BASE CHAPLAIN PUBLIC RELATIONS OUTREACH



whether or not it is worthy of interpretation and development.”²

This aspect of the chaplain program increased in favor with commanders since World War II. The concept of “armed forces in being” demanded a long-range view of military service with an increase in personnel services for a steady and disciplined force. The efficiency of a base and of the armed forces depended on public understanding with the result that community relations was a matter of command interest, whether at base or USAF level. The chaplain was in a unique position to help build bridges of understanding.

This chapter will be divided into three aspects of the program: internal information within the military command, civilian community relations, and international relations.

Internal Information

An important aspect of public relations was that of informing military personnel from whom support and participation had to come. In this respect, the problem confronting the Chief of Air Force Chaplains was that of keeping chaplains informed and promoting an appreciation of their program throughout the Air Force. In regard to the first, AFPOCH sent policy letters to command chaplains until the fall of 1954, and command chaplains were expected to get information to chaplains in the field. Inspections revealed that this was not fulfilled. Consequently, AFPOCH in September 1954 began publication of the *Chaplain Newsletter* which was sent to all Air Force chaplains and denominational endorsing agencies. This proved to be one of the significant advances in the chaplaincy. It was augmented with letters and printed folders for special programs and needs.

In regard to the second problem, that of informing the Air Force, this was accomplished through Air Force-wide programs, e.g., moral leadership lectures, with attendant publicity, participation in various types of administrative meetings and conferences,

news releases and articles to service magazines and papers, publicity on unusual or outstanding base programs, pamphlets, production of films, and certificates of appreciation. In cooperation with the Armed Forces Chaplains' Board, AFPOCH helped in providing religious programs for the Armed Forces Radio Network (AFRN) overseas, pamphlets on the chaplaincy, and interservice programs. Because of the extent of this work, together with that of public information, Maj. Millicent Anderson was assigned to AFPOCH in 1954 and served in this capacity until her retirement in 1961.

The “Certificate of Service,” a beautifully printed document with the Air Force seal on parchment paper, was prepared as a means of giving recognition to volunteer workers who rendered significant service in chapel programs. Signed by the base chaplain and commander, it was to be presented in a worship service. Distribution was begun in August 1955. The general Commission on Chaplains in 1959 announced the availability of a somewhat similar certificate which could be awarded to one person at each military installation within a calendar year.³

Several films depicting the chaplain's program were produced for military and civilian audiences. In 1949 the Armed Forces Chaplains' Board agreed that each service in making motion pictures should attempt to make films of maximum interest to all services and suggested that technical advisers be appointed to insure this aim. In 1951 AFPOCH prepared a film under the technical supervision of Chaplain Martin C. Poch, in Japan, Korea, and the United States, entitled “Combat Chaplain.” A shorter film entitled “Chaplains of the Sky” was produced the following year.⁴

Command chaplains used policy letters and monthly newsletters to keep base chaplains informed. With publication of AFPOCH's *Chaplain Newsletter*, they dropped command newsletters in favor of direct correspondence as needed. They publicized AFPOCH and command projects. In 1950 the FEAF Staff

Chaplain led a program of interchanging religious services on a given Sunday with Army and Navy chaplains.⁵

At base level, internal public relations had two voices: one beamed to participants in chapel activities and the other to total base population. Like the busy civilian minister, chaplains relied on bulletins, personal contact, letters, bulletin boards, parish papers, and special programs.

Service folders or bulletins were the most widely used means to keep attendants informed. These were supplied through AMC depots to oversea chaplains and otherwise purchased through chaplain funds. In 1960 a procurement plan was effected to supply bulletins to all chaplains. (See Supplies.) Chaplain James A. Mayo, at Wichita AFB in 1951, used his weekly bulletin to announce birthday and wedding congratulations. Chaplain Peter E. Cullom, at Sheppard AFB in 1950, used a Sunday bulletin to publish a chapel "News Sheet" which was distributed to all Protestant personnel in his area. Chaplains at McClellan AFB, in 1954, prepared 20,000 bulletins announcing all Christ-

mas activities and distributed them to military and civilian personnel. One of the colorful folders was taken to school by a child as a present for his teacher. Chaplain Charles E. Byrd in one bulletin had a thought-provoking sentence, "The business of the church is to comfort the afflicted and to afflict the comfortable." One man who didn't attend chapel saw the statement and called for an explanation which led to a deepened religious experience.⁶

Outdoor chapel bulletin boards were used to announce services, and some showed ingenuity in landscaping and arrangement. Chaplain John J. Long, in 1952 at Lackland AFB, used attractive portable courtesy signs in his chapel to indicate which service was in progress and the time of other services for the day.⁷

Various programs were used to stimulate attendance. At Ardmore AFB, in 1956, Chaplain Clarence E. Drumheller had a "Fill the Chapel" program with a pew sponsor system which resulted in the chapel's largest attendance. (See Worship.)

DR. HENRY E. RUSSELL
OF
Montgomery, Alabama

**PROTESTANT
PREACHING
MISSION**

Ch
Sun.: 0945
Mon., Thurs.:



A2C Albert Parker, Dr. Henry E. Russell, and M. Sgt. Clarence Johnston stand in front of one of the billboards announcing a preaching mission at McClellan AFB, 1957.

Parish papers began to appear in 1955, though the "Cross Road" was first published by the chaplains at Sampson AFB in 1952. Chaplain Merlin W. McGladrey at Parks AFB began the "Parks Chapel Herald," a 9- by 12-inch monthly which included chapel news items, schedules, an editorial, and a colorful cover. The editorship was rotated. At Hickam AFB, Chaplain William L. S. Keen edited the "Chapel Chimes," an attractive monthly, profusely illustrated, which cost approximately \$40 for the 1,000 copies. This was a Protestant periodical. At Chanute AFB, "The Challenger," with a monthly circulation of 4,000 copies, included Protestant, Catholic, and Jewish news. The "MacDill Messenger," which began publication in 1956, likewise, featured news and articles for all faiths. The "Thule Tidings" was initiated by Chaplain Arthur E. K. Brenner in 1957 and carried forward by Chaplain Carl B. Riggs, his successor. McGuire's "The Mission" was launched in 1959 with Chaplain Richard D. Miller as editor. "The Arctic Circular" of Elmendorf AFB was edited by Chaplain John Carlin

and was noted for its Catholic news, humor, and poetic contributions. Here's an example of a regular column:

DAFFY-NITIONS

Aisle: A location which refutes the law that two bodies may not occupy the same space at the same time.

Usher (noun): One man against five hundred.

Usher (verb): To fill a 300-man chapel with 500 people without bruising anyone; 2. To revive the fainting; 3. To baby-sit.

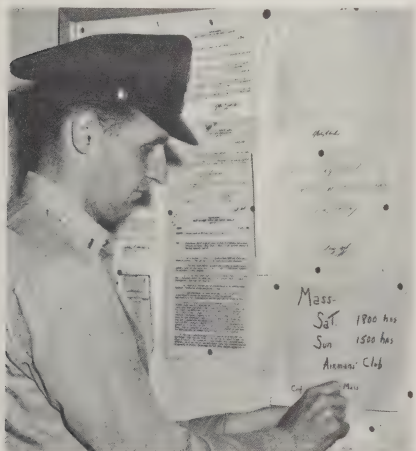
Early Martyr: Person who reaches the chapel ahead of the priest.

Chaplains' Assistants: Unsung heroes.

Choir Director: Ulcer factory.

The parish paper was used to promote programs, report achievements of chapel organizations, build fellowship among chapel attendants, and make a friendly, dignified appeal to those who came seldom, if at all. The cost of printing was generally borne by religious funds.⁸

The required interview of incoming personnel was the best public relations tool chaplains had, and AFPCH urged them to make the most of it. Its purpose was to help the new arrival get acquainted with the chaplain and available religious programs. Descriptive materials helped tell the story. At McClellan AFB, a directory of Sacramento churches (which had been developed on the suggestion of the base chaplain), a folder listing chapel services, a Special Services monthly schedule, and an American Red Cross pamphlet were given to each man. At Chanute AFB, Chaplain Tunis S. Cordill, Jr., developed a "Welcome" booklet tailor-made to each individual. For example, single persons were not given news of the children's nursery or women's guild nor Catholics invited to Lutheran services. The same type of folder was used as a handout on "Clergy Days." Parks and Keesler AFB's in 1952 published attractive "Chaplain Six-Point Program" brochures. The most practical and extensive venture of this nature was an Air Force Academy booklet published in



Circuit-Riding Chaplain John L. Clancy puts notice on bulletin board of AC&W site, Sado Island, August 1955.

1958. Shirt pocket size, it described each chapel organization, listed service schedules, and gave the names and telephone numbers of leaders who could be called for further information. It included several photographs. McGuire AFB, in 1959, had an attractive illustrated folder listing chapel services. Imaginatively used, the incoming interview and appropriate materials had far-reaching effect.⁹

A major responsibility was that of keeping the commander and his staff informed. Some bases used the "Daily Diary" or "Weekly Summary" for each staff section to report achievements and problems. The staff meeting was one of the best means to announce special programs and to discuss problems of command interest, and many commanders periodically asked for a briefing on religious activities.

Wherever a chapel stood, it was a symbol of faith, pointing men to God and the good life. As permanent structures were erected, there was an increase in means of flood-lighting chapels and steeples, most often with automatic time control switches. Attractive landscaping, readable bulletin boards, lighting, and signs of activity gave constant publicity.

The use of official bulletin boards, particularly overseas or at small sites, proved effective. The number of boards depended on the size of the base and the number of its units, often ranging to more than 100 boards at large installations. The problem was to get information on the board and take it down when it had served its purpose.

A series of multicolored posters was developed by the Army Chief of Chaplains as part of the character guidance program. These were used by Air Force chaplains until 1952 when the Chief of Air Force Chaplains secured a series of six entitled "Why Religion," which AMC sent to command chaplains for distribution to each base. Later distribution was made directly to base chaplains. This service was discontinued in 1956 because spot checks revealed that

chaplains were not using the posters, probably because of their size. They were too large to put on official bulletin boards where space was at a premium. The other alternative was that of procuring bulletin frames and putting them up in public areas such as dining halls, service clubs, theaters, and gymnasiums. If the chaplain merely sent the poster through distribution, it generally ended in the wastebasket. Someone in the chaplain section had to make the rounds. In a busy chapel schedule this task was bypassed with the result that most posters ended in "File 13"—the wastebasket. Had the posters been no larger than 5 by 8 inches or even 8 by 10 inches, they could have been used effectively on official bulletin boards.

Some chaplains used these and other posters to good effect. Chaplain Joseph L. Lennon, at Seymour-Johnson AFB in 1959 developed a "Wanted" poster for the Holy Name Society. Under the heading "Wanted" he placed a small mirror with information on Holy Name Society meetings. At several bases, including Francis E. Warren, signs were placed in all dining halls on Sunday reading, "Today is Sunday—Attend Chapel." These were posted each Sunday morning and taken down in the evening by Food Service personnel. Attractive posters, often in color, were used for publicizing preaching missions, Christmas programs, Holy Week services, and other events. Car bumper posters were used at Randolph AFB in 1953. An interesting variation was a monthly calendar which publicized the chaplains' six-point program and emphasized the current character guidance theme. At Bryan AFB, Chaplain Raymond T. Mattheson devised two printed cards for handout: one entitled "The Ten Commandments of Sportsmanship," and the other "Motorist's Prayer" which emphasized safe driving.¹⁰

Another bulletin board idea was the "one-liner." Chaplain Cecil Propst, at Headquarters ARDC, advocated the use of terse quotations, eye catching, and thought provoking, such as: "If you find life empty, put

something into it," or "Character is not made in a crisis—it is only exhibited." These could be used with announcement of services. Chaplain Donald Werr, at Itazuke Air Base, Japan, in 1953, used a cartoon of Brother Sebastian each week for a similar poster in service clubs.¹¹

The daily bulletin and base newspaper provided the most complete coverage of all military personnel. All base papers welcomed news and human interest stories on chapel activities, and most featured a chaplain's column. The Air Training Command Staff Chaplain in 1952 said, "Inasmuch as the Wing Chaplain is responsible for the religious program on the base it is only common courtesy that all editorials be reviewed by him." In 1955 AFPCP gave the following suggestions:

1. In each article sell a single idea.
2. Be specific.
3. Use names, personalize.
4. Use plenty of supporting facts and illustrations.
5. Be timely.
6. Be brief.

In 1958 AFPCP added, "Write for men, include color and human interest, keep it light. Do not preach." In spite of these admonitions, most columns were sermonettes.¹²

Staff chaplains and inspectors found discrepancies. At several bases, schedules of chapel services listed in barracks and BOQ's conflicted with those listed on chapel bulletin boards. Some daily bulletins announced services but neither time nor place. One visitor in a BOQ was informed the service was at one hour, hurried to the chapel to find the bulletin board listed it for another, then found that it was actually at another hour. He stuck it out. AFPCP stated, "After all, if the chapel-goer finds it necessary to sit under a tree until the service begins, he may fall asleep and never make it."¹³

Other means of publicity used with varying degrees of success included large billboards, blotters, printed dining hall napkins, standup cards for dining hall tables, printed match

folders, auto bumper cards that glowed in the dark, invitation folders, PA announcements with music, radio and television notices, announcements before special groups, letters, and telephone calls. McGuire AFB in 1959 even had a "Dial-A-Prayer" service which gave a daily tape-recorded prayer and announced current chapel activities. The aim in all these efforts was to build bridges of understanding and to disabuse the ancient excuse, "The chapel will fall down if I come in."¹⁴

Community Relations

The importance of harmonious community relations to military morale has been recognized since World War II more than in any preceding period of history. Community resources—housing, education, business, recreation, and churches—have grown in importance with the rising numbers of military dependents. The kind of community resources to which servicemen were welcome determined to a large extent how they used their free time. The fact that more than 95 percent of disciplinary problems arose in free time and most of these off base shows the importance of this relationship.

By 1950 one of the chief contributions of the President's Committee on Religion and Welfare in the Armed Forces was that of encouraging national organizations and local communities to welcome servicemen. President Truman said:

The young men and women in our Armed Forces today will be among the leaders of our country tomorrow, both in and out of uniform. It is essential to provide them with spiritual and recreational opportunities to develop their sense of participation in American life and in the civilian communities they visit.¹⁵

So important was this work that when the Committee was dissolved in 1951, one of its members, Dr. Sherwood Gates, was brought into Headquarters, USAF, to set up the Office of Community Services under the Director

of Personnel. The function of this office was to assist Air Force commanders in making use of agencies and community services from national to local level in furthering general morale, including religious, moral, educational, recreational, social, and cultural welfare of Air Force personnel and their dependents. This work was carried forward through regional representatives. The emphasis was put on building community-centered programs utilizing existing agencies rather than a building-centered program as in the case of the USO, though the office emphasized the value of information centers to channel service personnel into the community social stream. AFPCH urged all chaplains to cooperate with regional representatives "to the fullest possible extent."¹⁶

Because of their unique position, chaplains had an important part in planning and implementing programs of this nature at all levels of command. A pilot model program was set up at Sampson AFB in 1951 under the direction of Chaplain Ray Mattheson which helped airmen find a church home in the local community and explored ways of furthering good community relations. Selfridge AFB chaplains developed a similar program through the churches of Mount Clemens, Mich., a story shown in the popular film, "The Mount Clemens Story." Wright-Patterson AFB Catholic personnel helped build additional classrooms for the parochial school of Mary, Help of Christians, in Fairburn, Ohio, which Air Force children attended. At Keesler AFB, the commander in 1955 appointed a committee, on which a chaplain served, to work with Gulf-Coast civic leaders in fostering good relations between the base and nearby cities. Known as the Keesler Community Relations Committee it worked with the Biloxi Chamber of Commerce and other groups on parades, open house, Armed Forces Day, and other events and problems of mutual concern. Chaplain Carpenter, in addressing the 1951 DOD Mayors' Orientation Conference on the

problems of community relations and moral standards, said, "It is absolutely necessary that we stand shoulder to shoulder to save the American youth of today for the American manhood of tomorrow."¹⁷

Chaplains promoted such cooperation by making the public aware of the religious program in the Armed Forces through letters, newspaper and magazine articles, radio and television programs, lectures, and exhibits. When the separate Air Force chaplaincy was established in 1949, Chief of Air Force Chaplains Carpenter found that an increasing amount of his time had to be devoted to this work. The Army Chief of Chaplains had an efficient Technical Information Division in operation throughout World War II and afterward which prepared or provided material for hundreds of news releases, magazine articles, and radio programs.

AFPCH did not have any comparable division until Maj. Millicent Anderson was assigned to the Office in 1954. Even with her assignment as a specialist in public information work, these activities were not centralized. Letters from civilian agencies and members of Congress, as well as promotional materials, were referred for action to the staff division most directly concerned, though she prepared or reviewed material for mass media of communications, e.g., newspapers, magazines, radio, and television.

Several important brochures were prepared. AFPCH coordinated on the DOD booklet, "Builders of Faith," which emphasized "the moral and spiritual responsibilities of religious leaders and citizens of all faiths to young Americans" and showed the spiritual mission of the chaplain. This was well received by community and church leaders throughout the Nation. In the California State Fairs of 1955 and 1956, McClellan AFB chaplains distributed 2,000 copies. "The Challenge of the Chaplaincy" was produced by the Armed Forces Chaplains' Board in 1951 as an aid in chaplain procurement during the Korean conflict.

The first pamphlet by AFPCCH was published in 1953 under the title "This Is Our Parish" and was revised in 1958. In giving a brief explanation of the chaplain program and requirements for commissioning, it was beamed to civilian clergymen as a help in procurement of new chaplains. Under the paragraph title, "Our Invitation," AFPCCH said:

To our civilian brothers we say that as clergymen there is a dutiful ministry which must be provided to young people who find themselves in the military service of their country. This important service can be rendered in the continuing spirit of a peacemaker, if one visualizes his chaplaincy as a means . . . of helping them to keep their values straight.¹⁸

The most extensive brochure in content and format was the profusely illustrated "The Air Force Chaplain," printed in 1960. In the foreword Chief of Air Force Chaplains Terence P. Finnegan said:

The work of church and synagogue is carried on in the Air Force by commissioned chaplains representing the various religious bodies of America. Theirs is the job of bringing to men and women in uniform the spiritual resources that alone can keep this Nation great and free. The Air Force Chaplaincy, therefore, is an open door for expanded opportunities of service on the part of clergymen interested and qualified to accept this kind of challenge.¹⁹

These pamphlets were not used for general public distribution but rather given to civilian endorsing agencies, prospective chaplains, and religious leaders. "The Priest in the United States Air Force," (1961) a most attractive brochure, with profuse illustrations, graphically portrayed the work of Catholic chaplains. Chief of Air Force Chaplains Finnegan dedicated it to Francis Cardinal Spellman, Military Vicar, of whom he said: "He has visited his chaplains around the globe. He has sat at their tables. He has given them his time, advised, encouraged, and inspired them." This publication was sent to all Catholic bishops in the United

States, and many voiced their appreciation for this insight into the Air Force chaplaincy.

Newspaper and magazine articles were prepared by many chaplains. Beginning in 1956 professional report forms required them to record the number of articles submitted for publication. Air Force regulations required all articles to be cleared through the base information office. In most cases, an information copy of routine newspaper notices was all that was required. News stories of preaching missions, chapel organizational activities, and special events were carried by newspapers throughout the Nation. Some chaplains showed ingenuity in reporting news angles. For example, an interesting account of a club organized by Chaplains William E. Powers and Christopher J. Hinckley appeared in a Tucson newspaper with the eye-catching lead, "A Plane in the Air Means a Prayer" is the spiritual theme of the Catholic Women's Friday Club at Davis-Monthan Air Force Base." A number of articles appeared in religious magazines, but apart from two *Saturday Evening Post* articles by Chaplain Howard J. Singer, none appeared in large national periodicals. There were no books on chaplain activities written by chaplains apart from Chaplain John J. Garrenton's, *The Flying Chaplain*, which sketched some of his World War II experiences in the CBI Theater.

Letters were sent by many chaplains to parents and home churches of incoming personnel describing the base and its religious program and encouraging the writing of letters. One chaplain in the Middle East enclosed a little card containing flowers from the Holy Land. These letters helped parents and pastors to understand the chaplain program and gave a means of contact in the event of emergency or family problems.

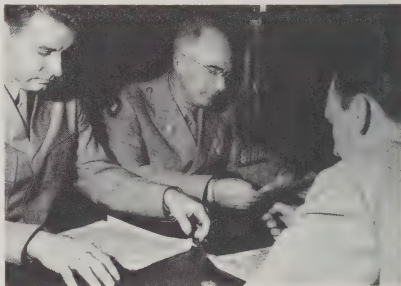
Radio and television programs had two purposes: the benefit of military personnel and public relations. In regard to the first, the Air Force-Army Chaplain Board in October 1947 agreed to use the weekly radio

religious programs, "The Greatest Story Ever Told," and "The Eternal Light," for oversea broadcast, the programs to be included in the Armed Forces Radio Network (AFRN) kit. With formation of the Armed Forces Chaplains Board in 1951, an Audio-Visual Aids (AVA) committee was established, and one of its duties was to monitor religious radio programs for use on the AFRN. In 1952 the committee reported that most Protestant programs available did not measure up to acceptable standards though Catholic and Jewish programs did. The committee was instructed to develop suitable Protestant programs. The responsibility of providing technical supervision for the recording of 52 programs, 28½ minutes in length, was delegated to AFPCB. In 1955 the committee secured tapes from representative American clergymen and had them transcribed on platters suitable for mid-week devotional periods. By 1956 the radio responsibility of the committee was defined as follows: "monitors all religious broadcasts over AFR network, secures source material, supervises its preparation in required format, and distributes it to AFRTS." At the time, the AFRN carried three routine radio programs each week: the Protestant Hour, Mid-Week Devotions, and the Catholic Hour. The Protestant Hour was supplied primarily from the Protestant Radio and Television Center, Atlanta, with other material supplied by the Presbyterian, Episcopal, and Methodist churches. Midweek devotions featured churches not on the Protestant Hour and were received from the Pan American Broadcasting Co. These programs included Lutheran Vespers, Methodist Men's Hour, Baptist Laymen's Hour, Mennonite Church, Church of God, Old-Fashioned Revival Hour, and Back to the Bible. The Catholic Hour utilized "Hour of the Crucified" programs supplied by the Passionist Order.²⁰

At first, the AFPCB did not supervise television programs, but in 1956 this responsibility was given to the AVA committee. At

the time, the following programs were used in oversea areas: Catholic, "Frontiers of Faith" and "Life is Worth Living"; Protestant, "Faith For Today" (Peale), "Lighted Windows" (Fifield), "This Is The Life" (Concordia), "Lamp Unto My Feet" (NBC), and "Hour of Prophecy." The committee requested the National Council of Churches for permission to use their programs and also asked the Protestant Radio and Television Center for 13 programs. It dropped the "Hour of Prophecy." These programs were for military personnel though the religious message broadcast and televised in oversea areas reached civilian employees and foreign nationals.²¹

Chaplains participated in numerous radio and television programs. In 1949 Chaplain William J. Clasby gave a series of six sermons entitled "In These Our Days," over the "Catholic Hour" (NBC), and in 1951 another five, "Under Northern Lights." These were



Chaplains Robert P. Taylor and Cecil Propst on radio program.

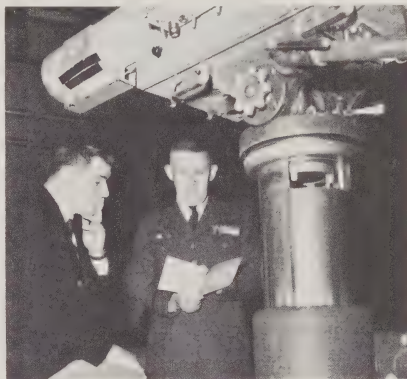


Chaplain William Clasby and Alaskan "Singing Sergeants" provided two series of programs for "The Catholic Hour," 1949 and 1951.

published in booklet form with the same titles by the National Council of Catholic Men. In March 1950 Chaplains Arthur C. Piepkorn and Martin Scharlemann, of the Chaplain School; M. Sgt. Daniel Ropp, of Headquarters, Air Training Command; and M. Sgt. Robert E. Hines, Mather AFB, appeared on a television program emanating from station WGAL-TV, Lancaster, Pa. This is one of the first instances of chaplains and chaplain services personnel appearing on television. The following year, Chaplain Cecil L. Propst, of Lackland AFB, presented a TV program over station WOAI-TV of San Antonio with the thought-provoking title, "The Virtue of Silence." In 1950 Chaplain Carpenter gave a Christmas message on an NBC program which featured the Air Force Symphony Orchestra, band, and chorus, augmented by the George Washington University Glee Club and the choir of Elbrook Methodist Church, presenting selections from "The Messiah." The broadcast originated from Lisner Auditorium of George Washington University. In 1951 a series of 30-second prayers by chaplains attending the Chaplain School were recorded and forwarded to Headquarters, USAF, for broadcast by major radio networks. In 1953 the Amarillo AFB wing chaplain participated each Sunday in a TV "Religious Questions" program. The following year, Chaplain Charles W. Marteney participated in a chaplain panel series of broadcasts for 17 weeks over the ABC Network. Mr. Bryson Rash was the moderator. Chaplains in various overseas areas had their regular worship services broadcast over AFRN facilities. Chaplain John B. Basteyns, during the northern California flood, took color movies from a helicopter which were among the first used over CBS-TV. Chaplains at McClellan and Mather, 1954-57, presented a number of radio and television programs over Sacramento stations. Chaplain Richard B. Hayward conducted the "Mansano Radio Chapel" each week, a program financed by special chapel offerings from his congregation

of 60 persons. He also co-hosted a "Religious News In Review" program each week. Chief of Air Force Chaplains Terence P. Finnegan spoke on a number of radio programs. In 1958 on the CBS "Church of the Air," sponsored by the National Council of Catholic Men, he said, "If we, and what we still like to call our Western Civilization, are to survive, we must do so on our inner spiritual strength and the divine wisdom that has been given to us."²²

The "Air Force Chapel of the Air," had its first broadcast over station WTOP-TV, Washington, D.C., Easter Sunday, 8 April 1956. The program was launched through



Mr. Leo Pitts of WTOP-TV and Chaplain Carl McGeehon discuss the "Chapel of the Air" program.

an unusual set of circumstances. Mr. Leo A. Pitts, of station WTOP-TV, wanted a religious program as a public service beamed to the Protestant community of Washington, even as the "Mass for the Shut-Ins" served the Catholic community. He asked the Council of Churches, National Capital Area, whether it would be interested in presenting a series of 13 broadcasts, but the offer was declined. He approached several denominations but none of them felt they could handle it. He then asked Chaplain Carpenter if chaplains of the Armed Forces

wished to take the responsibility, and Carpenter replied that he would welcome it as an Air Force project. So the Air Force had it. Chaplain Carpenter in asking Dr. Robert Howe Harmon, of George Washington University, to form a choir for the program wrote:

Our proposed service will be unique in many respects. It appears that it will be the first scheduled and recurring Protestant venture conducted by military personnel to be televised in the United States.

Dr. Harmon accepted the offer and engaged outstanding singers. Chaplain Lawrence Boyll, of Bolling AFB, helped plan the initial program format, and Chaplain Harold D. Shoemaker of AFPCCH was asked to conduct the first audition. He did such a good job that he was immediately put in charge of the program and continued to conduct it until his transfer to England in 1959 when the responsibility was given to Chaplain Carl W. McGeehon.

The program launched as a 13-week series was so well received that it was continued. Beginning in July 1957 it was kinescoped and taped and made available for distribution through facilities of the Armed Forces Television and Radio Network to a worldwide audience. Chaplain Carpenter explained it this way:

The "Chapel of the Air" has made possible a dream of the Air Force Chaplain. We have many men, small groups of men, who carry on 24-hour a day vigils in many isolated spots. Because of inaccessibility and weather conditions, oftentimes our chaplains are able to visit the men only once a month. The rest of the time, their spiritual needs are provided through weekly paratroops of morale building materials along with their supplies and equipment.

This program has made it possible for us to consider making kinescopes of these Protestant services for projection at our out-of-the-way stations.²³

As a result it had probably the widest geographic distribution of any religious pro-

gram. By 1960 nine kinescope tapes were made each week—six for showing through some 30 oversea stations of the Armed Forces radio and television networks (low-power), and three for Air Force film libraries to provide a schedule of services by means of movie projectors at isolated sites in the United States and overseas including all the Texas Towers. More than 150 AFRN radio outlets added a potential listening audience of nearly a million Americans overseas. It was estimated that the program audience in the metropolitan area of Washington numbered 33,000 with other thousands in suburban and outlying areas and overseas tens of thousands of foreign nationals. It had a global parish. The Sunday in 1959 when Chaplain Elmore Nelson arrived at Sondrestrom AB, Greenland for his new assignment, he appeared on "The Chapel of the Air" there, a program which had been televised several months before.

Ch. Harold Shoemaker was awarded the Commendation Medal for his work with the program, 1956–59, much of which had been on his own time. In 1959, shortly after Chaplain McGeehon became the "permanent minister," the program was taped on Tuesday evening for showing on Sunday morning. Mr. Leo Pitts, on the staff of WTOP-TV, originator of the program, continued as its producer. M. Sgt. E. E. Kauffman, chaplain services supervisor at Bolling AFB, later at Andrews AFB, served as head usher for the program since its inception. His duties included the setting up of the worship center in the WTOP studios each week. He was assisted by various airmen including A1C. David Keener, A1C. Floyd Michaels, A2C. Donald Kuykendall, and A3C. Terry E. Mays.

Chaplains representing 15 Protestant denominations—from the Army and Navy as well as the Air Force—and civilian clergymen served as guest preachers. Gen. Thomas D. White spoke on the program in November 1957. The Air Force Academy Choir appeared in 1957, 1959, and 1960. The

"Chapel of the Air" was one of the outstanding public relations achievements since World War II.

The most important way in which chaplains achieved cordial community relations was through civilian churches. Visits to civilian clergymen was an item on the periodic report, and chaplains reported thousands of such visits each month. Catholic chaplains upon reporting for a new assignment were expected to visit the local Chancery Office in order to be appointed as an Assistant Pastor of the parish encompassing the Air Force installation. By this action they were granted the local faculties for solemnizing marriages. Because of the small number of Jewish personnel at most installations and the few Jewish chaplains available, chaplains established and maintained cordial relations with local synagogues for provision of religious services. Circuit-riding chaplains to isolated sites and units found the best way to provide religious opportunities was through local churches and clergymen, and their visits with them was a vital part of each trip. Enlistment of auxiliary chaplains required visits, and so did problems and programs of mutual concern. In oversea areas, chaplains visited missionaries and native clergymen.

A significant development since World War II was the service rendered by civilian

clergymen as consultants, visitors, missionaries, auxiliary chaplains, and guest speakers. Chaplains Carpenter and Finnegan developed this cooperative ministry, which not only helped to build the best chaplain program in history but also promoted public understanding. (See A Cooperative Ministry.) Many leading clergymen from all the major faiths graciously gave their support.

"Clergy Day" programs began in 1950 and at many bases became an annual event. Ministers from neighboring communities were invited to a base for an all-day program including orientation on the base mission and religious program, luncheon, and tour. Mather AFB in 1950 extended such hospitality to 51 Sacramento ministers in an excellent program led by Chaplain Alfred P. Pietrek. At times, these were in the nature of hospitality extended a ministerial association or Day of Recollection for Catholic clergy. At other times, clergymen, representative of all faith groups, were guests of the base commander. Most often, arrangements were made by chaplains, though occasionally this duty fell to public information officers. Many a minister was delighted to learn that commanders and chaplains shared their concern for the strengthening of moral and spiritual values. After a 1951 "Clergy Day"



Dr. Billy Graham spoke for this Clergy Day program at Patrick AFB.



Clergy Day at Wurtsmith AFB, Mich., October 1960.

at Sampson AFB, a Rochester, N.Y., newspaper reported:

When members of the Pastors Union visited Sampson, those who went with preconceptions as to the deleterious nature of military training were surprised and pleased with what they found. . . .

The present philosophy at Sampson is to return them (servicemen) after their period of training better physically, morally, and spiritually.

The ministers listened to a Character Guidance session presented with the help of visual materials that any church would have been proud to have presented in its own sanctuary.

Keesler AFB was host to the Methodist Southwestern Jurisdictional College of Bishops for its 1957 spring meeting. Each Protestant chapel service was privileged to have a bishop as preacher of the day. In connection with the Maine Annual Conference of 1958, Bishop John Wesley Lord and his cabinet were dinner guests of Dow AFB Protestant chaplains, and on the following day, the Protestant women of Dow AFB were hostesses to 400 Methodist women for tea. Often, the visits of ministers, Negro and

white, from various denominations to "Clergy Day" programs led to better fellowship between the ministers themselves.²⁴

Most chaplains cooperated with local clergy groups, such as ministerial associations, and some were instrumental in organizing them. Chaplain Spencer D. McQueen, at Palm Beach AFB, 1956-59, helped promote an amalgamation of the white and Negro ministerial associations. Many served as officers of these groups. Participation meant cooperation in programs of mutual interest and a better day-by-day working relationship.

Association with local churches proved to be the most profitable and enjoyable means through which public relations were furthered. Every chaplain gained fond memories of churches whose vision and friendliness were a source of inspiration.

To an increasing extent, the chaplain and civilian minister, as never before, achieved a cooperative ministry. The large numbers of dependents in civilian communities not only imposed a strain on community resources but contributed to their growth. Alert pastors realized the opportunities at their doorsteps. Alert chaplains through their orientation sessions with incoming personnel not only informed them of religious opportunities on the base itself but in the local community. Chaplains at McClellan AFB, 1954-57, sent letters each week to various churches giving the name and military address of each new man of their denominations and encouraging followup. One pastor reported that more than one-half his choir members had been secured in this manner and many of his Sunday School teachers. Another reported that more than one-half of the official leaders of his church were service personnel who had been secured through followup. At Bolling AFB, Chaplain Robert D. Coward, in 1955, had incoming personnel meet clergymen of all faiths from the Washington area at the Wednesday orientation briefings. In the first year of its operation, 57 persons joined local Presbyterian churches; nearly half of

them had not previously held church membership. In 1956 Dyess AFB airmen sang in the choirs of 25 Abilene churches.²⁵

This was also one of the best means of getting the young, single airman into a vital religious program. A survey conducted at five military installations in the vicinity of Sacramento revealed that 95 percent of military personnel preferred to spend their leisure time off the military reservation and that more than 50 percent owned automobiles. Religious information cards (Form 869) revealed that many servicemen preferred attending local churches if the distance was not too great.

The chief emphasis which chaplains made was that service people should attend somewhere. At Westover AFB, in 1953, a program of visitation and promotion urged this goal. At McClellan AFB, basewide publicity each year at Christmas and Easter, 1954-57, urged this objective for its 20,000 civilian and military personnel. The impact of such programs on local churches, while difficult to estimate, must have been formidable. In many of the new suburbs springing up near military installations, military personnel were among the faithful supporters of emerging churches.

Chaplains preached, celebrated Mass, gave lectures, and taught in thousands of civilian churches throughout the world. The speaking engagements of the Chiefs of Air Force Chaplains alone would be quite a story. Whether in the conduct of worship, serving as guest speaker, appearing before a church organization, or teaching a training class, the chaplain built bridges of understanding between military personnel and the local community.

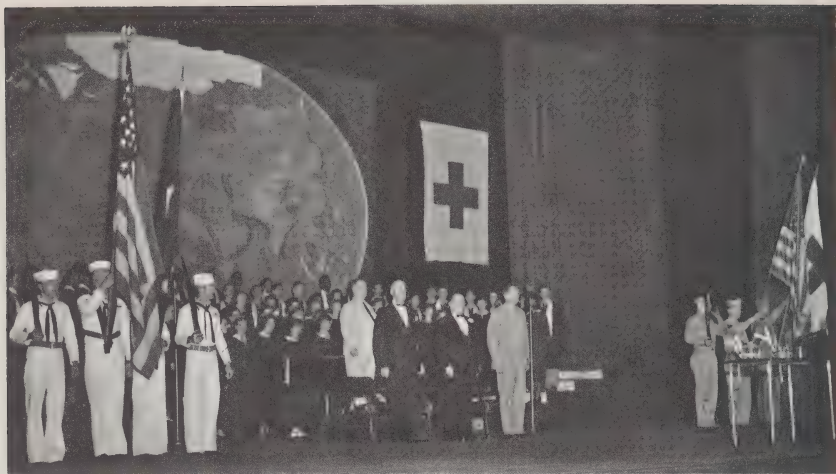
Many churches responded. In 1955 Keesler personnel and the New Orleans Jewish Welfare Board established a program in which Jewish airmen attended a monthly "brunch" at one of the New Orleans synagogues, followed by entertainment, a dance, and home hospitality. In addition, the Jewish Welfare Board sponsored a monthly

dance. In the Church of the Assumption, Selma, Ala., a beautifully appointed serviceman's lounge was opened in 1951, a project initiated by Chaplain Vincent F. Hart, of Craig AFB, and the local parish. One church in Hanna, Ill., served a Thanksgiving dinner for all men at the nearby AC & W site in 1951. The churches of a small community in Minnesota raised funds to develop a community center for use of servicemen and local citizens. The Council of Churches, National Capital Area, conducted a weekly program for servicemen which included a Saturday night dinner and dance. (See *Civilian Church Relations*.) Chaplain James A. Mayo, of Wichita AFB, in 1951 served as chairman of "hospitality day" in which more than 300 airmen were invited to the homes of Wichita for Sunday dinner. The project was planned by the chaplains of Wichita and the Ministerial League.²⁶

Many chaplains and key chapel personnel were members of local church groups. Mather and McClellan chaplains served on the Serviceman's Committee of the Sacramento Council of Churches. The Youth Division, California-Nevada Conference of the Methodist Church, included an Air Force chaplain as advisor on servicemen activities and needs. The Council of Churches, National Capital Area, had an annual luncheon and orientation for chaplains.

Schools of leadership training conducted by councils of churches, denominations, and individual churches found chaplains and chapel Sunday School teachers participating. Chaplains Raymond Tinsley and Melvin J. Addington, of Whiteman AFB, taught in the 1957 school conducted by the Sedalia, Mo., Ministerial Alliance. One of the outstanding ventures was that at Chanute AFB under the leadership of Chaplain Tunis Cordill, Jr.²⁷

Special seasons of the religious year gave unusual opportunities for base-community relations. Joint choral efforts, Holy Name rallies, communitywide Easter sunrise services, Holy Week programs, Yom Kippur, and Passover celebrations found chapel personnel



Presentation of the colors by members of the Armed Forces at the opening of the 1947 Annual Convention of the American Red Cross, Cleveland. Chaplain Carpenter, behind the microphone, gave the invocation.

working with civilian churches. Chaplains Roger Ginter, Robert Gentry, and George Saffran, of Sheppard AFB, in 1953, constructed a "Shepherd Scene" float for the Christmas parade in Wichita Falls, Tex. Chaplain Clarence E. Drumheller entered a "Choir Float," complete with choir, in the Ardmore community parade of 1956.²⁸

Various programs brought clergymen and civilian church members to base chapels, including preaching missions, confirmations, and cultural programs. The Sacramento Council of Churches publicized the Protestant preaching missions, Good Friday services, and Easter sunrise services at McClellan AFB. Chaplain John T. Evans, Jr., at McGuire AFB, in the fall of 1958, invited area pastors to four outstanding programs: The National Day of Prayer, the Bishop's Company of Players, a preaching mission, and a series of "Sermons from Science". Chaplains at the MATS Terminal, Washington, D.C., advertised their services in the National Airport Terminal, and transportation was provided with airport limousines.^{28a}

The Air Force regulation (AFR 165-3) permitting chaplains and military personnel to attend church conventions, conferences, and retreats on a temporary duty status (at no expense to the Government) enhanced public relations. The presence of a chaplain in his home conference enabled him to meet clergymen interested in serving military personnel—as chaplains or through their own parishes—and give pertinent information. Through informal discussion or addresses, they represented the Air Force Chaplaincy and its program.

They participated in many other types of gatherings. Hamilton AFB's United Fellowship of Protestants and Chaplain Simon H. Scott, Jr., its advisor, in 1956 sponsored a "Youth Rally" to which young people of 70 churches in the San Francisco area were invited. A choir of 140 voices sang for the event, which was attended by more than 500 young people. Chaplain Charles I. Carpenter addressed 9,000 delegates to the International Convention of the Young People's Luther League at Missoula, Mont., in 1957.

He and Chaplain Terence P. Finnegan were in constant demand for similar gatherings.²⁹

Chaplain Ormonde S. Brown in 1956 was a member of the Committee of Management, Armed Services YMCA, Honolulu. Several chaplains assisted missions, Salvation Army, and Goodwill Industry groups helping the destitute and handicapped. Many cooperated with the American Bible Society, Gideons, and Conference of Christians and Jews. Chaplain Carpenter was present when the American Legion launched its "Back to God" movement, and he attended a dinner meeting for chaplains from State Legions. Chaplain Tunis Cordill, Jr., in 1955 wrote the National Secretary of the American War Dads' Auxiliary in Kansas City, Mo., for help in ministering to isolated Alaskan sites. Each site was adopted for hospitality by a chapter which sent cakes, cookies, scrapbooks, gifts, recordings, magazines, papers, and served as purchasing agent to buy and send gifts to family members and friends.³⁰

Chaplains cooperated with the USO and often served on advisory committees. In Sacramento, a study launched by a McClellan AFB chaplain led to the USO enlarging its program to include family activities, a plan that was commended and adopted by other USO's throughout the United States. In February 1957 Chaplain Carpenter and Dr. Sherwood Gates, of the Office of Community Services, USAF, gave assurances of USAF support in the USO Religious Emphasis Day program. This type of cooperation meant mutual reinforcement of religious and recreational programs for the benefit of servicemen. A dramatic instance of USO support was reported by Chaplain John O'Laughlin in a talk before the USO-NCCS Executive Board meeting in New York City, 27 October 1957:

When I arrived in Italy in 1955, assigned as the first chaplain to newly installed American Air Force units scattered throughout that country, I had no funds and of course no supplies, and no predecessor who had left an organized religious program. In my first famil-

iarization visit to Rome, where we had an Air Force Squadron at Ciampino Airport, I called at the local USO Club. This began a liaison of invaluable assistance since I was supplied by them through the agencies represented here with free religious literature of all denominations, tour materials, games and equipment for our day rooms, volunteer orientation talks to the military personnel of what to see and where to go. The two young ladies in charge of the Club made a trip . . . to our headquarters in Udine near Trieste to assist the Special Service Officer there. . . . Without qualification, I believe that the military, by far and large, is not keenly enough aware of how your agencies can assist it, and especially the chaplains in reaching their goals. I would suggest more publicity of your facilities and responsibilities, more field trips and above all personal contacts with those in the military who deal with the individual as a person.³¹

Chaplain Wesley J. Buck at Randolph AFB in 1954 had a novel idea for Christmas greetings. He wrote the Governors of all the States, then 48, and received a Christmas letter from each. These were posted on a large outdoor bulletin board with a silhouette of each State around the letter, and military personnel were urged to read the greetings.³²

Chaplains even served as judges in various types of contests from parades to beauty contests. Chaplain Joseph C. Sides was one of three judges who selected Miss Keesler of 1951, and Chaplain Thomas E. Myers of Greenville AFB crowned Miss Mississippi of 1952.³³

While chaplains cooperated in all types of community activities, from baseball Little Leagues to luncheon clubs, their most widely reported activity was that of speaking and leading in prayer. An Air Force policy, inherited from the Army during the war, required anyone giving a talk off the military reservation to obtain clearance from the public information officer. If one were to communicate through mass media, e.g., radio, television, or magazines, he had to obtain

USAF clearance. In 1949 the Chief of Air Force Chaplains objected to this policy. The Director of Public Relations replied in regard to the policy at Headquarters, USAF:

1. HOI 190-4 was not intended as a means of curtailing or limiting the speaking engagements of personnel of the Office of Chief of Air Force Chaplains at religious services. Therefore, no prior clearance is required for participation at those occasions.

2. Personnel of the Office of the Chief of Air Force Chaplains must comply with the provisions of HOI 190-4 when speaking before any meeting not primarily a worship service. No prior clearance is required for participation in those occasions at which the extent of Air Force participation consists of the delivery of an invocation or benediction.³⁴

Chaplains were chosen to speak because they represented religion as well as the Air Force. Submitting an information copy of one's speech to the public information officer not only avoided any possible embarrassment but it also helped this officer to know the extent of his base's public relations engagements in civilian communities. These were numerous, to say the least. For example, Chaplain Carpenter's addresses in a 6-month period of 1950-51 included the following organizations: Freedom Foundation, President's Committee on Religion and Morals in reference to the Code of Conduct, the Ohio Kiwanis State convention, the Cleveland Community Chest Drive, the Alabama Polytechnic Institute, Westminster Theological Seminary, Civil Air Patrol, dedication of Travis AFB (prayer), Maryland Women's Club. These did not include worship services. He was in demand as a speaker for Religious Emphasis Week at colleges and universities, patriotic meetings, and civic organizations. This was true of his successor, Chaplain Terence P. Finnegan. And, to a lesser degree, this was true of all chaplains. Each year they reported tens of thousands of such opportunities in which they had served. Chaplain Ben W. Jackson gave one lecture entitled "Adventures With the Chaplain"

101 times. It was based on the chaplain program. Chaplains were asked to give pre-induction lectures to seniors in high schools and churches.³⁵

The scope of the topics covered can be seen in the following examples. Chaplain Roy Terry at Maxwell AFB in 1950 addressed the Alabama High School Athletic Coaches Association, meeting in Birmingham. He said:

The basic elements of sportmanship support the basic elements of democracy, which in turn find root in the teaching of Jesus Christ. Note how the threads of the sacredness of personality and the dignity of man run through them all. . . .

Let them (boys) know that you yourself honestly believe that winning fairly today is building a better world tomorrow.³⁶

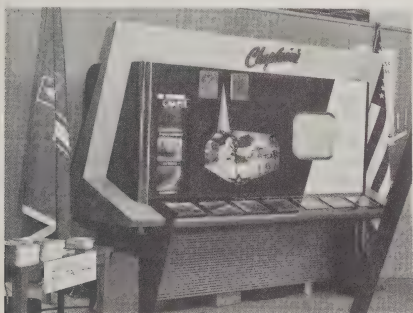
In the spring of 1960, he represented the Air Force as a resource person on "The Obligations of Military Service" for the White House Conference on Children and Youth. On the other hand, Chaplain Kenneth J. Nettles delivered a scholarly paper on the study of Greek for the Foreign Language Conference, University of Kentucky, in 1959. A chaplain at McClellan AFB outlined the effect of the Civil War on development of the West to the 1957 annual meeting of three societies of Civil War descendants. Chaplain Terence P. Finnegan at the tercentenary anniversary of the city of Norwich, Conn., 11 July 1959 said:

These are our Nation's greatest times. We know not what ordeals tomorrow brings. But gravest is this hour in our Nation's history and life. We cannot compete with our potential enemy numerically. This enemy of today may well be on a par with us technologically. If we are to survive, it shall be done only because of the spiritual greatness of our people. It shall be done only with indomitable courage and the grim will to spend ourselves and be spent for our ideals and way of life.³⁷

Chaplains gave invocations for all sorts of gatherings: the opening of football or baseball season, the opening of a highway or

bridge, patriotic events, and social gatherings. During the Alaska Constitutional Convention in Fairbanks, Air Force chaplains gave invocations and benedictions. At Valley Forge, Pa., 7 December 1951, Chaplain Carpenter prayed, "Bless our Nation that as others see the power and might of America they may see above all else the power and might of a God-believing and God-fearing people."³⁸ In all these activities, the chaplain as an Air Force officer represented service to God and country.

An Air Force chaplain exhibit was developed in early 1952 by the Special Exhibits Branch of AMC. It was large—about twice as wide and three times as high as a desk—



Chaplain Exhibit used in California State Fair.

and had a record player, lighted kodachrome panel photos, and a screen on which revolving kodachrome slides were shown depicting the chaplain program. The policy was adopted that the exhibit would be sent to civilian or military organizations for use only when the number of civilians participating in the activity would be large enough to warrant cost of transportation. Chaplains at McClellan AFB used it at the California State Fair in 1954, 1955, and 1956.³⁹

Chaplains Martin H. Scharlemann and Foster B. Perry, of Sampson AFB, in 1952 prepared 8 sets of 32 kodachrome slides on the chaplain program which were used in public relations and as part of the permanent chaplain exhibit. Sets were supplied to the

Chiefs of Chaplains, Department of the Army and Department of the Navy, and to the Chaplain School at Fort Slocum for use in the Character Guidance Program.⁴⁰

Armed Forces Day observance on the third Saturday of May was initiated in 1950 as a means of acquainting the public with the Armed Forces. The spirit of the occasion was voiced in the Presidential proclamation of 1956:

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America and Commander in Chief of the armed forces of the United States, do hereby proclaim Saturday, May 19, 1956, as Armed Forces Day; and I direct the Secretary of Defense . . . to mark that day with appropriate ceremonies, to arrange for demonstrations and displays at armed forces installations, to invite participation by representatives of all religious faiths in such ceremonies, in order that the interdependence of our security and the deep and abiding religious faith of Americans may be recognized, and to work hand in hand with civil authorities in arranging other supporting activities.⁴¹

All military installations had open house, and chaplains participated in the planning of programs and displays. The chaplain program was invariably depicted in some manner. At Chanute AFB (1953) a movie was shown to more than 1,500 people and proved one of the main attractions. Laughlin AFB chaplains (1954) erected a comprehensive display of the six-point program in a downtown store window. Chaplains at Mather and McClellan in 1955 and



Armed Forces Day Exhibit, Etain AB Chapel, France, with the theme "Peace Through Prayer."

1956 cooperated in the development of a devotional center with recorded religious music in addition to an exhibit because they had observed there were usually few places for people to sit and relax in the extensive display area. Sheppard AFB chaplains (1953) sponsored a concert in the Wichita Falls High School with talent from the base and the Protestant Churches Women's Chorus. Many of the exhibits in Armed Forces Day celebrations showed ingenuity, and all testified to the spirit of brotherhood among chaplains. Supplies of religious literature were often exhausted. The exhibits, open chapels, and religious programs showed the concern of the Armed Forces for the spiritual welfare of its members and reinforced the work of local churches.⁴²

International Relations

The Military Ordinariate in 1953 reported, "A more important aspect of oversea assignments is the often overlooked role of our young servicemen as ambassadors of Christ and legates of good will for the United States." Chaplain Carpenter repeatedly emphasized this theme. In one popular speech before a civic group he called servicemen "ambassadors abroad," and in another at Nashville he said, "Future peace depends upon how the lives of servicemen residing abroad reflect American democracy, religion, and the worth of the individual. . . . Effectively or ineffectively, young servicemen are representing the United States where it may count the most." Chaplain Tunis S. Cordill, Jr., in speaking of occupation duty in Japan said the Japanese people wanted to learn the English language and Christianity because they had been impressed with the generosity of Christians. He spoke of occupation duty as the trial of American democracy in Japan because Americans in family and community life were living examples of it.⁴³

The USAFE Staff Chaplain made a spot check of chaplain reports for August 1949 and found that chaplains had participated in the following German-American community

activities: Music festivals, religious holidays and observances, German Sunday Schools and Youth for Christ, visits and assistance to orphanages and relief agencies, weddings and wedding receptions, German Youth Activities (Armed Forces assistance to German youth), guests in German homes, sports activities, counseling, assistance to local population on numerous problems, member of Executive Committee, Jewish community, Wiesbaden, and judge in American baby contest.⁴⁴

Throughout the world servicemen and their families were ambassadors of international good will, reaching millions of people not touched by those in diplomatic circles. The chaplain had a unique opportunity to channel this effort, to open doors for service and fellowship, to lead to new horizons of brotherhood.

The importance of religion as a means of promoting international understanding was indicated in the appointment of Dr. D. Elton Trueblood, noted Quaker religious leader and author, as Chief of Religious Policy, U.S. Information Agency, in 1954. Mr. Theodore Streibert, Director of the Agency, said, "He brings to his new position a new concept of the function of religion in our international information activities." This bridge of understanding and concern between the United States and other nations was a part of the chaplain program.⁴⁵

A vital aspect, and one which has received scant attention, was that of making the serviceman aware of his opportunities and responsibilities as a representative of his faith and of his country. Chaplain Carpenter in a report to the Mission Workshop of the Washington Federation of Churches in October 1953 stated:

The chaplains of the Armed Forces, as ministers working through and in the military, have an interest in and a contribution to make to the Church and World Order . . . behind all moral order is the Gospel of Jesus Christ out of which flows love and good works toward all peoples.

1. . . . the Church and churchmen

need to give a good witness as Christians concerning the essential dignity of all men. The attention of the Church is called to the position of the military on racial integration as witness of a Christian position on the dignity of men.

2. . . . The military and the Chaplains' contribution is best obtained by cooperation with the established Christian activities in the areas entered by the military. This means the necessity of organized cooperation between the mission agencies of the Churches, national and local, and the Chaplains in the field.

3. It is requested that the Churches give continued assistance in educating the youth in the knowledge and extent of the mission program of the Church and in the part the youth in the military will play as nonprofessional missionaries.

* * * * *

5. The assistance of the Church is requested to impress upon their youth the fact that they must be representative Christians in conduct wherever they are. This can be accomplished through the religious educational program while the young people are in the training of the Church and further advanced by a well organized program of letter writing by Church organizations to their young people on duty in the military.⁴⁶

Chaplains promoted understanding through incoming interviews and orientation lectures, in which they helped servicemen become acquainted with the areas in which they were stationed and the standards expected of them as Air Force personnel, tours, and field trips to local missions, churches, and orphanages. Worship services emphasized the brotherhood of all men before God and the challenge of missions. Chaplains in Korea welcomed Koreans, Americans, South Africans, Australians, English—Negro, Caucasian, and Oriental—to Holy Communion. Sacrificial offerings were made for missions and relief projects. Many missionaries and native clergymen served as auxiliary chaplains. In Korea, Father MacMahon, an Irish missionary of Hoengsong, provided Catholic coverage at K-46 where chapel

attendants were American, South African, and Korean. At Itazuke Airstrip and Bofu Air Base in Japan, coverage was provided by Father Nagel, a Franciscan missionary from Germany, and Father Zaballa, a Jesuit missionary from Spain. In their Masses were Japanese as well as Americans. Hundreds of Korean and Japanese singers rendered outstanding service through American chapel choirs. People who worshiped together week by week found an understanding transcending their differences. This was true of special meetings which often were attended by hundreds, even thousands, of local civilians.

Chaplains in Europe had a project called "My Neighbor Month" in which the theme of brotherhood was stressed from the pulpit in all services. Chaplain Ben Jackson in Morocco, like many others, presented a series of Sunday evening programs entitled "The World's Great Religions" using the *Life* series of filmstrips. His base commander gave 300 Moslem and 80 Jewish native workers time off at noon to hear film talks on their religions. The chaplain said that both programs met with enthusiastic response. "The natives clapped, cheered, and were most happy that we, as citizens of a Christian nation, would give them time off, and our time and facilities, to show them things about their own religions they've never



Many Nationals worshiped in Air Force chapels. Here Korean boys pray before mass.

seen before." When distinguished clergymen from the United States visited overseas bases, they were usually shown missions, churches, and benevolent institutions as part of their visit.⁴⁷

Cordial relations established with civilian pastors and military chaplains of other nations was one of the inspiring experiences of every chaplain who served overseas. While this international outreach was experienced during World War II, it was accelerated during postwar days, particularly in occupied Germany and Japan. Pastors in wartorn lands looked to American chaplains for help on various problems, and the chaplain looked to them for help in providing religious coverage, use of church facilities, sharing of programs, and advice on humanitarian projects. Christian ministers in Nagoya invited Chaplain Tunis S. Cordill, Jr., to their monthly meetings in 1947, and he was able to render some aid in rebuilding their churches. He became acquainted with the elderly chief priest of a Buddhist sect. When the priest died, he was one of the first to be notified. At the funeral ceremony he was seated in a place of honor with the eight world leaders of that religious group. Chaplain Paul Giegerich helped a Buddhist priest who had obtained signatures of countless villagers begging clemency from the President of the United States for five soldiers who had gone on a drunken murder spree. Clergy days were held at various overseas installations, including Japan and Korea. Chaplain Arthur E. K. Brenner in 1954 was elected president of the Tokyo-Yokohama Clergy Club composed of some 200 missionaries and chaplains. Chaplain Cortland V. Smith was instrumental in organizing the Fukuoka Japanese-American Ministerial Association. In 1948 the USAF Staff Chaplain arranged and conducted a conference of European Command staff chaplains and German church leaders.⁴⁸

Many chaplains had the privilege of conducting or preaching in civilian worship services in various lands. Chaplain Charles

E. Byrd preached in the Nakatsu Christian Church, Nakatsu, Japan, and the church members attended his chapel on several occasions. So cordial was his relationship to this church and its devoted pastor that, when he left Japan, two busloads of church members came to the base to bid him farewell. In England, Chaplain Conway Lanford with his choir each Sunday evening in 1956 visited a church in a nearby community and presented a program followed by a fellowship hour. Chaplain Donald E. Howell preached in German at Zionskirche in Frankfurt and at the Emmanuel Methodist Church in Wiesbaden (1956). He said, "I consider this holy privilege of preaching in another language one of the highlights of my military career, and it was a pleasure to be associated with some of the devout people of Germany." The author remembers several inspiring services in Korean churches in 1952 and 1953. At the Methodist Church in Suwon, by way of introduction, I asked the 400 people present, "How many of you have lost your homes or a loved one because of the war?" The people looked at one another, then in the expectant silence began raising their hands until everyone had responded. The interpreter leaned over and said, "These people are all refugees." Yet the conviction of their singing, prayers, and testimonies is an experience one cannot forget. Another outstanding service was held at the Methodist Church of Wonju where one Sunday evening more than 500 people sat on the wooden tent floor and out on the hard-packed ground.⁴⁹

Chapel groups were always welcome in civilian churches. A good example was the work of Chaplain Dean Hofstad at Dreux Air Base, France. The Protestant chapel choir presented a number of concerts in French churches, several in famed Chartres Cathedral. He encouraged the Protestant women of the chapel to visit churches in their vicinity, and the group made a special field trip in April 1959 to visit Protestant churches of Paris. The Dreux Reformed Church invited American personnel living



Chaplain Benjamin H. Walters and conference leaders extend greetings to local ministers who met in the Phalsbourg AB Chapel, France, April 1959.

in the vicinity to share its facilities, and, under the leadership of Chaplains John M. Pope and Hofstad, a Sunday School and Sunday worship service were established to serve those families living off base and near the church. The military congregation built a religious education annex, purchased French hymnals, and installed heaters. When the pastor, who had welcomed American personnel, was stricken with polio in 1956, the American congregation gave more than \$400 to help defray family expenses. The experience of the Dreux chapel could be repeated in varying degrees by many chapel congregations around the world.⁵⁰

Chaplains attended many church conferences in overseas areas. Chaplain Lyman T. Barger was one of those who attended the 1954 Seoul annual conference which met in the Chung Dong Methodist Church when Bishop H. J. Lew was re-elected. The bishop immediately resigned, but was elected anyway when one of the delegates moved that the congregation stand and remain standing until he had reconsidered. Chaplain Leonard M. Engstrom in 1949 attended the general assembly of the Church of Scotland and was

invited to sit with the overseas delegation and to attend a meeting and reception for chaplains.⁵¹

In many other ways chaplains and service families cooperated with local churches and communities. American Protestant families in Wiesbaden, for instance, opened their homes to German and American visitors to the Kirchentag held in Frankfurt, 8-12 August 1956. Kirchentag, which means "church conference," attracted over 300,000 people to hear outstanding Protestant Christian leaders from all over the world. Many service families gave home hospitality to visitors and attended the historic meeting. Chaplain Tunis S. Cordill, Jr., and other chaplains immediately after World War II assisted in ceremonies dedicating memorials erected by Japanese communities to the memory of American and Allied Forces personnel who lost their lives on their soil. Protestant American and Canadian chaplains and French pastors planned and conducted a 1959 International Reformation Service at Temple Neuf in Metz, France, attended by more than 1,000 people.⁵²

One of the most dramatic ways in which international friendship was furthered came through humanitarian and missionary activities told in a previous chapter. Thousands of nationals attended chapel services in lands where our troops were stationed. They were welcome, except in Spain and



Chaplain Frank W. Griffin of March AFB arranged for the Edwards AFB helicopter to lower cross on Mount Rubidoux, Riverside, Calif., site of Easter Sunrise Service for past 50 years.

Moslem countries where they could be admitted only to services of their particular faith. Military personnel of other lands stationed in the United States were provided chaplain services and hospitality. Chaplains Ashley D. Jameson and Walter J. Poynton at Lackland sponsored an evening of fellowship for more than 80 French cadets in December 1952, which was one of many similar programs. Operation Southern Hospitality at Spence AFB, started by Chaplain Philip L. Green in 1952, was a program in which local families extended home hospitality to foreign students. Classes were adopted by civic clubs to insure that each student would become acquainted with American families.⁵³

The thrilling story of Scripture distribution, ministry to servicemen of other nations, international chaplain cooperation, and building of churches and institutions has been told elsewhere. International relations were often involved in baptisms, marriages, funerals, counseling, and moral problems.

Chaplains Charles E. Byrd, Tunis S. Cordill, Jr., and others had the privilege of teaching Bible classes in Japanese high schools for the dual purpose of teaching religion and English. Chaplains Elmer E. Wehking and Joseph N. Pohl and Col. Charles W. Stark, commander of Tsuiki Air Base, Japan, in 1950 became acquainted with the principal of the Tsuiki village school. The schoolchildren as a good-will project made a number of Japanese dolls and drawings depicting Japanese scenes. These were given to airmen with the request that they be mailed back to little sisters, brothers, and other relatives, and with the suggestion that similar gifts be returned. Many American children responded, and Chaplain Wehking delivered the return gifts, though he had moved with his unit to Korea.⁵⁴

While Chaplain Charles R. Posey was stationed in Turkey, a representative of Walt Disney Studios came to his area to take newsreels for the Mickey Mouse Club. The mayor of Izmir called the mayor of Siljik and arranged for 20 Turkish children to accompany 20 American children on a visit

to a mosque and the ruins of the ancient Christian Church of St. John. The Haja, Moslem holy man, showed the American children how to pray in a mosque, and Chaplain Posey in Turkish and English told all the children the story of St. John.⁵⁵

In 1955 a Japanese cherry tree was planted at the Bolling AFB Officers' Club. It was sent by the Tachikawa Officers' Wives' Club which had given \$250 at the same time to establish a scholarship at the International Christian University near Tokyo. Chaplain Thomas M. Anthony was among the participants in the Bolling ceremony which linked a university, wives from two Air Force bases, military personnel, and civilian leaders of two nations in a gesture of good will.⁵⁶

At the time of the Hungarian revolt, AFPCCH arranged for travel of civilian clergymen, representing Catholic relief organizations, Church World Service, and Jewish relief, to assist in the immigration of Hungarian refugees. Chaplains at each air base on the route of Operation Safe Haven, alerted to the project, met each planeload of refugees and assisted in ministering to their needs.⁵⁷

There was one serious barrier in most of these programs—that of language. Interpreters could be used, and were, but there was no more effective tool for promoting understanding and good will than a knowledge of the dominant language where one served. Chaplain William Clasby, Inspector General for Chaplain Activities, after an inspection of the Caribbean Air Command in 1958 reported, "A knowledge of the Spanish language would have increased chaplain effectiveness. . . . Public relations with the host countries could be benefited considerably if visiting chaplain personnel were able to converse in the native language." It is amazing that so much was accomplished without such knowledge.⁵⁸

Public relations in terms of internal information, community relations, and international relations, was one of the important tasks of every chaplain. While some few excelled in publicity, all promoted public relations through a vital religious program.

Up to the Space Age

The chaplain fulfills his mission of serving God and country by serving the individual. There are several aspects of his ministry which must be summarized.

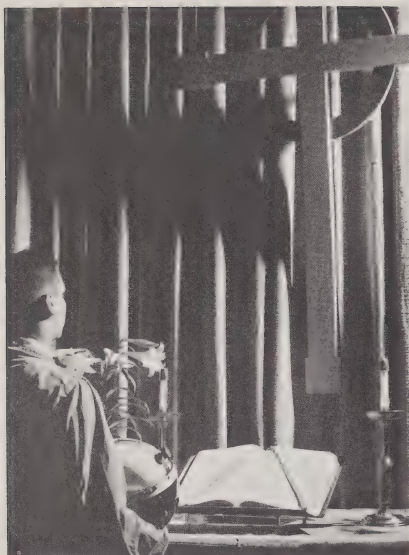
The most important would be the increasing relevance of his work in the Armed Forces. From 1945 to 1960 we progressed farther in speed, power, and communications than in the entire history of man. During World War II, for example, our top speed was approximately 350 miles per hour, that of the F-51 aircraft. By 1960 even a few chaplains had flown faster than the speed of sound. We had planes capable of speeds above 2,000 miles per hour, and we had launched satellites which circled the earth in 90 minutes. In World War II we measured explosive power in terms of TNT, and the largest bomb was the blockbuster. The atom bomb in 1945 made us think in terms of a city buster. The development of thermonuclear weapons in 1954 added to this power by the factor of 1,000. By 1960 we had weapons more than 1 million times as devastating as the atom bomb, weapons which through heat, shock, and radiation could destroy all life over large land masses. In communications we could be in touch with our forces anywhere in the world within a matter of seconds.

Accelerated progress in power, speed, and communications changed the nature and character of "armed forces in being." The

emphasis was no longer on large masses of men, but on firepower, dispersal of forces, mobility, communications, and readiness for instant reaction.

The nature of war itself had changed. Not until Korea did the American people realize that war had three aspects: total, limited, and cold. Most Americans naively assumed that mere possession of a horrifying weapon such as the atom bomb would make any nation fear to start another war. This complacent attitude was dispelled by two facts: scientific progress which had brought the atom bomb into the arsenal and was the means for other nations to achieve it, and the fact that war need not be total in the sense of World War II, but could be fought with conventional weapons and for limited objectives. Cold war itself was as deadly, if less perceptible, for infiltration, guerrilla tactics, subversion, agitation, and possible revolution were effective in demoralizing a nation.

From 1945 to 1960 more nations gained their independence than in any similar period of history. Among the newborn nations of the world a contest developed which was simplified in popular thinking to a three-way split: the free world, the Communist world, and the neutralist world. A good example of the tactics employed by communism occurred in Cuba and to a lesser extent in Laos, both in 1960. In Korea, the Communists



A SAC pilot on alert duty at Lincoln AFB meditates in the chapel during Holy Week.

made such good use of guerrilla tactics and subversion that their armed invasion of South Korea in 1950 will be recorded as a blunder in strategy, for it solidified opposition that might otherwise have been undermined.

World conflict was and is not merely an economic or political reality; it is spiritual. What is man? Is he a creature made in the image of God with certain inalienable rights or is he a pawn of the state, merely a figure who has meaning only as a political or an economic digit? This is the simple crux of the matter. The Judaeo-Christian religion from earliest times has emphasized the dignity of man achieved in and through faith in God, and has warned adherents that they faced a struggle. At the 1955 AFCE Catholic Chaplains' Conference in Rome, the Reverend Mr. Verhoeven said the main reasons for lack of faith among servicemen were:

- (a) The technical age which puts the emphasis on things material.

- (b) The devaluation of personality which is a danger of service life.
- (c) Evolution in the technical world and in our civilization which tends to make the old rules look antiquated.
- (d) The uncertainty of the future in this war-endangered world.
- (e) Lack of strong practical religious education due to wrong methods of teaching or misunderstanding on the part of chaplains.^{1*}

Is there an essential difference between the technical materialistic gods of the free world and those of the Communist world? Yes, but a dangerous one. The materialist living in a nation whose social values are the fruition of a long and painful struggle for spiritual freedom but who does not contribute to them through his own faith lessens their value. Merely to live on the tradition of past greatness and faith is to be conservative rather than growing, to protect rather than share, to look to the past rather than the future. In short, it is to live in what Dr. Elton Trueblood called a "cut-flower civilization."

Chaplain Carpenter in 1958 stated:

Freedom of religion is the cornerstone of all of the freedoms in our great democracy, for it is from the basic tenets of religion that blossom the other great freedoms. . . .

The important question . . . is . . . whether as Americans . . . we maintain it for ourselves and perpetuate it for posterity.²

Army Chief of Chaplains Luther D. Miller, in speaking of the necessity for constant spiritual growth, said:

The struggle of freedom-loving people must be carried beyond the battlefield into man's philosophy of life. How hollow our military victory becomes if we succumb on the ideological front. The conduct of man springs from doctrine, beliefs, ideologies. We must hold aloft the banners of our faith; we must ceaselessly proclaim the truths of religion; we must win the hearts and minds of

*Superior figures refer to footnotes starting with p. 335.



President and Mrs. Eisenhower attended the 1954 National Day of Prayer at Chapel 1, Lowry AFB. Chaplain Victor F. Pennekamp, at right, conducted the service.

men to the love of God and the welfare of those created in the divine image.³

World struggle is not merely political and economic. It reaches to the very heart of man's basic beliefs about life and human destiny. It involves national character.

This understanding must be part of an adequate national defense. President Harry S. Truman in 1948 stated:

It is hereby declared to be the policy of the Government to encourage and promote the religious, moral, and recreational welfare and character guidance of persons in the Armed Forces and thereby to enhance the national preparedness and the security of the Nation.⁴

President Dwight D. Eisenhower in his second term of office said:

Now there is much more to the matter of security than spending money. There are such things as the professional competence of our military leaders, the soundness and productivity of our economy and above all the spiritual strength of our Nation.⁵

Deputy Secretary of Defense, the Honorable Donald A. Quarles, in his last public utterance, an address to the annual convention of the Military Chaplains' Association, just before his untimely death in 1959, said:

We often speak of the deterrent might of our retaliatory forces. This is an essential ingredient of our security in

this dangerous age and it is also essential that others know about these forces. But it is the will of our people to stand firm that is the final test, a will that must be based on their inner convictions about spiritual values and on their faith in the moral and ethical principles that you teach.⁶

Traditionally, this emphasis on spiritual values has been a part of the military community. The President's Committee on Religion and Welfare in the Armed Forces in 1950 stated:

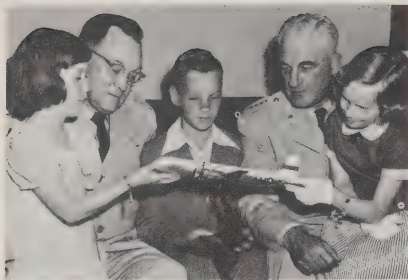
If we expect our Armed Forces to be physically prepared, we must also expect them to be ideologically prepared. A program of adequate religious opportunities for service personnel provides an essential way for strengthening their fundamental beliefs in democracy, and therefore, strengthening their effectiveness as an instrument of our democratic form of government.⁷

Spiritual strength is compounded of various elements, but the role of the churches and clergymen in America is an important part. The Judaeo-Christian ethic and the fires of religious conviction underlying our Nation's history must be rekindled in each generation if we are to meet the new challenges confronting us and to use the tools of technology for good instead of mutual self-destruction. Dr. Sherwood Gates in a 1950 article entitled "The Strength of America" said:

The role of the minister in this worldwide battle between ideas and values is an incomparably big one.

Of the ministerial group, no part of it has a more significant role to play in the struggle for a decent and more tolerable world than those who minister to moral and spiritual needs of the members of the Armed Forces and their dependents.⁸

His thoughtful appraisal of the basic conflict which confronts the world today led to his conviction that the clergyman—civilian and military—has an important contribution to make. As in days of old, his is a voice "crying in the wilderness" of our complex



Chaplain Carpenter and Gen. Nathan Twining visited by children from the Hughes Memorial School, Danville, Va., 21 May 1956.

problems and pointing men to the way of life.

The growing nature of the military task and the demands in training for its execution have increased the commander's traditional concern for the total welfare of his personnel. Good management includes an understanding of servicemen and their needs, both on and off the job. It includes the welfare of the serviceman's family. Gen. Nathan F. Twining in 1951 said:

The Air Force seeks the finest personnel available to effect maximum operating efficiency. This can be reached only through the full realization and development of those moral and spiritual values which insure an unflinching sense of responsibility, loyalty, and devotion to duty.

The promotion of the moral and religious welfare of the individual is inherent in the function of command.⁹

In 1947 General Curtis LeMay sent a telegraphed message to each station and organization commander in USAFE in which he said:

We reflect that every family in America which has a son or relative in the service, is concerned for his moral welfare. If we in any way fail to maintain high moral standards we not only fail a trust but compromise the future of the Air Force. . . . I will use every means at my disposal to eliminate morally loose or delinquent individuals. . . .¹⁰

Gen. Thomas D. White voiced this same concern when he said, "We must not only practice in our daily lives the democratic principles upon which this Nation was founded, but bring into active life also the spiritual qualities which are a part of our national heritage." This appreciation of moral and spiritual values by military leaders and through directives gave the chaplain an official backing which enhanced his entire program.¹¹

If there was one single development in regard to religion in the Armed Forces which outweighed all others, when compared to pre-World War II days, it was the almost universal appreciation of commanders for the chaplain's program. Even those clergymen who served in World War II and were recalled during the Korean conflict could not but be impressed with the understanding, support, and leadership they found in their commanders. Never before in the history of our Nation had religion so favorable a climate for its essential work in the Armed Forces.

Chaplain Mission

Another outstanding development was the recognition of the chaplaincy as a specialized ministry for which there was a mission and a dedication amounting to a "call." Chaplain Paul Giegerich in a 1954 staff survey of chaplain activities throughout the difficult assignments of the Alaskan Air Command said that chaplains entered the service out of a sense of patriotic duty rather than service attractiveness. He pointed to the fact that civilian clergy life had more attractions because ministers spent long years preparing for it and no time preparing for military service, and that the civilian clergyman experienced more pastoral stability.¹²

Chaplain Carpenter in 1948 told of a visit to Lackland AFB, where he followed inductees through their training schedule. He said, "Above all of the drill and the sound of marching feet I heard a call, a call like that which came to Paul of old, and a voice

which seemed to be saying, 'Come over into Macedonia and help us.' It was the call of American youth, a call to our modern religious leaders." Chaplain William B. Stroyen in a 1959 study on the role of the chaplain reported that of the chaplains responding to a questionnaire, 70 percent had entered the chaplaincy because of a sense of mission, the desire to serve God and country, which for 33 percent of the number surveyed was so strong that they described it as "a sense of obligation." In addition, 81.4 percent looked upon the chaplaincy as a career, and the same percentage said they felt that military service had spiritually enriched their lives. Only 10 percent did not look upon the chaplaincy as a career and 14 percent as not having been spiritually enriched.¹³

Many a chaplain through actual experience found an opportunity for service which amounted to a call. Chaplain Lyman T. Barger said, "Visiting with the missionaries and assisting the orphans and lepers in Korea helped me see my vocation in a clearer light, plus working with people on the base who supported me to the limit." Many of the chaplains recalled to active duty during the Korean conflict had, in the 4- or 5-year interim of their military service, done graduate work and achieved positions of significant service in civilian churches. The fact that so many of them continued in the Air Force Chaplaincy was indicative of the opportunity for service it represented. This was also indicated in the number who applied for Regular commissions.¹⁴

Nor was this sense of dedication limited to any particular faith group. Chaplain Carpenter in 1950 stated, "It is inconceivable that anyone should believe that the faithful and heroic performance of duty is the attribute of one group more than of another. Experience demonstrates that these qualities are proportionately manifested in the lives of the chaplains of the several faiths represented in the military chaplaincy."¹⁵

Perhaps there is no better way to evaluate a career than through the statements of men

who retired after long years of service in a particular field. Chaplain Maurice W. Reynolds, retired in February 1948 after 28½ years' service as a chaplain, said:

I have never regretted my decision to make the Regular Army Chaplaincy my career. There is much satisfaction in finishing my active duty with the newly constituted U.S. Air Force. I began my Regular Army service with the Air Corps at Carlstrom Field, Fla., in 1920, and to conclude this service as command chaplain of the Tactical Air Command somehow seems to be a fitting end.¹⁶

Chaplain Augustus F. Gearhard, who retired as Deputy Chief of Air Force Chaplains in 1953, said:

Upon the occasion of my retirement from active duty, I cannot refrain from giving expression to heartfelt thoughts of gratitude to all of you for the kindness and consideration shown me at all times during my years of service in the Air Force. My association with you leaves nothing but memories of friendship, fairness, and good fellowship.¹⁷

These statements mirror the sense of accomplishment voiced by Storaasli, Giegerich, Carpenter, Marteney, Zielinski, Propst, and others who in faithful service had made the chaplaincy a career. Without exception, retired chaplains were proud to be known by the simple title "Chaplain," despite the degrees and honorary titles which they possessed.

How did the chaplain's place in military structure affect his primary role as clergyman? Critics have pointed to his uniform, insignia, officer status, Government salary, and responsibility to his commander with the implication that the chaplain might become merely a spokesman for the values of the military society. The temptation to over-identification is not peculiar to the chaplaincy. Suburban and urban pastors are expected to have a class uniform, standard of living, and class opinion not differing radically from those of their parishioners. Neither the chaplain nor the civilian minister can afford to compromise essential beliefs;

otherwise, he negates his role as a spokesman for God. Chaplain Storaasli in mentioning the temptations which befell chaplains said, "Our commission to go, preach, and baptize came not from the Army but from God. We were commissioned by the Army because God had first commissioned us to be His ambassadors." In the survey already mentioned on the chaplain's role, only 7.4 percent of the chaplains queried felt that being an officer interfered in relations with enlisted men, and none felt that enlisted status would improve the situation. A Negro chaplain introduced to his work by a Southern Baptist chaplain reported:

He pointed out to me the wonderful opportunities I would have as a chaplain. . . . I left with the feeling, "McDuffy, you are not a Negro chaplain; but you are a U.S. Air Force chaplain and you are here to minister to the spiritual needs of the airmen of this command, and it makes no difference what their race may be; they are men and women for whom you are responsible." This is the attitude with which I have faced my calling and it has been with a somewhat kindred attitude that the airmen have come to see me.¹⁸

Another writer, L. Alexander Harper, stated, "The chaplaincy is not a compromised but an expanded ministry. . . . It offers unique opportunities to preach, to teach, and to counsel with young men at critical times of question and decision."¹⁹

Another criticism leveled at chaplains because of their work with men of all faiths was that they, particularly Protestants, tended to lose denominational identity. Providing services for the major faith groups has tended in this direction. Protestant chaplains found that their ministry could only be fulfilled by emphasizing basic Christian beliefs and minimizing or overlooking denominational differences. Has this made them less effective? Each chaplain has brought the best of his training and experience to help each man experience God according to the tenets of his particular faith. One chaplain said of

his preaching, "I do not try or care to win men to my denomination but to Christ. I will help any man to unite with the church of his choice, but I will not waste any effort trying to make him join mine." This particular chaplain had an impressive evangelistic record.

The chaplain's place in military structure depended on his professional qualification, endorsement, and service as a clergyman. In this status he was protected by official directives and command support at all levels. Lt. Gen. I. H. Edwards in 1953 said:

The chaplain must be friendly without presumption. He must have self-respect without pride. He must have humility without being timid. He must have compassion without condescension. He must have courage without bluster. And he must be cooperative without compromise. Most of all, he must have personal conviction and an acute sense of his importance to the service. Without these qualifications he cannot successfully perform his duties. He must instill moral integrity into the lives of the airmen. He must train them to apply religious truths in their daily lives and work.²⁰

Another commander, Col. William B. Hoynes, in 1958 stated, "These chaplains are here at Thule to remind each of us that when we think of man at his best, we think of him as fashioned in the image of his Creator. Each man has dignity and worth of infinite significance."²¹

Chaplain Paul Giegerich at the time of his retirement had unsolicited official letters of appreciation and commendation from every commander with whom he had served, a testimony not only to his effective service but the type of support he had known. Dr. Daniel Poling after an extended visitation at military bases throughout the Pacific world in 1949 reported, "The service chaplain has assumed an eminence in military life which he never before enjoyed."²²

Have the churches of America recognized the chaplaincy as a career? In 1947, Chaplain Paul Giegerich, hard pressed to provide

religious coverage throughout FEAF, reported:

Few persons doubt the value of chaplains' ministrations during the war. But persons at home very quickly forget the need for religious and pastoral care to members of the peacetime military family. Protestant Christendom in particular does not tend easily to regard military chaplaincies as permanent vocations for clergy.²³

As an indication of this, he pointed to the fact that while all Jewish chaplains in FEAF and more than one-half the Catholic chaplains were Regular Army, only 2 of the 28 Protestant chaplains then on duty had taken this step. All the others were on a temporary basis. After World War II, one church superior said to a returning chaplain, "I consider the experience you have had more valuable than if you had obtained a doctor of philosophy degree." Chaplains from other denominations found themselves downgraded upon their return. Many were told, "You will have to start at the bottom," which meant where new candidates from the seminaries began. Several so informed had rendered outstanding work in civilian churches and distinguished themselves and their denominations during the war. Delmar L. Dyreson in 1949 remarked:

He must do penance before full absolution can be given. But absolution from what . . . ? It is a gray day when certain sectors of the church feel called upon to downgrade men who have given most unselfishly of their services. In a business concern this practice, in addition to being illegal, would receive the immediate opprobrium of society.²⁴

One reader congratulated him on the article and said, "I am an ex-chaplain . . . and do not even have a church although I have tried many times." The same year, Mr. D. Steward Patterson, of the Methodist Commission on Chaplains, said, "These men are ministers serving as chaplains—they are not chaplains who once were ministers. They do not leave the church. They move into

one of the specialized areas of the ministry."²⁵

The Korean conflict strengthened this estimate of the chaplaincy, for religious and pastoral services had to be given millions of young men in our Armed Forces. The need was a test of the vision and concern of religious leaders, a test which would have far-reaching effect on the Nation itself. In 1957 Dr. Robert J. Plumb wrote, "It is time for the church to take a fresh look at the military chaplaincy. Not only is this field white unto harvest, but it has become an increasingly important ministry."²⁶

Another factor contributing to realization of the chaplaincy as a specialized ministry was that by 1960 many of the leading clergymen in the United States had served as chaplains, including some 30 bishops of the Catholic Church. An interesting note is that Pope John XXIII had served as a chaplain in the Italian Army back in World War I. These religious leaders and those who served on endorsing boards or visited military installations knew the need for a continued ministry. And one of those most appreciative of this ministry and who contributed unselfishly to its furtherance was Francis Cardinal Spellman.

The success of a chaplain depended on the depth of his personal convictions, personality, and sense of mission. Chaplain Carpenter said, "A sense of this challenge inspires new methods of accomplishment and gives constant urgency to the tasks of each day. It is this sense of personal mission that directs his study, guides his devotional life, and keeps him constantly alert to opportunities of service."²⁷

A word should be said for the Protestant or Jewish chaplain's wife. The chaplain's role does not change greatly from that he enjoyed in the civilian parish, but the same cannot be said for his wife. In many parishes the minister's wife is the unpaid assistant pastor in charge of parsonage hospitality, women's activities, and youth programs. Often she sings in the choir, teaches Sunday School, and



Chaplains' wives assisted in many base activities such as this Grey Lady group at McClellan AFB, 1956.

plans church dinners. She must feel a calling to the ministry as much as her husband; otherwise she will be miserable in the multitudinous duties expected of her. The average minister's wife is as busy as her husband. When the minister puts on a military uniform, her role changes. Instead of assistant pastor, she is wife and mother. Instead of a fairly stable parish ministry, she goes with him, if possible, to assignments throughout the United States and overseas. This was not part of the original agreement.

Too high a tribute cannot be given the wives of chaplains who stood by their husbands' decision to enter the chaplaincy and have built homes under trying circumstances. Many of them exchanged a comfortable parsonage for a rented room, an apartment with paper thin walls, or Government housing, where there was never enough room or closet space. Some lived in trailers. Often they were separated from their husbands because of oversea duty, temporary duty, schools. Their role in the chapel program changed from that of assistant minister to one of the many Air Force wives who helped develop Sunday Schools, choirs, women's clubs, and other types of activities.

Instead of the Ladies' Aid, she was a member of the Officers' Wives' Club, the Red Cross, or the Dependents' Assistance Council. A few were not able to make the transition, but the great majority did so with amazing ability.

Mrs. Elizabeth Propst, wife of Chaplain Cecil Propst, said:

The chaplain's wife may assist in obtaining Sunday School teachers and other workers for her husband through meeting people at the swimming pool, bridge table, or the golf course. . . .

Some chaplains' wives may feel there is no field for service such as they may find in their civilian community. I feel the opportunities for service are as great, if not greater, in the military community.²³

Again, as in the case of her husband, her ability to help with chapel programs depended in large part on her personal interest, ingenuity, and ability to work with people. Whether she took an active part depended on her personal desire.

This was happening in the civilian parish as well. The greatest contribution the clergyman's wife makes to his vocation is not in taking responsibility for certain activities but in understanding his mission and sharing in the building of a home.

The participation of chaplains' wives in dependent activities and humanitarian efforts, while beyond the scope of this volume, has meant much to the entire chaplain program and the Air Force community.

Some Catholic chaplains have had the opportunity of having with them their mothers or sisters, whose service in making a hospitable home, where the chaplain's friends and parishioners might come, has contributed much to their ministry.

Complex are the factors which make up the chaplain's mission. The specialized ministry which he represents has been built with patient and dedicated effort supported by military commanders and civilian churches.

Decision

The Honorable James V. Forrestal, Secretary of Defense, in 1949, said, "Those of

us of the armed services who saw what the chaplains did in the war will have a long and abiding memory of the contribution that they made, unsung very largely, but nevertheless a potent and deep influence in the lives of many men." Gen. Hoyt S. Vandenberg, USAF Chief of Staff, in July 1950 on the first anniversary of the separate Air Force Chaplaincy, wrote:

Chaplains of the Air Force have made a lasting contribution toward the spiritual, moral, cultural, as well as the physical well-being of the members of the Air Force and their dependents. Their application of the great traditional, historical religious truths to Air Force personnel, both individually and collectively, has strengthened immeasurably the will and devotion to duty of all concerned.

It is heartening to know that the churches of America have given men of honor, character, and integrity to serve as chaplains and to form an integral part of the Air Force team dedicated to the defense of all the ideals upon which America has been built.²⁹

The same month, Maj. Gen. William F. McKee, Assistant Vice Chief of Staff, USAF, wrote Chaplain Carpenter:

I have just returned from a trip to Japan and Korea. I think you should know that your chaplains in that area are doing an outstanding job. Since the war started in Korea, they have moved out to those areas where we have suffered casualties and have looked after the families in fine shape. In other words, your chaplains out there are operating in the finest spirit of the Air Force and are to be commended.³⁰

From 1949 to 1959, 9½ million Americans had served in the Armed Forces. In 1959 the number of military personnel, their dependents, and the civilians employed by the military departments, many of them on military bases, totaled more than 7 million. They were located in every State and in 90 foreign countries. They operated more than 600 major installations in the United States, 200 in foreign countries, and several thousand

smaller installations and detachments. Chaplains served all these people in some fashion or other, though their primary interest was with military personnel.

While all but approximately 4 percent of men entering service professed church membership or faith preference, their religious habits were apathetic and their ignorance of basic teachings shocking. Questionnaires to new inductees at Sampson and Lackland Air Force Bases in 1957 revealed the following statistics, among others:

<i>Methodists</i>	<i>Percent</i>
Members of Methodist Church.....	62
Baptized.....	68
Father a church member.....	39
Mother a church member.....	67
Could name 4 Commandments.....	15
Could name 1 Apostle.....	53
Knew when Jesus lived.....	14
Knew date of Jesus' birth (within 4 years)...	11
Knew date of Jesus' crucifixion (within 4 years)...	5
Could identify a district superintendent.....	24
Could identify a quarterly conference.....	27
Knew anything about John Wesley.....	42
Knew anything about Francis Asbury.....	20
Could name 3 Gospels.....	20

Presbyterians

Members of the Presbyterian Church.....	49
Baptized.....	60
Father a church member.....	38
Mother a church member.....	52
Could name 4 Commandments.....	14
Could not name any Commandments.....	30
Could name 1 Apostle.....	48
Knew when Jesus lived.....	7
Could identify an elder.....	22
Could identify a presbytery.....	31
Knew something about Martin Luther.....	11
Knew something about John Calvin.....	6
Knew something about John Knox.....	3

The survey of Catholic personnel in 1953 and 1954 at Sampson Air Force Base revealed that a high percentage of Catholics reporting from civilian life to military duty had been away from confession from 2 to 14 years. In 1956 this figure was 31 percent; in 1960, 23 percent. The greater majority had lapsed from the seventh grade on. Many had not attended Mass in 5 years, not received First

Communion, not had Confirmation, and some had no Easter duty for 10 years. The 1956 survey read as follows:³¹

Catholics

Number interviewed.....	20, 851
Baptized:	
Yes.....	20, 414
No.....	936
First Communion:	
Yes.....	19, 178
No.....	1, 236
Confirmation:	
Yes.....	18, 520
No.....	1, 894
Attend Mass:	
Weekly.....	13, 554
Monthly.....	3, 447
Bimonthly.....	1, 729
Not at all.....	1, 684
Receive Communion:	
Weekly.....	2, 949
Monthly.....	3, 931
Once a year.....	2, 958
Less.....	2, 248
Confession:	
3 months or less.....	10, 882
6 months or less.....	2, 443
9 months or less.....	3, 147

¹ Plus 457 no reply.

² Plus 7,765 no reply.

³ Plus 573 no reply.

In a 1955 survey of 11,713 newly enlisted men, the following statistics were revealed:

Average age.....	years.. 19
Average education.....	do.. 11
Members of church or synagogue.....	percent.. 45
Airmen feeling the need for more religion....	do.. 80
Airmen not able to identify the number of	
Commandments nor able to quote one....	do.. 45

Chaplain George Wilson of Sampson AFB reported, "These youngsters . . . are coming to us, no more than highly organized animals, through no fault of their own. They are thoroughgoing materialists and often their only criterion for behavior is expediency or utility. Their primary concern is not 'Is it right or wrong?' but 'Will I get caught?'" Chaplain Russell L. Blaisdell at the General Assembly of the Presbyterian Church in 1957 said, "Our young people are for the most part



WAF Patricia Schum kneeling at altar of Hainerberg Chapel, Wiesbaden, 1958.

either untrained in morals and religion, or so poorly trained as to make them confused."³²

Surveys indicated that military chaplains had one of the challenging mission fields of our time. Records show that they used this opportunity to help men find God.³³ Reports were that Catholic chaplains at Sampson and Lackland brought back to the sacraments many of those who had been negligent before entering service. Chaplain Carpenter in 1953 reported, "Last year, 500 chaplains of 1 major denomination baptized 4,400 young men and women, of which 4,200 were first decisions. During the same year, all the chaplains in the United States baptized 13,500 individuals." Dr. Alfred Carpenter said that in 1954 Southern Baptist chaplains led all other groups of the Southern Baptist Convention in soul winning.³⁴

Dr. W. H. Jernigan in 1946 made a goodwill tour to bases in the Pacific as representative of the Fraternal Council of Negro Churches in America. He reported to the General Commission that "while on a tour of 11 of the islands from Honolulu to Tokyo, I spoke to 50,000 Negro troops and held conferences with all chaplains serving Negro troops, as well as private conferences with soldiers. Over 2,000 men made a decision for Christ."³⁵

Men were encouraged to make religious decisions through regular chapel services,

preaching missions, courses of instruction, and counseling. Thousands of men and women each year did so, taking the steps that led to First Communion or church membership. Chaplain Samuel Bays in 1955 conducted several missions, in one of which there were 30 rededications and 12 conversions.³⁶

Sometimes these decisions were made in dramatic moments. Karl A. Gruber, who served 2 years as a jet pilot in the USAF, and became a test pilot working on the development of the F-100 Super Sabrejet wrote in 1958:

One December morning, as I came through the gate of the Air Base, I watched a new F86D take off. As he cleared the end of the runway and started to gain speed, I saw him drop below the horizon. Seconds later a 200 foot tower of black smoke billowed up and a fellow pilot went out to meet God. Although this preyed on my soul, I still resisted the plea to repent of my past sins and become a new creature in Christ.

As I drove home, I wondered, in the light of this tragedy, what it would take for me to give in. A few days later God gave me the answer.

I was scheduled for an early flight. Soon after takeoff, with an airspeed of over 500 m.p.h., havoc broke loose. My plane went into several wild and violent oscillations, during which time structural damage was induced. It came out of its convulsions, but, due to the inflicted damage, I knew it was imperative for me to land as soon as possible. I frantically turned back, trying to keep my wits. I was able to make a safe landing, and as I rolled to a stop I breathed a sigh of relief. To add to the confusion, however, the tower informed me that the plane was on fire! Making a quick escape, I hot footed it for 200 yards, turned around and saw the plane burst into flames.

I knew then that the Lord had surely spared my life, not to continue in my sinful habits, but to serve Him. This was my moment of decision! I accepted Christ as my Savior, accepting God's promise found in John 6:37: "Him that cometh to me I will in no wise cast out"

What peace, joy and blessings poured over my soul in this moment of decision. The things that displeased God fell by the wayside.

Over 2 years have now passed and Jesus grows sweeter day by day. Every day is a wonderful adventure with Christ as my pilot. There's no limit to His power, no boundaries to His love. I want to keep flying higher with God!³⁷

It is interesting to note that religious decision is usually explained or expressed in terms of one's training. The Catholic who says he's going to confession may be making announcement that a deep religious struggle has been resolved. The Jew who decides to go to Friday night service may be saying something about his personal faith in God and his wanting "to stand up and be counted." The author remembers with fondness a daily devotion group of airmen in Japan whose members came from some 10 or 12 denominations, whose expression of religion differed and yet who met each day for prayer before the noon meal. Nor will he forget those airmen who testified "I thank God I came to Korea, for here I found Christ." For some, religious decision meant an agonizing soul struggle; for others it was a quiet conviction found in the chapel service. These moments were sacred, for each man wrestled with the problems of life and death, faced himself as he was, and in his own way turned to God and reached out his hand in friendship.

This does not mean that men in the stress of training and combat suddenly "got religion." Most often it meant that earlier religious teaching took on new meaning, and men were encouraged to draw upon the resources of their faith. Chaplain Howard D. Singer observed, "The serviceman who starts out with a profound, mature religious orientation may draw upon it when he goes into combat, but he most certainly will not find it there." Not all chaplains would agree with Singer's statement. In the exact moment of combat, perhaps not. Here it would be a testing of one's resources. The chaplain program testified to the fact that

thousands of men found a vital faith while in service. For those who had church and synagogue training, the way was easier. Chaplain Augustus Gearhard said:

Heroism and religion are cousins. . . . Majors Bong and Maguire, the two outstanding pilots in the Southwest Pacific, both Medal of Honor men, were of fine character and sincerely religious. Both regularly attended religious services.

And when I met Colonel "Gabby" Gaberski, the outstanding U.S. fighter pilot in Europe, I learned that he received Holy Communion every day the opportunity presented itself. I met him again later in Korea, and he was the same deeply religious Gabby. These men reminded me of Sergeant York—known to all as a model Christian and a man of prayer.³⁸

Chaplain John S. Bennett, Staff Chaplain of the Northeast Air Command, was asked, "Has foxhole religion lasted?" He told of men who had lost arms and legs in World War II but who had lived by faith. He added:

At my present oversea command, the chapels are filled to capacity a number of times each Sunday. We have a fine group of hard-working chaplains who are dedicated to God and country. There is a cooperative spirit present which excludes denominational friction.

Our people in the service, particularly those who have been around awhile, are acquainted with God. They have had to depend on Him more than once.

Religious feeling is the result not only of conditions of crisis but also the quality of spiritual leadership that is provided for our people.³⁹

An Army psychiatrist who interviewed American returnees from the Korean POW camps reported that not one man who had valid religious conviction broke under the tactics used by the Chinese.

Did men "find God" in the heat of combat? Many theologians describe religious experience itself as a crisis where the individual in spiritual need turns to God. If that moment of reality should come in the heat of combat

when a man realizes his inadequacy and calls upon God, his religious experience should be as valid as if he found it in church. How he interpreted this experience and how he fulfilled it depended on his previous training.

These decisions, even regular chapel attendance, meant a change in attitudes and life. Chaplain Thoburn Speicher observed:

Almost without exception, the men who are confined in the guardhouse made no attempt to practice their religious faith at the time they got into trouble. In fact, it has usually been the case that I've seen two groups of people, those who came to religious services and those with problems. When the former group could be increased, the latter decreased.⁴⁰

This observation could be echoed from the testimony of every chaplain. With the exception of a small percentage, men who attended chapel did not get into serious trouble or come to the chaplain for counseling help. They were able to help themselves. Chaplain Constantine Zielinski in January 1945 gave a lecture, illustrated with case histories, to a USAF personnel conference in Orlando, Fla., portraying the effectiveness of the chaplains' program in increasing the will to work. Most chaplains agreed that the disciplines of the chaplain program tended to increase a sense of personal responsibility, loyalty, and ambition; cut down absenteeism; and helped one to get along with others.⁴¹

Many a civilian minister and chaplain made his decision to enter the ministry while in military service. During 1955 and 1956, 126 of the 320 chaplains (40 percent) graduated from the chaplain course had previous military service, and 90 percent of them had made their decision for the ministry while on active duty. By 1960 many men who were retiring from active military duty were dedicating themselves to full-time Christian service. Inasmuch as many of them had held responsible jobs in which they had worked effectively with thousands of people, their experience would mean much to the churches in which they would serve.⁴²

Brotherhood

Through personal example and program, chaplains furthered the most essential ingredient of democracy and world peace—that of brotherhood. A 1953 survey of veterans

asked, “Do you believe that World War II brought about a better spirit of understanding and good will among Protestants, Jews, and Catholics in the service?” Results are shown in table below.⁴³

Survey, 1953—“Do You Believe That World War II Brought About a Better Spirit of Understanding and Good Will . . .?”

Veterans	Men asked	Replies	Yes	No
Army.....	600	592	476 (80.4)	116 (19.6)
Navy.....	600	518	408 (78.8)	110 (21.2)
Air Force.....	100	100	85 (85.0)	15 (15.0)
Marine Corps.....	100	90	71 (78.9)	19 (21.1)
Infantry regiment.....	600	500	440 (88.0)	60 (12.0)
Grand total.....	2,000	1,800	1,480 (82.0)	320 (18.0)

That 82 percent could say brotherly understanding was strengthened during hazardous days of war marked an achievement. They, as well as their chaplains, learned brotherhood by living it. Dr. Joseph R. Sizoo in reporting on his 1953 visit to Korea and Japan said:

One thing that impressed me was the way the Protestant and Catholic and Jewish chaplains worked together, with great sense of comradeship of the spirit. Now I want to make a few observations about these chaplains:

1. They preach what is central in our religion, and they stick to it.

2. These chaplains practice what they preach. They live it. . . . I have never seen anywhere a more completely dedicated group of men.

3. These chaplains have quickened the sense of compassion. They keep alive in our troops a concern for the people in whose land they are fighting. Wherever you go in Korea, if you see a little hospital or clinic or asylum, you just know there's a chaplain behind it.

4. These chaplains are true missionaries. . . .⁴⁴

The *Air Force Times* in a 1960 editorial entitled “USAF Accomplishments” stated:

The military chaplaincy is a model of interfaith cooperation without loss of the identity of the denominations, a model

the civilian community might well study.⁴⁵

An interesting opportunity for Catholic and Protestant chaplains, never experienced in civilian life, was that of helping provide services for Jewish personnel. Rabbi Aryeh Lev, of the Jewish Welfare Board, in 1955 reported:

Because Jewish Military personnel are so widely dispersed, the observance of the High Holy Days and Passover would not be possible for all of them without the wholehearted cooperation of Christian chaplains. The story of Christian chaplains arranging for the distribution of supplies, organization of Seder services, and transportation of Jewish personnel to



Catholic, Protestant, and Jewish chaplains plan Jewish Torah Convocation in Alaska, 1955. Left to right: Chaplain Paul Giegerich, visiting Rabbi Dalin, a former AF Chaplain, Chaplain Tunis Cordill, and Chaplain David Schudrich who served all Jewish personnel in Alaska.

Holy Day services, is one of the most heart-warming features of the chaplaincy.⁴⁶

Mrs. Ethel Allen wrote a letter to Chaplain William J. Clasby in December 1958 in which she said, "You have not too much reason to remember the hospital librarian at Elmen-dorf, but I remember so vividly my friend Father Clasby and your voice over the phone saying, 'And how is Mother Superior Allen today?' " She related that she had gone to Lackland AFB Hospital for surgery on her eyes, and Chaplain Kmiecik had befriended her, even reading cards the postman delivered. To him she mentioned having known Chaplain Fred Armstrong. Before surgery, Chaplain Kmiecik came into the room and placed another hand in hers. She said:

Chaplain Armstrong! Of course I couldn't see either one of them, but it was wonderful. Catholic and Protestant chaplains helping their Jewish friend over the rough spots. Brotherhood in action! We talked of Alaska and our mutual friends and recalled that when we had no regularly assigned Jewish chaplains they would help us with our services and the Allens had open house during the many Jewish festivals.

She related the later service of Chaplain Robert M. Moore at Bergstrom AFB, then added, "Today I am fairly well adjusted and reconciled and believe honestly it is because of the help I received from the chaplains. Even though not of their faith, they took me under their wings and gave me guidance when I needed it most."⁴⁷

The same could be said for Jewish chaplains who rendered a ministry that transcended boundaries of faith. The friendly visits of Chaplain Howard D. Singer to men on the flight line at Itazuke Air Base and in the hospital lighted the day for many an airman.

This spirit of brotherhood was not something to be noted on official reports, but was a part of each day's ministry. Chaplain Thomas Cunningham, that intrepid Catholic missionary of Alaska, said, "I have been 19 years in Arctic missions and my happiest 2 years have been spent with you chaplains.

There has never been any sign of jealousy." Chaplain Charles R. Posey wrote of the understanding between Protestants of various denominations, "I am convinced that the ecumenical nature of our chaplain program has a unique appeal to many families. Although a person must make a decision for Christ and join a particular church, I believe that many persons believe firmly that all churches provide a way of salvation."⁴⁸

One of the greatest steps toward brotherhood occurred in 1949 when President Harry S. Truman issued an Executive order which stated, "It is hereby declared to be the policy of the President that there shall be equality of treatment and opportunity for all persons in the armed services without regard to race, color, religion, or national origin." This order was executed in the Air Force through an official letter on 11 May 1949. Chaplain Carpenter in writing to a staff chaplain on the subject, said "The Air Force in this policy is not making an idle gesture. It means what has been said." Integration in the armed services proceeded without incident and to a far better degree than even the optimists hoped. Integration at once removed the old charge of discrimination and segregation and related problems of assignment.⁴⁹

While chaplains had practiced integration in chapel programs for many years, they welcomed the action. "One of the real thrills of my ministry has come with the opportunity to serve as pastor to both colored and white," wrote Chaplain Dean Hofstad in a 1956 article for the *Lutheran Herald*. "Along with the pride in wearing the uniform of my country has come pride for the United States Air Force, which counts all men free and equal. The doors of our chapel are open to all. . . . When people pray together and sing together and worship together and go out to work together, the differences in the color of the skin are soon lost in the richness of fellowship in Christ." He then went on to mention Negro officers and airmen and their families who attended chapel, taught in the Sunday School, and sang in the choir. He

added, "Any of these people would be a credit in our congregations, and I am certain that Jesus has never had trouble accepting them into His fellowship." He went on to say that the major problem was civilian community housing. He said, "I find myself asking, 'I wonder how many of these who close the doors to our Negro personnel consider themselves good Christians. I wonder how many have heard Jesus say, "When you do it unto the least of these, you do it unto me" ' " ,⁵⁰ The Reverend Dr. Edwin T. Dahlberg, President of the National Council of Churches, after his 1957 Christmas visit to servicemen in Alaska, said:

In many ways the moral and spiritual insights of our military men are way ahead of the attitudes in our civilian life. . . .

In the integration of the races, far more progress is evident among the men and women in uniform than among the rest of us.⁵¹

Francis Cardinal Spellman at a 1953 dinner honoring Assistant Secretary of Defense Anna Rosenberg told of his deep admiration for all chaplains, stressing the fact that their religious solidarity and harmony, achieved without compromise of conscience or sacrifice of principle, was based on fraternal charity. He pleaded that the Nation treasure and follow that example of universal charity which "reaches such admirable heights in the military vineyard."

Most chaplains agreed with Chaplain Hofstad that the opportunity for brotherhood with men of all faiths and races was one of the special blessings of the chaplaincy, one that few civilian clergymen experienced in our segmented and fragmented communities.

Effect on Nation

What is the effect of military service and the chaplain's work on the Nation itself? By 1955, 24 million persons experienced a tour of duty in the Armed Forces of the United States, and by 1965, it was estimated, over 75 percent of our adult male population

in the United States will have experienced military service in one form or another. From the end of the Korean conflict to 1960, approximately 1 million young men and women entered the Armed Forces each year, and another million returned to civilian life. This does not include their dependents. Compare this with the number of college graduates. In 1955, for example, there were 375,000 degrees granted to graduates of all our colleges and graduate schools in the 48 States, Hawaii, Alaska, and Puerto Rico. The Armed Forces represented the greatest training school of our Nation for young men and women at a critical time of life decision. The President's Committee on Religion and Welfare of the Armed Forces in 1949 reported, "Of the more than 1,600,000 men in our Armed Forces at the end of 1948, almost 50 percent were 21 or under. Indeed, of the 700,000 who entered service in 1948, 500,000 were under 21. . . . They will have a significant and far-reaching impact on our communities and on our society."⁵²

Since the Korean conflict, the number of military personnel on active duty has been over 3 million. Dr. Marion Creeger in 1955 stated:

There is probably no other group of American clergymen that must face day after day such a concentration of moral problems as do you who are chaplains in our Armed Forces, especially in oversea areas. These problems are further compounded by their far-reaching social and international implications and complications. The consequences for the future of American family life give special urgency to every possible effort to deal constructively with such problems.⁵³

Dr. DeSola Pool in 1953, representing the Jewish community of the United States, appealed to the Nation to face its responsibility toward men and women in the Armed Forces. He highlighted the fact that the annual military turnover of 1 million persons has tremendous significance for the Nation, and pleaded that military chaplains receive

the full support of all segments of the Nation in order that every period of military service be a period of constructive living.⁵⁴

Chaplain Carpenter in speaking of this problem (1955) said:

Young people do not remain in "status quo" on the college campus; they do not remain in "status quo" in military service. A mother said to me some time ago of her son, "I hope, now that he is going into the Air Force, he will return to me the same sweet lad he was when he entered." This is ridiculous.

Can we put a million of our young people in the various environments throughout the world . . . and a few years later put them back into American civilian life and say, "Take up where you left off?" We must recognize the continuous effect of new influences and new experiences. . . .

The problem comes back to the home, the church, and the school, to give our young people strength and understanding so they can be able to do the right thing wherever they are.⁵⁵

Some church leaders realized the implications of this education for the future of the church. The Military Ordinariate in 1953 reported:

If these men and their families are neglected while in service for a period of 3 or 6 years, they will return lax or indifferent Catholics to the parishes spread throughout the Nation. We talk much about "leakage," but the place to oppose "leakage" is in the Armed Forces where approximately 1 million Catholics are serving—and this does not include their dependent wives and children.

Chaplain Carpenter in 1953 observed, "Many denominations have failed miserably to keep pace with the current needs of youth in the service." He went on to say, "Their apathetic attitude is illustrated by a recent meeting of the General Assembly of the National Council of Churches, at which I spoke in behalf of the service chaplains. Only 25 minutes of a 3-day conference was devoted to a discussion of the spiritual problems of the men and women of the Army, Navy, and Air

Force." Navy Chief of Chaplains Salisbury added, "It was not until 2 years ago (1951) that the conference even acknowledged that the problem existed." In church conferences and conventions, there were lengthy reports concerning service to college students and other types of projects, but seldom more than a courtesy nod to chaplains and the spiritual welfare of servicemen and their families.⁵⁶

This apathy strangled the outreach of most local churches. The *Presbyterian Life* magazine asked 167 Presbyterian chaplains, "Do you, or do you not, feel that the serviceman in peacetime is a forgotten man among the members of his home church?" Here is the summary:

103 replies.

14—Serviceman not neglected by home church.

25—On fence—cited points on both sides.

3—Disqualified themselves, brief experience in chaplaincy.

62—Serviceman neglected by home church.

One Presbyterian chaplain at a large Air Force base recorded that he had interviewed 12,000 Presbyterian men coming to the base in 23 months. Of these he said:

0.3—Letters (38) were received by the chaplain from pastors of the air-men.

4.0—Men had been given counseling or recognition by their church before leaving.

1.0—Had been given a Celtic cross (free to pastors).

2.0—Had received some kind of communication from their pastor or church during the 11 weeks basic training.

Some 96 percent had been "forgotten." As far as the author knows, this is the only church publication which bothered to inquire into the question. One chaplain said of the serviceman, "Reassurance that the home church is thinking of, and praying for, him will help him to remain true to those things which the church has taught him in earlier years."⁵⁷

While many denominations had not developed techniques for following their members in military service and given scant recognition to servicemen in official religious meetings, organizations, and publications, their concern was indicated through support of indorsing agencies, the services—often sacrificial—rendered by hundreds of their clergymen and other workers in enrichment and augmentation of the religious program in the Armed Forces, and their filling denominational quotas for chaplains. At the end of 1960, for the first time in history, practically every denominational quota was filled—this at a time when there was a shortage of civilian clergymen.

The impact of the chaplain on national life through the public relations program was considerable, but the day-by-day impact accomplished through service to millions of servicemen and their families will have far-reaching effect. Chaplain Augustus Gearhard in 1955 said, "God has come closer to our military personnel through the chaplaincy, and it seems to me the influence of the chaplaincy has carried over to civilian life. It is to some extent responsible for the awakened interest in our churches, evident in the United States."⁵⁸

International Relations

Every aspect of the chaplain's program has an effect on international relations. Peoples of other lands have been served by chaplains in numerous ways, as indicated in previous chapters. But even more important, the servicemen of our Armed Forces, stationed in some 90 nations, whether in large units or small detachments, give a picture of democracy and our spiritual heritage which is the only one that millions will ever read. Gen. Douglas MacArthur in 1948 sent a message to all chaplains on duty in the Far East Command which included these statements:

The relationship between members of the American Forces and the people they contact undoubtedly will have an im-

portant bearing upon future world history. One misdeed may overshadow a thousand good deeds, however much the latter may more truly reflect the sterling character of the average soldier on overseas duty.

. . . Strong and direct moral leadership must be exerted over the members of our Armed Forces, to the end that the underlying moral fiber remain undiminished in strength. Such moral leadership devolves in large measure upon the Corps of Chaplains, working in close understanding and cooperation with all Unit Commanders.

. . . The men you serve must be kept constantly reminded that by the dignity and irreproachability of their conduct is judgment passed upon our country, both by our fallen enemy and by all other peoples of the world. Any failure to live up to that high standard of morality, with which the soldier was indoctrinated in his cherished home, not only impugns the reputation of our forces as a whole and places a stain upon our country's escutcheon, but causes the deepest distress and sorrow in that home. The problem is one of self-control and self-discipline; characteristics which have never failed the American soldier in the time of stress.⁵⁹

Chaplain Carpenter often referred to servicemen as "ambassadors" and once said. "Where the military forces of nations of the past have gone, there has also gone an interpretation of the government of those nations."

In our national life, there has been an increasing awareness of the importance of harmonious, creative international relations. In this area, the chaplain makes a vital contribution, not only through the chaplain program, but through servicemen and their families. Chaplain Charles E. Byrd said:

It should be made clear that a lasting and durable peace depends upon justice, love, respect for personality, and brotherhood in the fullest sense. . . . We are aware as never before that individual and social institutions stand under the judgment of the God of history whose judgment demands the discarding of the doctrine of the "master race" in any form.⁶⁰

The Military Ordinariate, as well as other denominational endorsing agencies, reminded chaplains that they were ambassadors for country, church, and God.

The brotherhood and example of faith in the armed services was a testimony to the effectiveness of democracy. Gov. Allan Shivers wrote:

While I was in Korea recently I was impressed by the fact that while the U.S. has, over a period of nearly 4 years, displayed there the full array of our military might, the one thing which has made the greatest—and most lasting—impression upon the people of that land has not been the power of our mighty weapons nor the awesome strength of our combined forces. The greatest impact, by far, has been made by the American GI.

From the GI the humble, troubled people of Korea have learned from observation and association the real meaning of freedom. They have come to understand better what America is, and they have learned it in such a way that the lesson will last long after our forces are withdrawn.⁶¹

Recognition

Numerous military and civilian honors have been conferred upon chaplains. Two are distinctive. First, the Alexander D. Goode Award has been offered each year, beginning in 1951, by the Alexander D. Goode Lodge, B'nai B'rith, to one chaplain from each service, who best exemplified the spirit of the four chaplains who died on the U.S.S. *Dorchester* in 1943. It is awarded to the chaplain who "has demonstrated steadfastness in the face of adversity, courage when circumstances tend to promote fear and discouragement, charity which manifests itself in service to all men regardless of creed, rank or position, and the spirit of sacrifice which moves him to do more than is required by his calling." The award includes the sum of \$500 and a gold medal. Nominations originate at the level to which the chaplain is assigned. (See appendix for List of recipients.) Second, the Reserve Officers' Associa-



Chaplain Constantine Zielinski is congratulated by Rabbi Aryeh Lev on his receiving the Four Chaplains Award, 1956.



Chaplain Terence Finnegan is congratulated by Maj. Gen. Laurence C. Craigie after being presented the Legion of Merit, 3 March 1951, for his service in the early days of the Korean conflict.

tion of the Air Force each year presents a plaque to the "Air Force Chaplain of the Year" for "outstanding contributions to the spiritual and civic life among military and civilian communities wherever he has been stationed."

Many chaplains have been honored with military decorations and awards conferred



Bishop Donald Tippet on behalf of the Methodist Church presented a silver chalice to Chaplain Carpenter during the Convocation on Local Church Evangelism, Washington, 1958, in recognition of his service.

by the United States and other governments. Several have been awarded honorary degrees in recognition of their service as chaplains. Three Catholic chaplains were honored with appointment as domestic prelate with the title of Right Reverend Monsignor: Terence P. Finnegan, Albert Steffens, and John L. Anderton.

A number of chaplain services personnel and civilian secretaries and employees have been recognized for outstanding service to the chaplain program and the Air Force.

By 1960 the Air Force Chaplaincy had come of age. It could have its private hall of fame in which to inscribe the names of men who had faithfully served their public trust and were now retired from active duty. In special honor were the names of those who died while on active duty. (See app. 11.)

Upon the achievements of those who served in the past, the Air Force Chaplaincy had a solid foundation, a good part of which had been built by clergymen serving in the Army and Navy. Through their vision, there was a program and facilities for implementing it. They stood beside the leaders of military aviation, of national defense, of civilian churches, still pointing to the skies and beyond—to God.⁶² (See appendix 12 for list of chaplains, including deaths and retirements.)

These had a part in making the chaplaincy what it is and giving it vigor for devoted service in the space age. Perhaps that direction would mean closer interservice and civilian cooperation on a geographic basis for a more effective ministry to men in dispersed units. It might include more intensified courses in religious education and the spiritual foundations of democracy for selected nuclei of students and an emphasis on spiritual training of the individual under stress in alert status or space travel. The chaplaincy of the future might envision greater cooperation with seminaries to help young clergymen serve this challenging field, either through the civilian parish or the military chapel, and cooperation with mission agencies to insure closer liaison between servicemen and churches in lands where they served.

Whatever requirements the space age might impose for spiritual and moral guidance, the pattern was there, built by chaplains and commanders who had served in the past and by the fundamental concern of churches in America for the spiritual and moral welfare of servicemen.

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Glossary

AAC	Alaskan Air Command	B.D.	Bachelor of Divinity
AACS	Airways and Air Communications Service	BOQ	Bachelor Officers' Quarters
AAF	Army Air Forces	Brig Gen	Brigadier General
AAFCE	Allied Air Force Central Europe	BX	Base Exchange
AB	Air Base	CAirC	Caribbean Air Command
AC&W	Aircraft Control and Warning	CAP	Civil Air Patrol
ADC	Air Defense Command	CARE	Cooperative for American Remittance to Europe
AEC	Atomic Energy Commission	CCC	Civilian Conservative Corps
AEF	American Expeditionary Forces	Ch	Chaplain
AF	Air Force	CHC, USN	Chaplain Corps, United States Navy
AFA	Air Force Association	ConAC	Continental Air Command
AFB	Air Force Base	Col	Colonel
AFCB	Armed Forces Chaplains Board	Cpl	Corporal
AFGT	Air Force General Test	C.S.C.	Congregation of the Holy Cross
AFM	Air Force Manual	CSP	Chaplain Services Personnel
AFPOCH	Office, Chief of Air Force Chaplains	CWO	Chief Warrant Officer
AFR	Air Force Regulation		
AFRCE	Air Force Regional Civil Engineer		
AFRN	Armed Forces Radio Network	DCS/Materiel	Deputy Chief of Staff, Materiel
AFROTC	Air Force Reserve Officers Training Corps	DCS/P	Deputy Chief of Staff, Personnel
AFRTS	Armed Forces Radio and Television Service	DEWLine	Distant Early Warning Line
AFSC	Air Force Specialty Code	DML	Dynamics of Moral Leadership
AGCT	Army General Classification Test	DOD	Department of Defense
AGO	Adjutant General's Office	ECI	Extension Course Institute
A/1C	Airman First Class	ECL	Equipment Component List
A/2C	Airman Second Class	EUB	Evangelical United Brethren
AMC	Air Materiel Command		
AME	African Methodist Episcopal	FEAF	Far East Air Forces
APGC	Air Proving Ground Command	FEAMCOM	Far East Air Materiel Command
ARDC	Air Research and Development Command	FEC	Far East Command
ATC	Air Training Command	FOE	Foreign Operations Administration
ATRC	Air Training Command	FY	Fiscal Year
AU	Air University		
AUS	Army of the United States	GARB	General Association of Regular Baptists
Auth	Authorized	GCT	General Classification Test
AVA	Audiovisual Aids	GHQ	General Headquarters
AWOL	Absent Without Leave	GYA	German Youth Association
AYA	American Youth Association		
B.A.	Bachelor of Arts	HOI	Headquarters Office Instruction
		Hq Comd	Headquarters Command

Hq USAF	Headquarters, United States Air Force	RAF	Royal Air Force
H.R.	House Rule	RCS	Reports Control Symbol
IBM	International Business Machines	RIF	Reduction in Force
ICBM	Intercontinental Ballistic Missile	ROK	Republic of Korea
IFCA	Independent Fundamental Churches of America	ROKAF	Republic of Korea Air Force
		ROPA	Reserve Officers Personnel Act
		ROTC	Reserve Officers Training Corps
JWB	Jewish Welfare Board	SAC	Strategic Air Command
LARA	Licensed Agencies for Relief in Asia	SCARWAF	Special Category Army With Air Force
LDS	Latter-day Saints	SEATO	Southeast Asia Treaty Organization
Lt Col	Lieutenant Colonel	SHAPE	Supreme Headquarters Allied Powers, Europe
Lt Gen	Lieutenant General	S.J.	Society of Jesus
Maj Gen	Major General	SOP	Standard Operating Procedure
M&O	Maintenance and Operations	SS	Sunday School
MARS	Military Affiliated Radio System	S/Sgt	Staff Sergeant
M&S	Maintenance and Supply	SSN	Specification Serial Number
MATS	Military Air Transport Service		
MCA	Military Chaplains Association	T/A	Table of Allowance
MCH	Staff Chaplain, Air Materiel Command	TAC	Tactical Air Command
MDAP	Mutual Defense Assistance Program	T/D	Table of Distribution
MGSA	Military General Supply Agency	TDY	Temporary Duty
Mig	Type of Russian Aircraft designed by Generals Mikoyan and Gurevich	T/O	Table of Organization
		T/O&E	Table of Organization and Equipment
MOS	Military Occupation Specialty	T/Sgt	Technical Sergeant
MPC	Military Payment Certificate	TTAF	Technical Training Air Force
M/Sgt	Master Sergeant	UAL	Unit Allowance List
MTO	Mediterranean Theater of Operations	UNCACK	United Nations Civil Assistance Corps Korea.
NATO	North Atlantic Treaty Organization	USA	United States Army
NCO	Noncommissioned Officer	USAF	United States Air Force
NCOIC	Noncommissioned Officer in Charge	USAFE	United States Air Force, Europe
NEAC	Northeast Air Command	USAREUR	United States Army in Europe
OAR	Officer Advanced Resident	USN	United States Navy
OBMC	Officers Basic Military Course	USO	United Service Organizations
OCCh	Office, Chief of Chaplains (Army)	USO—NCCS	United Service Organization-National Catholic Community Service.
OER	Officer Effectiveness Report	USSR	Union of Soviet Socialist Republics
O.F.M.	Order of Friars Minor		
OJT	On-the-job training	VD	Venereal Disease
O.M.I.	Oblates Mary Immaculate	V-J Day	Victory in Japan
ORC	Officers' Reserve Corps	WAF	Women in the Air Force
O/S	Overseas	WCTU	Women's Christian Temperance Union
P.A.	Public Address	WDCH	War Department Chaplain
PACAF	Pacific Air Forces	WW I	World War I
P—C—J	Protestant—Catholic—Jewish	WW II	World War II
PCS	Permanent Change of Station		
PFC	Private First Class	YMCA	Young Men's Christian Association
PIO	Public Information Officer		
PMOC	Protestant Men of the Chapel	ZI	Zone of Interior
POW	Prisoner of War		

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In addition to these sources, access was made to the personal files of Chaplains Charles I. Carpenter, Gynther Storaasli, Maurice Reynolds, Terence P. Finnegan, and others. More than 100 chaplains sent materials which proved useful. Many granted interviews. Records of interviews and pertinent personal materials were retained by the author.

PHOTOGRAPHS

Photographs for this volume were secured from the Air Force Pictorial Library, the Office Chief of Air Force Chaplains, and individual chaplains.

Appendixes

APPENDIX 1. THOSE WHO SERVED IN THE OFFICE, AIR CHAPLAIN, AND CHIEF OF AIR FORCE CHAPLAINS

CHIEFS

Air Chaplain

Charles I. Carpenter, 28 Jul 42–17 Jan 45
Gynther Storaasli, 17 Jan–26 Dec 45
Charles I. Carpenter, 26 Dec 45–26 Jul 49
Chiefs of Chaplains
Charles I. Carpenter, 27 Jul 49–15 Aug 58
Terence P. Finnegan, 15 Aug 58–

DEPUTIES

Clement A. Siwinski, 1 Jan–15 May 43
Constantine E. Zielinski, Jul 43–Sep 46
Alphonse B. Slivinski, 7 Aug 46–7 Jul 47
John J. Wood, 1 Jul 47–Jun 49
Peter A. Dunn, 11 Jul 49–7 Aug 50
Augustus Gearhard, 1 Sep 50–7 Aug 53
Terence P. Finnegan, 1 Aug 53–15 Aug 58
Robert P. Taylor, 15 Aug 58–

CHIEFS OF DIVISIONS

Personnel (AFPC-1)

John S. Bennett (Chief assign to Records Branch), 16 Apr 43–4 Sep 44
Eugene Graebner, Oct 44–Mar 45
Charles W. Marteney, 25 May 45–9 Jan 46
Silas A. Meckel, 30 May 46–4 Aug 46
Elmer I. Carriker, 12 Aug 46–Sep 51
Silas A. Meckel, Sep 51–Aug 53
James F. Patterson, Nov 53–Jan 58
Robert P. Taylor, Jan 58–Aug 58
John F. Daniels, Aug 58–

Professional (AFPC-2)

Roy F. Reynolds (Ex. Asst. for Air Chap. 29 Sep 47;
Chief Prof. Div. Jun 48; Chief Prof. Div. and Chief
Cas. Asst. Br. Aug 48; Chief Prof. 31 May 49;
Member of IG Team), 29 Sep 47–31 May 49.
Leroy R. Priest, 17 Jun 49–15 Jun 50
Glen C. Shaffer, Jan 51–Aug 51

Constantine Zielinski, Aug 51

Charles W. Marteney, 20 Aug 51–1 Nov 55
James R. Davidson, Jr., 1 Nov 55–1 Mar 57
Glenn J. Witherspoon, 1 Apr 57–Jun 58
William J. Clasby, 15 Aug 58–1 Sep 60
Roy M. Terry, 1 Sep 60–

Catholic Mission Band (under AFPC-2, disbanded
Dec 60).

Stephen J. O'Connor, Jan 49–1959
John D. St. John, Jan 49–1957
William H. Morgan, 1958–1960
Robert C. Gaertner, 1959–1960

Plans and Training (absorbed in AFPC-2 and
AFPC-4).

Charles W. Marteney, 16 Mar–1 Aug 44
Ormonde S. Brown, 5 Aug 44–Jun 45
Austin L. Healy, 8 Jul 45–9 Jan 46
James F. Patterson, Dec 45–Aug 47
Joseph D. Andrew, Jun 47–Jul 48
Palmer P. Pierce, Jul 48–Jan 51

Special Assistant (AFPC-3, formerly Technical
Information Division).

Lt. Col. Millicent Anderson, May 54–Dec 60
Martin Malloy, Dec 60–

Budget and Logistics (AFPC-4)

Martin C. Poch, Jun 50–Oct 51
Constantine E. Zielinski, Oct 51–Jun 54
Glenn J. Witherspoon, Jun 54–Apr 57
Mr. A. Eugene Steward, Apr 57–

EXECUTIVE

Maj. Edward F. Donnelly (first nonchaplain officer
assigned), Jun 48–1952
Maj. Paul B. Terry, 1952–May 55
Maj. Walter H. Bailey, Jr., Jul 55–Jun 60
Maj. Walter E. Haggerty, Jun 60–

APPENDIX 2. CIVILIAN RELIGIOUS LEADERS WHO ASSISTED IN THE CHAPLAIN PROGRAM

This list is by no means complete. An attempt is made to list those who served under the auspices of AFPC in various programs, 1952-60.

Oversea Preaching Missions and Jewish Torah Convocations (or High Holy Days)

- Rev. Homer W. Achor, EUB, 1957, USAFE
 Rev. H. Warren Allen, Presb., 1953, FEAF
 Rev. William C. Allshouse, Nazar., 1956, FEAF
 Rabbi David Alpert, Jewish, 1959, NE (Passover);
 1959, NE (Yom Kippur).
 Rev. Tom B. Anderson, Presb., 1960, PACAF
 Rev. William Andrew, Bapt., 1955, CAirC
 Bishop William R. Arnold, Cath., 1953, NEAC
 Rabbi Abraham Avrech, Jewish, 1953, Bermuda
 Rev. Lockett F. Ballard, Epis., 1960, NE
 Rev. John Ballbach, Bapt., 1955, USAFE
 Rev. Albert L. Baner, Meth., 1956, Azores
 Rev. Gene E. Bartlett, Bapt., 1954, FEAF
 Rev. J. H. Baumgaertner, Luth., 1957, USAFE
 Bishop Stephen F. Bayne, Epis., 1960, Iceland
 Rabbi Robert Bergman, Jewish, 1955, NEAC (Passover).
 Rabbi Samuel Berlient, Jewish, 1953, FEAF & USAFE.
 Dr. Robert H. Bodine, Meth., 1960, CAirC
 Rev. E. Craig Brandenburg, EUB, 1956, USAFE
 Rev. Frank K. Brasington, Bapt., 1955, USAFE
 Rev. John D. Burton, Presb., 1957, USAFE
 Rev. John J. Carey, Cath., 1953, NEAC
 Rev. Richard P. Carter, Cong. Chr., 1959, USAFE
 Rev. Murray A. Cayley, Presb., 1956, FEAF
 Rev. Edward O. Clark, Bapt., 1953, Europe
 Rev. Allen Claxton, Meth., 1955, USAFE
 Rev. Burton Coffman, Ch. of Chr., 1953, FEAF
 Dr. Myron C. Cole, Dis. of Chr., 1958, FEAF
 Very Rev. Leonidas C. Contos, E. Orth., 1959, FEAF.
 Dr. Clarence W. Cranford, Bapt., 1953, FEAF
 Dr. I. K. Cross, Bapt., 1957, USAFE
 Rev. Marion J. Creeger, Meth., 1960, Spain
 Rabbi William Z. Dalin, Jewish, 1956, AAC
 Dr. Richard J. Davey, Meth., 1958, NE
 Rev. Joseph B. Dickerson, Meth., 1952, NEAC
 Rev. Arthur S. Dodgson, Bapt., 1959, USAFE
 Rev. Robert W. Duke, Cong. Chr., 1957, USAFE
 Rev. William F. Dunkle, Jr., Meth., 1953, FEAF
 Dr. George Barnes Edgar, Presb., 1951, AAC; 1952, AAC.
 Dr. Hayden Edwards, Meth., 1953, FEAF; 1955, USAFE; 1957, NE—8th AF; 1959, USAFE
 Rev. Harold W. Erickson, Evang. Free, 1960, PACAF.
 Dr. Harold H. Evans, Presb., 1953, Hawaii and Johnson I.; 1957, AAC.
 Dr. Frederick D. Eyster, 1955, NEAC
 Rev. George A. Fallon, Meth., 1954, USAFE
 Dr. William J. Faulkner, Cong. Chr., 1959, USAFE
 Rabbi Abraham J. Feldman, Jewish, 1954, FEAF
 Rev. Theo O. Fisher, Dis. of Chr., 1957, USAFE
 Rev. Richard L. Francis, Meth., 1957, Iceland
 Rabbi Erwin Frenkel, Jewish, 1957, NE—8th AF
 Rev. Quentin P. Garman, Luth., 1955, AAC
 Rev. C. Leslie Glenn, Epis., 1955, USAFE
 Rabbi Samson M. Goldstein, Jewish, 1953, Iceland
 Rabbi Barry H. Greene, Jewish, 1956, NEAC
 Dr. J. D. Grey, Bapt., 1959, USAFE
 Rev. John Hamme, Cath., 1960, Alaska
 Miss Connie Haines, singer, 1953, Hawaii and Johnson I.
 Rev. John Haldeman, Bapt., 1957, USAFE
 Rabbi Harry Halpern, Jewish, 1956, FEAF
 Rev. Daniel E. Hartman, Bapt., 1954, NEAC
 Dr. Warren E. Hastings, Nat'l Chr. Ch., 1952, Africa
 Dr. Luther Holcomb, Bapt., 1953, FEAF; 1956, NEAC; 1958, Panama
 Rev. W. Douglas Hudgins, Bapt., 1960, PACAF
 Rev. John W. Hughston, Bapt., 1955, NEAC
 Rev. Clark W. Hunt, Meth., 1957, USAFE
 Rev. Mark Hurley, Cath., 1956, Hawaii & Johnson I.
 Rev. V. T. Jordahl, Luth., 1959, USAFE
 Rev. Conrad Kane, C.P., Cath., 1955, NEAC
 Rev. Frederick W. Kates, Epis., 1958, Bermuda; 1959, USAFE.
 Bishop Gerald Kennedy, Meth., 1953, USAFE
 Rabbi I. Edward Kiev, Jewish, 1955, Bermuda, (invited by Kindley AFB).
 Very Rev. John Kivko, E. Orth., 1960, PACAF
 Rabbi Isaac Klein, Jewish, 1953, Bermuda, Tripoli, Azores; 1959, USAFE.
 Rev. Lucas L. Kreuzer, Cath., 1953, AAC
 Rev. W. L. Lancey, Meth., 1959, USAFE
 Rabbi Leon S. Lang, Jewish, 1953, FEAF
 Rev. James W. Lenhart, Cong. Chr., 1956, USAFE
 Rabbi Morris Lieberman, Jewish, 1955, USAFE
 Rev. Thomas P. Lindsay, Presb., 1956, USAFE
 Dr. Paul O. Madsen, Bapt., 1959, USAFE
 Rabbi Julius Mark, Jewish, 1956, FEAF
 Rev. Carlyle Marney, Bapt., 1954, FEAF
 Rev. K. Warriston McCracken, Presb., 1959, USAFE

- Rabbi Israel Miller, Jewish, 1958, AAC
 Rabbi Uri Miller, Jewish, 1960, NE
 Rev. Carveth P. Mitchell, Luth., 1953, USAFE; 1954, FEAFF
 Rev. Gregory Moorman, Cath., 1960, NE
 Dr. Charles Murphy, Meth., 1953, NEAC
 Rev. J. Victor Murtland, Luth., 1959, Azores
 Dr. Karl A. Olsson, Evang. Miss. Cov., 1960, Bermuda.
 Dr. J. Edward Oslund, Luth., 1958, AAC
 Dr. Everett W. Palmer, Meth., 1954, FEAFF
 Bishop Austin Pardue, Epis., 1953, FEAFF; 1954, USAFE; 1955, NEAC.
 Dr. Edward M. Pennell, Jr., Epis., 1958, FEAFF
 Rev. Frank J. Pippin, Cong. Chr., 1953, AAC
 Rev. Richard R. Potter, Presb., 1959, USAFE
 Rev. Alfred W. Price, Epis., 1954, USAFE
 Dr. Sterling Price, Bapt., 1958, Alaska, North Atlantic and Pacific.
 Rabbi Emmanuel Rackman, Jewish, 1955, USAFE
 Rabbi Sidney Regner, Jewish, 1957, Newfoundland
 Rabbi Jacob Riemer, Jewish, 1955, Iceland (Passover).
 Rev. Cecil F. Ristow, Meth., 1955, Hawaii (by MATS).
 Dr. R. J. Robinson, Bapt., 1960, Iceland
 Rev. Ben L. Rose, Presb., 1954, NEAC; 1958, Azores
 Rabbi Selwyn Ruslander, Jewish, 1958, PACAF
 Rev. Henry E. Russell, Presb., 1956, NEAC; 1959, Spain.
 Rev. Howard V. Sartell, IFCA, 1954, USAFE
 Rev. Wilfred Scanlon, C.P., Cath., 1955, NEAC
 Dr. Martin H. Scharlemann, Luth., 1953, Ramey AFB, P.R.; 1955, NEAC
 Very Rev. Alexander Schemann, E. Orth., 1959, Germany
 Rev. Douglas G. Scott, Nat'l Assoc. of Evang., 1954, USAFE
 Rev. Howard C. Shaffer, Jr., Ref., 1954, USAFE
 Rev. Lee Shane, Bapt., 1953, NEAC
 Rabbi Jacob K. Shankman, Jewish, 1959, AAC
 Rabbi Solomon J. Sharfman, Jewish, 1957, USAFE
 Rev. James A. Sheehan, O.M.I., Cath., 1960, PACAF
 Dr. Albert P. Shirkey, Meth., 1952, NEAC
 Rabbi Seymour Siegel, Jewish, 1955, Azores (Passover).
 Rabbi Baruch Silverstein, Jewish, 1960, Alaska
 Dr. Blake Smith, Bapt., 1952, USAFE; 1960, Middle East.
 Rev. S. Marion Smith, Dis. of Chr., 1956, FEAFF
 Rev. John Snook, Meth., 1953, North Africa; 1955, NEAC; 1958, USAFE.
 Rev. James Sosebee, Dis. of Chr., 1960, Puerto Rico
 Rabbi Richard Sternberger, Jewish, 1959, NE
 Miss Nancy Stevens, accompanist, 1953, Hawaii and Johnson I.
 Dr. Paul M. Stevens, Bapt., 1959, USAFE
 Rev. Henry J. Stokes, Bapt., 1954, USAFE
 Rev. Hillyer Straton, Bapt., 1953, NEAC
 Rev. W. B. Stroyen, E. Orth., 1960, USAFE
 Rev. C. F. Suver, Cath., 1953, AAC
 Rev. J. Sabin Swenson, Luth., 1960, PACAF
 Dr. Harry M. Taylor, Meth., 1954, USAFE
 Rev. Conrad M. Thompson, Luth., 1956, Iceland
 Rev. Amos Thornburg, Meth., 1955, FEAFF
 Dr. Walter H. Traub, Luth., 1951, USAFE
 Rev. Ferd Wagner, Meth., 1956, USAFE
 Rev. George Walter, Cath., 1953, Puerto Rico
 Rev. Arthur M. Weber, Luth., 1955, Canada—ADC
 Rabbi Ralph Weisberger, Jewish, 1953, NEAC; 1959, NE (Yom Kippur)
 Dr. James P. Wesberry, Bapt., 1960, PACAF
 Rev. Lawrence K. Whitfield, Meth., 1960, AAC
 Rev. Gilbert W. Wieting, Meth., 1957, USAFE
 Dr. Raymond D. Wood, Luth., 1957, USAFE
 Rev. Paul W. Yinger, Cong. Chr., 1956, FEAFF
 Rev. Thomas F. Zimmerman, Assem. of God, 1958, Iceland.
 Rabbi Max Zucker, Jewish, 1958, NE; 1960, PACAF
 Bishop Gerald Kennedy, 1958, Christmas in Alaska
 Bishop Thomas H. Wright, 1958, travel to Thule, Greenland, and Goose Bay, to confirm Episcopal personnel.

Spiritual Life Conferences

- Dr. William W. Adams, Bapt., 1954
 Rev. Carl W. Berner, Luth., 1955
 Rev. Wynne C. Boliek, Luth., 1954
 Dr. Chester M. Buley, Presb., 1959
 Rev. D. Raymond Campbell, Presb., 1954
 Rev. W. Russell Coatney, Dis. of Chr., 1960
 Rev. Frank A. Court, Meth., 1955
 Dr. Walter R. Courtenay, Presb., 1957
 Dr. Clarence W. Cranford, Bapt., 1953
 Dr. Marion J. Creeger, Meth., 1953
 Dr. W. A. Criswell, Bapt., 1960
 Rev. Fihis A. Crutchfield, Jr., Meth., 1954
 Dr. James D. Dales, Ch. of Chr., 1959
 Rev. B. Locke Davis, Bapt., 1955
 Dr. William E. Denham, Bapt., 1959
 Rev. Lorraine Dossett, Cong. Chr., 1960—song leader.
 Dr. Louis H. Evans, Presb., 1953
 Rev. Joseph M. Ewing, Presb., 1954
 Dr. Richard L. Francis, Meth., 1958, 1959, 1960
 Rev. Quentin P. Garman, Luth., 1954
 Dr. Allen W. Graves, Bapt., 1958
 Rev. Harry Griffiths, Presb., 1959
 Rev. John Haldeman, Bapt., 1956
 Dr. Luther Holcomb, Bapt., 1956, 1960
 Rev. David F. Johnson, Luth., 1959
 Rev. Frederick W. Kates, Epis., 1959
 Dr. Ernest Keasling, Free Meth., 1958
 Dr. Robert Keighton, Bapt., 1958

Rev. Dow Kirkpatrick, Meth., 1956
 Rev. Ralph R. Knudsen, Bapt., 1954
 Rev. William Larsen, Luth., 1955, 1958
 Dr. Addison H. Leitch, Presb., 1960
 Dr. Carlyle Marney, Bapt., 1958, 1959
 Dr. Aaron Meckel, Cong. Chr., 1955, 1957
 Dr. Dale Moody, Bapt., 1954
 Dr. Bernice M. Moore, 1958
 Dr. Harry Moore, 1958
 Dr. John O. Nelson, 1953
 Mr. Adam Ortiz, Bapt., 1960—song leader
 Rev. Frank J. Pippin, Cong. Chr., 1955, 1960
 Dr. Sterling Price, Bapt., 1957
 Rev. George N. Reeves, Dis. of Chr., 1956
 Dr. Henry E. Russell, Presb., 1956, 1957, 1960
 Mr. Douglas Scott, 1960—song leader
 Rev. Paul David Sholin, Presb., 1960
 Dr. Ervin P. Y. Simpson, Bapt., 1955, 1957
 Dr. S. Marion Smith, Dis. of Chr., 1958
 Rev. Marvin E. Smith, Dis. of Chr., 1955
 Rev. Val B. Strader, Meth., 1959
 Dr. R. Marvin Stuart, Meth., 1959
 Dr. Ray Summers, Bapt., 1959
 Dr. Conrad M. Thompson, Luth., 1957
 Dr. Luther J. Thompson, Bapt., 1960
 Rev. Amos Thornburg, Meth., 1954
 Rev. Walter N. Traub, Luth., 1956
 Dr. Jerry W. Trexler, Cong. Chr., 1959
 Rev. Herman L. Turner, Presb., 1954
 Dr. Raymond Veh, EUB, 1958
 Dr. Ferd Wagner, Meth., 1958
 Rev. Brunson C. Wallace, Meth., 1955
 Dr. Ralph Woodward, Meth., 1960
 Rev. Charles V. Young, Epis., 1954

Oversea Chaplain Retreats
 (Also Layman in Alaska)

Rev. Anthony Ashcroft, Cath., 1953, NEAC
 Rev. Paul R. Bauman, Brethren, 1955, AAC
 Rev. Damian J. Blaher, Cath., 1952, England
 Rev. Harold R. Brennan, Meth., 1959, NE
 Mr. G. Paul Butler, Meth., 1954, United Kingdom
 Rev. John M. Ewing, ———, 1955, AAC
 Rev. Charles D. Fallon, Cath., 1959, NE
 Rev. Lucian C. Gallagher, Cath., 1958, Newfoundland.
 Rev. O. A. Geiseman, Luth., 1954, AAC
 Most Rev. Merlin J. Guilfoyle, Cath., 1954, AAC
 Rev. Fred Heather, Meth., 1959, AAC
 Rev. A. W. Hopkins, Meth., 1953, England
 Dr. Lynn H. Hough, Meth., 1954, United Kingdom
 Rev. Edgar N. Jackson, Meth., 1957, Newfoundland
 Dr. Robert E. Keighton, Bapt., 1952, England; 1953, AAC; 1954, NEAC; 1955, USAFE; 1956, NEAC; 1958, North Atlantic
 Rev. Charles E. Leech, Epis., 1952, England; 1953, AAC; 1954, NEAC

Rev. David A. MacLennan, Presb., 1955, Germany
 Very Rev. (Dean) James Malloch, Cath., 1952, AAC
 Rev. Cletus Molloy, Cath., 1955, NEAC
 Dr. Duke McCall, Bapt., 1954, United Kingdom
 Rev. Daniel W. McGuillicuddy, Cath., 1953, AAC
 Rev. Charles D. McInnis, Cath., 1954, NEAC
 Rev. ——— McIver, 1953, Newfoundland
 Rev. Adiel J. Moncrief, Jr., Bapt., 1954, AAC
 Msgr. S. W. Oberhauser, Cath., 1957, AAC
 Rev. Jerome O'Grady, Cath., 1955, AAC
 Very Rev. Daniel J. O'Keefe, 1952, AAC
 Rev. ——— Olds, 1953, Newfoundland
 Rev. Norman W. Paullin, Bapt., 1953, England
 Rev. Robert J. Plumb, Epis., 1954, United Kingdom
 Dr. Edward H. Pruden, Bapt., 1960, AAC
 Rev. George N. Reeves, Dis. of Chr., 1956, AAC
 Rev. Gerald Reilly, Cath., 1960, AAC
 Rev. Cecil F. Ristow, Meth., 1954, Hawaii
 Rev. Cosmas Shaughnessy, Cath., 1952, England
 Rev. James A. Sheehan, O.M.I., Cath., 1957, NEAC
 Rev. Maurice W. Smith, Cath., 1958, AAC
 Dr. Hillyer H. Straton, Bapt., 1953, Newfoundland
 Rev. C. F. Suver, Cath., 1956, AAC
 Dr. Jerry W. Trexler, Cong. Chr., 1959, AAC
 Dr. Melvin E. Wheatley, Meth., 1952, AAC
 Msgr. James G. Wilders, Cath., 1959, AAC
 Rev. Charles V. Young, Epis., 1958, Alaska

Zone of Interior

Msgr. James Hartman, Cath., 1960, Retreat Seminar
 Rev. John C. Knott, 1960, Cath., Retreat Seminar (4)
 Msgr. Joseph F. Marbach, Cath., 1960, Retreat Seminar.
 Rev. Francis Moriarity, Cath., 1960, Retreat Seminar
 Msgr. James E. O'Connell, Cath., 1960, Retreat Seminar (2).
 Rev. Gerald F. Reilly, Cath., 1960, Retreat Seminar (2).
 Msgr. Joseph C. Schieder, Cath., 1960, Retreat Seminar (4).
 Rev. Francis J. Statkus, Cath., 1960, Retreat Seminar
 Msgr. James G. Wilders, Cath., 1960, Retreat Seminar (4).

Consultants in USAF Religious Education Workshops

Mrs. Edward Bodholdt, 1952, Germany and England.
 Miss Annie Ward Byrd, Baptist Sunday School Board, Nashville, 1959, Westover AFB.
 Miss Sally E. Chesser, 1952, Germany and England.
 Dr. Lee J. Gable, Lancaster Theological Seminary, 1960, Germany, Tinker AFB, Mather AFB.
 Rev. Richard Harris, United Church of Christ in America, 1959, Westover AFB.
 Dr. Mary E. Heltibridge, United Lutheran Church, 1959, Westover AFB.
 Rev. Richard N. Hey, Calvary Bapt. Ch., Washington, D.C., 1954, Germany.

Rev. Donald Kliphardt, National Council of Churches, 1959, Westover AFB; 1960, Tinker AFB, Mather AFB.

Mrs. Josephine Kyles, 1952, Germany and England.

Miss Mary E. Mason, Div. of Home Missions and Christian Education, Dis. of Christ, 1959, Westover AFB.

Dr. Donald Maynard, Boston Univ. School of Theo., 1959, Westover AFB; 1960, Tinker AFB, Mather AFB, Germany.

Dr. S. J. Patterson, United Church Men, National Council of Churches, 1960, Germany.

Dr. Keener Pharr, Southern Bapt. S.S. Bd., 1960, Tinker AFB, Mather AFB, Germany.

Dr. John Ribble, Westminster Press, 1960, Germany.

Msgr. Joseph E. Schieder, Dir., Youth Dept., Nat'l Cath. Welfare Conf., 1952, Germany and England; 1950 USAFE.

Mrs. F. Nelson Schlegel, ———, 1952, Germany and England.

Miss Elsie Stryker, Bd. of Ed., Ref. Ch. in America, 1959, Westover AFB.

Mr. Arthur Todd, Kansas City, Mo., 1954, USAFE Youth Program.

Msgr. Charles Walsh, New York, N.Y., 1952, Germany and England.

Dr. David B. Walthall, Bd. of Christian Ed., Presb. Church U.S., 1959, Westover AFB.

Miss Florence Wagner, Dept. of Children's Work, American Bapt. Con., 1959, Westover AFB.

Special Consultants to Oversea Areas

Bishop William R. Arnold, Military Ordinariate, 1953, FEAF.

Mr. G. Paul Butler, Ed. of *Best Sermons*, 1954, USAFE.

Rev. John Corbin, Bd. of Foreign Missions, Presb. Ch. USA, 1954, FEAF.

Dr. Marion J. Creeger, General Commission on Chaplains, 1954, FEAF and USAFE; 1954, NEAC; 1955, USAFE; 1960, FEAF.

Dr. Paul C. Empie, National Lutheran Council, 1953, FEAF.

Rev. Elmer Fridell, American Bapt. Foreign Miss. Soc., 1954, FEAF.

Rev. Timothy Flynn, Chaplain of N.Y.U., 1954, USAFE.

Rabbi B. Friedman, Syracuse, N.Y., 1954, NEAC (opening of chapel).

Rt. Rev. Msgr. Walter J. Furlong, Archdiocese of Boston, 1953, FEAF.

Dr. W. O. H. Garman, American Council of Christian Churches, 1953, FEAF.

Bishop James H. Griffiths, Military Ordinariate, 1954, NEAC and USAFE.

Rev. Walter Imbierski, Cana Conferences, 1959, PACAF.

Rev. W. H. Jernagin, Nat'l S.S. & B.T.U. Congress, USA, 1953, FEAF.

Msgr. George A. Kelly, Cana Conferences, 1960, USAFE.

Rev. John C. Knott, Cana Conferences, 1959, USAFE; 1960, PACAF.

Rabbi Aryeh Lev, JWB, 1954, USAFE.

Rabbi Morris Lieberman, JWB, 1953 FEAF; 1960, PACAF.

Bishop Henry I. Louttit, Nat'l Council of Prot. Epis. Church, 1954, FEAF.

Rt. Rev. Msgr. Joseph F. Marbach, Military Ordinariate, 1960, PACAF.

Dr. Duke McCall, Southern Bapt. Theo. Sem., 1953, FEAF; 1954, USAFE.

Very Rev. Msgr. Thomas J. McCarthy, Nat'l Cath. Welfare Conf., 1953, FEAF; 1954, NEAC.

Dr. William H. McKinney, Conf. of Men's Work Sect., Dis. of Christ, 1953, FEAF.

Rev. Wallace C. Merwin, Far Eastern Joint Office, 1954, FEAF.

Mrs. W. Murdock MacLeod, United Church Women, Nat'l Coun. of Churches, 1960, AAC.

Msgr. William E. Mullally, 1954.

Rev. Robert J. Plumb, Nat'l Coun. of Prot. Epis. Church, 1954, USAFE.

Dr. Daniel Poling, Chapel of Four Chaplains, 1953, FEAF.

Dr. J. Manning Potts, Editor of *Upper Room*, 1953, FEAF.

Rev. Douglas G. Scott, Comm. on Chaplains, 1953, FEAF.

Rev. Gynther Storaasli, Nat'l Lutheran Coun., 1953, FEAF.

Rev. Willard M. Wickizer, Dis. of Christ, Comm. on Military & Veterans Service, 1954, FEAF.

Annual Air Force Chapel Choir Contest Judges

Dr. Robert Howe Harmon, George Washington University, 1955-60.

Dr. James R. Houghton, Boston University, 1955-59.
Capt. William Landers, USAF Band, 1955-60.

In addition to the civilian religious leaders listed above, several times this total number served Air Force personnel through preaching missions, retreats and workshops in the ZI and overseas by local or command arrangement, visitations, and as consultants on films, music, religious education, architecture, and other specialized areas.

APPENDIX 3. FOUR CHAPLAINS AWARD, ALEXANDER D. GOODE LODGE, B'NAI B'RITH

1951

The three chaplains so honored in absentia (awards accepted by the respective Chiefs of Chaplains) were:

Chaplain (Capt) Herman G. Felthoelter of the Army—who was killed in action in Korea.
CDR Robert M. Schwyhart of the Navy
Chaplain (Maj) Merritt O. Slawson of the Air Force.

1952

The following chaplains were nominated to receive the award for best exemplifying interfaith cooperation in their activities during the calendar year 1951:

Chaplain (Maj) David M. Reardon, USA
Chaplain (Maj) Edward Ellenbogen, USAF
LCDR Dennis R. Kerrigan, CHC, USN

1953

Chaplain (Capt) Peter D. Van Dyke, USA
Chaplain (Capt) Erwin R. Beitelschies, USAF
CDR Daniel F. Meehan, CHC, USN

1954

The following chaplains exemplified in an outstanding manner true interfaith relationship in accordance with the tradition of our national heritage:

Chaplain (Capt) Emil Kapaun, USA (posthumously).
LCDR Robert D. Goodill, CHC, USNR
Chaplain (1st Lt) Donald Duncan, USAF
Chaplain (Maj) Robert Tindall, USAF

1955

Citations for spiritual stewardship and service to interfaith good will in the last year were presented to the Chiefs of Chaplains of the three armed services:

Chaplain (Maj Gen) Patrick J. Ryan, USA
RADM Edward P. Harp, Jr., CHC, USN
Chaplain (Maj Gen) Charles I. Carpenter, USAF

1956

The following chaplains were honored for their consecrated service and idealism in the cause of intercreedal good will during 1955:

Chaplain (Col) Edwin L. Kirtley, USA
Chaplain (Col) Constantine E. Zielinski, USAF
Capt. Joshua L. Goldberg, CHC, USN

1957

The following chaplains were chosen by B'nai B'rith as representing the spirit shown by the four chaplains who died on the SS *Dorchester*:

Chaplain (Capt) Kalman L. Levitan, USAF
Chaplain (Col) Charles P. Malumphy, USA
Capt. Harris W. Howe, CHC, USN

1958

The Chief of Chaplains of the Belgian Armed Forces and three American chaplains were presented with the Four Chaplains Award for their service in the cause of intercreedal good-will during 1957:

Gen. Fernard F. M. J. Cammaert of Brussels received the Lodge's second international award.
Chaplain (Lt Col) Meir Engel, USAR
Chaplain (1st Lt) Eugene Z. Szabo, USAF
Lt. John C. Condit, CHC, USN

1959

Chaplain (Col) Kenneth M. Sowers, USA
Chaplain (Lt Col) John A. Hayes, USAF
CDR Elihu H. Rickel, CHC, USN

1960

Chaplain (Col) Charles E. McGee, USA
Chaplain (Lt Col) Philip Pincus, USAF
CDR Cyril Best, CHC, USN

1961

Chaplain (Maj) Oscar M. Lifshutz, USA
Chaplain (Lt Col) Francis X. Murphy, USAF
Capt. J. Floyd Dreith, CHC, USN

APPENDIX 4. LIST OF STAFF CHAPLAINS, NUMBERED AIR FORCE LEVEL AND ABOVE

AIR DEFENSE COMMAND

John L. Anderton, 1950-52
William W. Sissel, 1953-58
John J. Wood, 1958-

Eastern Air Defense Force

Joseph T. O'Brien, 1951-54
Joseph D. Andrew, 1954-57
Palmer P. Pierce, 1957-59

Central Defense Force

John S. Garrenton, 1951-53
Ormonde S. Brown, 1953-54
Elmer I. Carriker, 1954-55
Thomas F. Shea, 1955-59
Willis M. Lewis, 1959

Western Air Defense Force

Henry C. Pennington, 1951-52
George J. Cameron, 1952-56
Glen C. Shaffer, 1956-57
Jesse L. Coburn, 1957-58
Leslie F. Zimmerman, 1958-59

Western Air Defense Force

Marvin O. Gardner, 1959

25th Air Division (SAGE)

Joseph C. Sides, 1960-

26th Air Division (SAGE)

Charles L. Black 1959-60
Samuel M. Bays, 1960-

28th Air Division (SAGE)

Marvin O. Gardner, 1960-61
William G. Woods, 1961-

29th Air Division (SAGE)

George E. Hoop, 1959-61

30th Air Division (SAGE)

John D. St. John, 1959-

32d Air Division (SAGE)

Wilson C. Hammon, 1960-61

33d Air Division (SAGE)

Willis M. Lewis, 1959-

64th Air Division

John W. New, 1960-61

73d Air Division (WPNS)

George C. Patterson, 1959-61

AIR TRAINING COMMAND

Roy F. Reynolds, 1946-47
Glenn Witherspoon, 1947-52
Terence P. Finnegan, 1952-53
Palmer P. Pierce, 1953-54
John F. Daniels, 1954-58
Leroy R. Priest, 1958-

Technical Training Air Force

Joseph D. Andrew, 1949-51
John F. Daniels, 1951-52
John P. Fellows, 1952-54
Leroy R. Priest, 1954-57
Leslie F. Zimmerman, 1957-58

Flying Training Air Force

Cornelius H. Henninger, 1951-53
James Z. Hanner, 1953
Russell L. Blaisdell, 1953-57
Joseph T. O'Brien, 1957

Crew Training Air Force

Cecil L. Propst, 1952-54
Eugene J. Graebner, 1955-57
Leslie F. Zimmerman, 1957-

Chaplain School (Chaplain Course to 1960) Senior Chaplain at Army Chaplain School, 1949-53

James F. Patterson, 1951-52
George J. Brennan, 1952-53
Horace Cooper, 1953-55
Silas A. Meckel, 1955-59
Ormonde S. Brown, 1959-

AIR MATERIEL COMMAND

John C. W. Linsley, 1946-49
Paul J. Giegerich, 1949-51
Leonard C. Habetz, 1951-56
Elmer I. Carriker, 1956-59
John S. Bennett, 1959-61

Northern Air Materiel Area, Pacific (formerly Air Materiel Forces, Pacific Area)

Wendell F. Rex, 1955-57
Paul Tomasovic, 1957-60
Ralph R. Radtke, 1960

Air Materiel Force, Europe (formerly Air Materiel Force, European Area)

William Taylor, 1954-55
Charles L. Lack, 1956-57
Carl W. Hewlett, 1957-59
Verne H. Warner, 1959-60
Henry Duhan, 1960

AIR PROVING GROUND COMMAND

Thomas M. Anthony, 1951-53
 Stanley M. Powers, 1953-55
 Alphonse B. Slivinski, 1955-56
 Robert M. Rutan, 1956-57

AIR RESEARCH AND DEVELOPMENT COMMAND

Ralph R. Radtke, 1951-53
 John J. Wood, 1953-56
 George S. Wilson, 1956-58
 Cecil L. Propst, 1958-60
 Stanley M. Powers, 1960-

AIR UNIVERSITY

Leslie F. Zimmerman, 1951-53
 Robert P. Taylor, 1953-57
 James F. Patterson, 1958-60
 William J. Clasby, 1960-

Professional Writers Board

Henry Duhan, 1959-60
 John A. Carlin, 1960-

AFROTC Chaplains

Herman E. Knies, 1954
 Vernon O. Rogers, 1954-58
 Vernon M. Goodhand, 1959
 Carl T. Schmidt, 1959-60
 Robert W. Tindall, 1960-

CONTINENTAL AIR COMMAND

Augustus Gearhard, 1946-50
 Roy F. Reynolds, 1950
 William W. Sissel, 1950-51
 Peter A. Dunn, 1955-58
 John C. W. Linsley, 1958-59
 Eugene J. Graebner, 1959-

1st Air Force

Vernon O. Rogers, 1948-49
 Thomas M. Anthony, 1949
 Rosario L. U. Montcalm, 1952-54
 Richard M. Graham, 1954-55
 Joseph C. Sides, 1955-58

2d Air Force

Glen C. Shaffer, 1946
 Elmer I. Carriker, 1946

4th Air Force

Henry C. Pennington, 1949-51
 Murphy A. Lanning, 1953-56
 Edward R. Fitzgerald, 1957-59
 Albert L. Cutress, 1959-60

10th Air Force

Vernon O. Rogers, 1946-47
 Leslie F. Zimmerman, 1948-50

John S. Garrenton, 1950-51
 Tunis S. Cordill, Jr., 1954-55
 Willard G. Davis, 1955-57
 William L. Clark, 1957-59
 Tunis S. Cordill, Jr., 1959-60

11th Air Force

Verne H. Warner, 1947-48

14th Air Force

Dwayne H. Mengel, 1947-48
 Verne H. Warner, 1948-49
 Eugene J. Graebner, 1949-52
 Floyd S. Smith, 1952-53
 Herbert W. Wicher, 1955-56
 John J. Wood, 1956-58
 Leonard C. Habetz, 1958-60
 Floyd S. Smith, 1960

Aviation Engineer Force

Samuel M. Bays, 1951-54
 Maurice R. Holt, 1954-56

Civil Air Patrol (under ConAC in 1959)

Albert C. Schiff, 1952-56
 Maurice R. Holt, 1956-59
 Vernon F. Kullowatz, 1959-

AIR FORCE ACADEMY

Protestant

John S. Bennett, 1955-58
 Charles I. Carpenter, 1958-60
 George J. Cameron, 1961-

Catholic

Constantine E. Zielinski, 1955-59
 Stephen J. O'Connor, 1959-

HEADQUARTERS COMMAND

Alphonse B. Slivinski, 1951-53
 Ernest F. Pine, 1953-55
 Thomas M. Anthony, 1954-58
 George J. Brennan, 1958-60
 Clarence E. Hobgood, 1960-

MILITARY AIR TRANSPORT SERVICE

William W. Sissel, 1947-50
 Peter A. Dunn, 1950-53
 Martin C. Poch, 1953-56
 Paul J. Giegerich, 1956-58
 John P. Fellows, 1958-60
 Henri A. Hamel, 1960-

Continental Division

Harold F. Ott, 1949-50
 John W. Sloan, 1950-51
 John M. Walsh, 1951-52
 Martin L. Shaner, 1952-54
 Henry Duhan, 1954-58

Eastern Transport Air Force (formerly Atlantic Division)

William W. Sissel, 1946
 Herbert A. McKain, 1947
 Samuel M. Bays, 1947–51
 Jesse L. Coburn, Jr., 1951–55
 Henri A. Hamel, 1955–57
 John P. Fellows, 1957–58
 John S. Bennett, 1958–59
 Ralph R. Radtke, 1959–60
 Glen C. Shaffer, 1960–

Western Transport Air Force (formerly Pacific Division)

Palmer P. Pierce, 1946–48
 Clarence F. Strippy, 1949–51
 Elmer I. Carriker, 1951–54
 Ormonde S. Brown, 1954–55
 John L. Anderton, 1958–59
 Leslie F. Zimmerman, 1959–

Newfoundland Base Command

Lester E. Nicholson, 1949–50
 Albert C. Schiff, Jr., 1950–52

European Division

August W. Gruhn, 1947

AACS

Alphonse B. Slivinski, 1947–48
 IADF

Willard G. Davis, 1957–58
 Joseph C. Sides, 1958–60

NORTHEAST AIR COMMAND

John S. Bennett, 1952–55
 John P. Fellows, 1955–57

STRATEGIC AIR COMMAND

Edward A. Rein, 1947–48
 Cornelius H. Henninger, 1948
 John S. Bennett, 1948–52
 John C. W. Linsley, 1952–55
 Charles W. Marteney, 1955–58
 George S. Wilson, 1958–

2d Air Force

Elmer I. Carriker, 1946
 Tunis S. Cordill, Jr., 1949–51
 William J. Clasby, 1952–55
 Floyd S. Smith, 1955–57
 Eugene J. Graebner, 1957–59
 Alphonse B. Slivinski, 1959–

8th Air Force

Peter A. Dunn, 1947
 Russell L. Blaisdell, 1947–50
 Albert C. Schiff, Jr., 1950
 Charles N. Quest, 1950–51
 Howell G. Guin, 1952–53
 Roy F. Reynolds, 1953–55

Floyd S. Smith, 1953–55
 William F. Taylor, 1955–59
 Stephen T. Mayer, 1960–

15th Air Force

Eugene J. Graebner, 1946–48
 James F. Patterson, 1949–51
 Stephen A. Tatar, 1951–53
 Leslie F. Zimmerman, 1953–54
 Herman E. Knies, 1955–57
 Henry C. Pennington, 1957–60
 Floyd S. Smith, 1960–

5th Air Division

Stanley M. Powers, 1951–53
 John J. Long, 1953

7th Air Division

Joseph D. Andrew, 1951–54
 Samuel M. Bays, 1954–57
 Glen C. Shaffer, 1957–60
 Rosario L. U. Montcalm, 1960–

16th Air Force (formerly JUSMG, Spain, to 1959)

Alphonse B. Slivinski, 1957–59
 Edward R. Fitzgerald, 1959–

21st Air Division

Alfred A. Kelsey, 1952

Hq, 1st Missile Division

Howell G. Guin, 1958–59

TACTICAL AIR COMMAND

Maurice W. Reynolds, 1946–49
 Floyd S. Smith, 1949–51
 Palmer P. Pierce, 1951–53
 Howell G. Guin, 1953–55
 Cecil L. Propst, 1955–58
 Russell L. Blaisdell, 1960–

9th Air Force

George S. Wilson, 1946
 Joseph C. Sides, 1946–47
 John F. Nolan, 1950–55
 Thadieth E. Son, 1955–57
 John D. St. John, 1957–59
 Richard M. Graham, 1959–61

18th Air Force

John S. Garrenton, 1953–55
 Horace N. Cooper, 1955–56
 Murphy A. Lanning, 1956–57
 Joseph T. O'Brien, 1957–58

12th Air Force

Tunis S. Cordill, Jr., 1946
 Henry C. Pennington, 1947
 Clement A. Siwinski, 1948
 Joseph T. O'Brien, 1958–59
 Edwin R. Chess, 1959–60
 Jerome R. Merwick, 1960–

3d Air Force

William F. Clark, 1946

INSPECTOR GENERAL, Chaplain assigned to office of.

James R. Davidson, 1955
William J. Clasby, 1955-58
Henri A. Hamel, 1958-60

ALASKAN AIR COMMAND

Patrick J. MacDwyer, 1947-48
Joseph T. O'Brien, 1948-50
William J. Clasby, 1950-52
John F. Daniels, 1952-54
Paul J. Giegerich, 1955-56
Elmer I. Carriker, 1959-

CARIBBEAN AIR COMMAND

Ormonde S. Brown, 1946-49
Verne H. Warner, 1951-54
Voight M. Sink, 1954-57
Bernard F. Schumacher, 1957-59
James C. O'Connor, 1959-

PACIFIC AIR FORCES (formerly FEAF to 1957)

Paul J. Giegerich, 1948-50
John C. W. Linsley, 1950-51
Terence P. Finnegan, 1951-52
Glenn J. Witherspoon, 1952-54
Cecil L. Propst, 1954-55
Howell G. Guin, 1955-58
Stanley M. Powers, 1958-60
John P. Fellows, 1960-

5th Air Force

Willard G. Davis, 1946
Tunis S. Cordill, Jr., 1946-50
Wallace I. Wolverson, 1950
Russell L. Blaisdell, 1950-51
Howell G. Guin, 1951
William W. Sissel, 1951-52
James F. Patterson, 1952-53
Peter A. Dunn, 1953-54
Thomas F. Shea, 1954
Palmer P. Pierce, 1954-57
Stanley M. Powers, 1957-58
Albert C. Schiff, 1958-60
Henry C. Pennington, 1960-

13th Air Force

Thomas F. Shea, 1948
John F. Nolan, 1948-50
Ralph A. Hill, 1950-51
George S. Wilson, 1951-52
Cornelius H. Henninger, 1953-54
Ernest F. Pine, 1955-57
Thadieth E. Son, 1957-58
Henry C. Bristow, 1958-59

Lucien A. Madore, 1959-60

John N. Kessler, 1960-

20th Air Force

Charles N. Quest, 1948-50
Leonard A. Habetz, 1950-51
Eugene J. Graebner, 1952-54
Joseph T. O'Brien, 1955

1st Air Division

James R. Davidson, 1948

7th Air Force

Ormonde S. Brown, 1955-57

FEALOGFOR

William J. Clasby, 1946-48
Eugene J. Graebner, 1948-49
Dwayne H. Mengel, 1949-51
James N. McConnell, 1951-52
George S. Wilson, 1952-54
Wendell F. Rex, 1954-55

315th Air Division

James O'Gorman, 1951
Martin B. Molloy, 1951-53
Thomas F. Shea, 1953-54
Thomas M. Anthony, 1954
Paul C. McCandless, 1955

JADF

Russell L. Blaisdell, 1951-53
Robert M. Rutan, 1953-54
Thomas F. Shea, 1954

USASTAF

John S. Bennett, 1945-48

UNITED STATES AIR FORCES IN EUROPE

Joseph D. Andrew, 1946-47
Charles W. Marteney, 1947-49
Augustus F. Gearhard, 1949-50
Roy F. Reynolds, 1950-51
Martin C. Poch, 1951-53
Constantine Zielinski, 1953-55
John C. W. Linsley, 1955-58
William W. Sissel, 1958-61

3rd Air Force

Leroy R. Priest, 1950-53
Ralph R. Radtke, 1953-54
Leslie F. Zimmerman, 1954-57
Floyd S. Smith, 1957-60
William F. Taylor, 1960-

12th Air Force

Willard G. Davis, 1951
John J. Wood, 1951-53
Henry C. Pennington, 1953-56
Leonard C. Habetz, 1956-58

3d Air Division

Charles L. Lack, 1948-50

2d Air Division

William P. Connor, 1951

European Air Materiel Command

Lucien A. Madore, 1947

17th Air Force

John S. Garrenton, 1955-56

John F. Nolan, 1956-57

Russell L. Blaisdell, 1957-59

Palmer P. Pierce, 1959-

JUSMG—Spain (chaplains assigned to 16th AF in 1957).

Raymond M. Stadta, 1954-56

Alphonse Slivinski, 1956-57

USAF SECURITY SERVICE

Albert C. Schiff, 1956-58

John F. Nolan, 1958-60

Edwin R. Chess, 1960-

AIR FORCE PERSONNEL DISTRIBUTION
COMMAND

Elmer I. Carriker, 1946

DOD-ARMED FORCES CHAPLAINS BOARD—

Executive Director

Vernon Goodhand, 1954-56

William L. Clark, 1959-

APPENDIX 5. 1949 OVERSEA CHAPEL FACILITIES REPORTED IN AFPCH SURVEY

EUROPE

England

Sculthorpe—needed chapel, but planned to join two Nissen huts.

Hq, 3d AD, South Ruislip—getting settled. Chaplain's office in one corner of a large room, then in an office shared with the American Red Cross. Services in nearby churches.

Marham—two chapels used for Catholic and Protestant services.

Lakenheath—chapel and office in one end of gym.

Burtonwood—chaplains had made attractive chapels but coverage of the six areas difficult. Need for houses of worship and supplies.

Germany

Rhein-Main at Frankfurt—in great need of chapel.

Wiesbaden Airbase—old low-roofed frame building for offices but new one expected.

Camp Lindsey—good chapel in one building.

Munich Area

Erding—the only newly constructed chapel at time. Furstenfeldbruck—new one expected to be opened 20 September.

Neubiberg—plans for new chapel.

Landsberg—small chapel.

Berlin (Templehof) and Tulln (near Vienna)—no chapel buildings but chapel facilities excellent.

AC&W Squadrons (4)—to have chapel facilities.

NEWFOUNDLAND BASE COMMAND

Pepperell—adequate.

McAndrew—adequate, well equipped in one-half of barracks building.

Greenland Base Command—adequate.

Ernest Harmon—Less than minimum, three shacks.

Goose Bay—less than minimum, narrow long building and office in gym.

FEAF

No Air Force chaplain responsibility for housing areas administered by GHQ.

5th Air Force—adequate except for Misawa, mess hall converted into chapel.

Johnson—adequate for worship; other activities in three buildings.

Shiroi—temporary chapel and few classrooms.

Niigota—no facilities.

Yokota—adequate facilities.

Tachikawa and Nagoya—adequate with chapel centers.

Komaki—theater used for religious worship and stockade for religious instruction.

Itami—chapel in barracks building.

Ashiya—adequate.

Itazuke—base one, adequate.

Airstrip—minimum, small quonset.

Feamcom—chapel, inadequate facilities.

Showa and Fuchu—minimum worship facilities (theater) and no other.

Kisarazu—no facilities.

Iwo Jima—chapel but no other facilities.

APPENDIX 6. NEW AF TYPE CHAPELS—BUILT SINCE 1951 AND IN USE 1961

<i>ZI bases</i>				<i>AF type chapel annexes</i>	<i>ZI bases</i>				<i>AF type chapel annexes</i>
	300	200	150			300	200	150	
Adair.....	..	..	1	..	Lockbourne.....	1	..	..	1
Altus.....	1	..	..	1	Loring.....	2	..	..	1
Amarillo.....	2	..	..	1	Malmstrom.....	1	..	..	1
Andrews.....	1	..	..	1	Manzano.....	..	..	1	..
Barksdale.....	1	..	..	1	March.....	1	..	..	1
Beale.....	1	..	..	..	Mather.....	1	..	..	1
Bergstrom.....	..	..	..	1	McClellan.....	1	..	..	1
Biggs.....	..	..	..	1	McConnell.....	1	..	..	..
Bossier.....	..	..	1	..	McCoy.....	1	..	..	1
Bunker Hill.....	1	..	..	1	McGuire.....	1	..	..	..
Castle.....	..	..	..	1	Medina.....	..	..	1	..
Charleston.....	1	..	..	1	Minot.....	1	..	..	1
Chennault.....	1	..	..	1	Mt. Home.....	1	..	..	1
Clinton County.....	..	1	..	1	Myrtle Beach.....	..	1	..	1
Clinton Sherman.....	1	..	..	1	Niagara Falls.....	..	..	1	..
Dover.....	1	..	..	1	Offutt.....	2	..	..	1
Dow.....	1	..	..	1	Oxnard.....	..	..	1	1
Duluth.....	..	..	1	1	Patrick.....	..	..	..	1
Dyess.....	1	..	..	1	Pease.....	2	..	..	1
Edwards.....	2	..	..	1	Plattsburgh.....	1	..	..	1
Eglin.....	1	..	..	1	Randolph.....	1	..	..	..
Eglin #9.....	..	..	1	1	Richards-Gebaur.....	1	..	..	1
Ellsworth.....	1	..	..	1	Schilling.....	1	..	..	1
England.....	1	..	..	..	Scott.....	1	..	..	..
Fairchild.....	1	..	..	..	Selfridge.....	1	..	..	1
Forbes.....	..	..	..	1	Sewart.....	..	..	..	1
Glasgow.....	1	..	..	1	Seymour Johnson.....	1	..	..	1
Grand Forks.....	1	..	..	1	Shaw.....	1	..	..	1
Griffis.....	..	..	..	1	Sheppard.....	2	..	..	1
Hamilton.....	1	..	..	1	Spokane.....	..	..	1	..
Hancock Field.....	..	..	1	1	Stead.....	1	..	..	1
L. G. Hanscom.....	..	..	1	1	Suffolk.....	..	..	1	1
Harlingen.....	1	..	..	..	Tinker.....	1	..	..	1
Holloman.....	1	..	..	1	Topsham.....	..	..	1	..
Homestead.....	1	..	..	..	Travis.....	1	..	..	1
Hunter.....	1	..	..	1	Truax.....	..	..	1	..
Keesler.....	1	..	..	..	Turner.....	..	..	..	1
Kincheloe.....	..	..	1	1	Tyndall.....	1	..	..	..
Kingsley.....	..	..	1	..	Walker.....	1	..	..	1
Kirtland.....	1	..	..	..	Webb.....	1	..	..	..
K. I. Sawyer.....	1	..	..	1	Westover.....	1	..	..	1
Laredo.....	1	..	..	..	Whiteman.....	1	..	..	..
Larson.....	..	..	..	1	Williams.....	1	..	..	..
Laughlin.....	1	..	..	..	Wright-Patterson.....	..	1	..	..
Lincoln.....	1	..	..	1	Wurtsmith.....	..	1	..	1
Little Rock.....	1	..	..	1	*USAF Academy.....	1	1	1	..

* 3 in 1 seating 900, 600, 100.

<i>Oversea bases</i>	<i>300</i>	<i>200</i>	<i>150</i>	<i>AF type chapel annexes</i>	<i>Oversea bases</i>	<i>300</i>	<i>200</i>	<i>150</i>	<i>AF type chapel annexes</i>
RAF Alconbury . . . . .	..	1	..	..	Iraklion . . . . .	..	1	..	1
Andersen	1	..	..	1	Kadena	1	..	..	1
Aviano . . . . .	..	1	..	1	Kindley	1	..	..	1
Benguerir	1	..	..	1	Laon . . . . .	..	1	..	..
Brindisi . . . . .	..	..	1	..	Moron . . . . .	..	..	1	..
Brize Norton	1	..	..	..	Naha	1	..	..	1
Burderop . . . . .	..	..	1	..	Nouasseur	1	..	..	..
Chambley . . . . .	..	..	1	..	Peshawar . . . . .	..	..	1	1
Chateauroux	1	..	..	..	Phalsbourg . . . . .	..	..	1	..
Chaumont . . . . .	..	..	1	..	Ramey	1	..	..	1
Chicksands . . . . .	..	..	..	1	Ramstein	1	1	..	2
Clark	1	..	..	1	Samsun . . . . .	..	..	1	..
Croughton . . . . .	..	..	1	1	Sembach	1	..	..	1
Diyarbakir . . . . .	..	..	1	..	Sondrestrom . . . . .	..	..	1	..
Dreux	1	..	..	..	Spangdahlem	1	..	..	1
Eielson	1	..	..	1	Taipei . . . . .	..	..	..	1
Elmendorf	1	..	..	1	Thule	1	..	..	..
Ernest Harmon	1	..	..	1	Torrejon	1	..	..	1
Etain-Rouvre . . . . .	..	..	1	..	Toul Rosieres	1	..	..	..
Evreux-Fauville	1	..	..	..	Trabzon . . . . .	..	..	1	..
Fairford	1	..	..	..	Upper Heyford	1	..	..	..
Furstenfeldbruck . . . . .	..	1	..	..	Wethersfield	1	..	..	1
Goose	1	..	..	1	Wakkanai . . . . .	..	..	1	..
Greenham Common	1	..	..	..	West Ruislip	1	..	..	1
Hahn . . . . .	..	1	..	1	Wheelus	1	..	..	..
Hickam	1	..	..	1	Wiesbaden	*1	..	1	2
High Wycombe . . . . .	..	..	1	..	Zaragoza . . . . .	..	..	1	1
Incirlik . . . . .	..	1	..	1					

*Seats 600.

APPENDIX 7. APPROXIMATE COST TO COMPLETELY EQUIP A CHAPEL
(WW II, CH-2 Type) 1950

Standard Items (Nonexpendable)

62-A-1495	Appointments, ecclesiastical, brass (complete)....	\$270.00
62-C-3250	Cover, altar, hangings, pulpit and lectern.....	44.00
62-B-3000	Bell, sanctus.....	4.65
62-B-5100	Bible, pulpit, Christian faith.....	15.00
62-C-28	Candelabra, brass, 7-candle (pr.).....	54.00
62-C-2000	Communion set, chapel, individual cup, silver...	215.50
62-L-5525	Light, sanctuary, 7-day...	20.00
62-M-4995	Missal, Roman Catholic, altar.....	35.00
62-C-1005	Chaplain's Set (complete), portable, altar and communion.....	175.00
62-C-940	Chaplain's Set (complete), portable, altar, Jewish faith (one per installation).....	225.00
		<hr/>
		1,058.15
		<hr/>

Nonstandard Items

Dossal Curtain.....	\$350.00
Rug (includes pad).....	500.00
Kneeler Pad.....	325.00
Pew Cushion.....	750.00
Hammond Organ.....	2,200.00
	<hr/>
	4,125.00
	<hr/>
<i>Total</i>	
Standard Items.....	\$1,058.15
Nonstandard.....	4,125.00
Expendables.....	126.00
	<hr/>
	5,309.15

APPENDIX 8. CHAPLAIN DENOMINATIONAL ANALYSIS—1960

<i>Recapitulation</i>			<i>Protestant groups (membership less than 200,000 members)</i>		
	Quota author- ized	EAD total		Quota author- ized	EAD total
Protestant groups	770	762	Baptist, Free Will		1
Catholic, Roman	323	300	Baptist, Gen Conf of America		3
Jewish groups	20	16	Baptist, Gen Assoc of Regular		4
	<hr/>	<hr/>	Baptist, Independent		1
	1,113	1,078	Brethren, Church of the		1
			Brethren, Progressive		1
<i>Protestant groups (membership more than 200,000 members)</i>			Christian Missionary Alliance		1
			Christian Science		4
Baptist, Southern Convention	116	142	Evangelical Congregational		1
Baptist, American Convention	35	38	Evangelical Free Church of America		2
Baptist, National USA, Inc.	6	6	Evangelical Covenant Church of America		3
Baptist, Conserv Assoc of America	4	4	Church of God (Indiana)		1
Baptist, Natl Convt of America	2	2	Church of God (Tennessee)		1
Methodist, The Church	163	167	Church of the Nazarene		5
Methodist, African Episcopal	3	3	Independent Fundamentalist Churches of America		2
Methodist, African Episcopal Zion	1	1	Methodist, Evangelical		1
Methodist, Christian Episcopal	1	1	Methodist, Free		6
Lutheran, National Council	81	82	Methodist, Wesleyan		4
Lutheran, Synodical Conf.	43	43	Open Bible Standard Church Inc.		1
Episcopal, Protestant	34	29	Pentecostal Holiness		2
Presbyterian, The United, USA	51	54	Presbyterian, Associate Reformed		1
Presbyterian, US	14	14	Presbyterian, Bible		2
Christian (Disciples of Christ)	38	39	Presbyterian, Cumberland		5
Congregational, Christian	21	20	Seventh Day Adventist		3
Latter Day Saints	10	10	Universalist		1
Eastern Orthodox (Russian & Greek)	5	4	Pilgrim Holiness		1
Evangelical and Reformed	13	13			
Christian Reformed	3	1	Protestant groups (>200,000)	718	704
Reformed Church in America	3	2	Protestant groups (<200,000)	52	58
Churches of Christ	5	5		<hr/>	<hr/>
Evangelical United Brethren	10	18		770	762
Assemblies of God	6	6			

APPENDIX 9. APPLICABLE DIRECTIVES FOR FINANCIAL PLANNING, 1960

Appropriated Funds

- AFR 34-67 Support for Religious, Morale, Welfare and Recreational Activities.
- AFR 67-3 Base Procurement of Supplies and Services.
- AFR 93-3 Real Property Maintenance, Repair, Modification and Minor Construction Projects.
- AFR 165-1 The Status, Functions and Programs of The Air Force Chaplaincy.
- AFR 165-2 Policies Relative to the Adequacy, Availability and Utilization of Religious Facilities and Chaplain Materiel.
- AFR 170-4 Funding of Morale, Welfare and Recreational Facilities.
- AFM 67-1 USAF Supply Manual—Volume 1, Chapter 13, Chapel and Chaplain's Equipment and Supply Within the USAF.

AFM 170-7 USAF Accounting Structure and Codes. Of special interest to chaplains: Appendix A, Program 300 & 400.

AFM 172-1 Budget Administration.
ECL 411 Set-Chapel, Chaplain Facility, and Religious Education Facility. Prescribes allowances of materiel for chaplains, chapel facilities, and religious education facilities.

Nonappropriated Funds

- AFR 34-67 Support for Religious, Morale, Welfare and Recreational Activities.
- AFR 175-4 Auditing in the Air Force.
- AFR 176-1 Nonappropriated Funds and Related Activities.
- AFR 176-2 Military Welfare Funds.
- AFR 176-8 Protection of Assets.
- AFR 176-16 Chaplain Funds.
- AFM 181-5 Evaluation and Disposition of Records.

APPENDIX 10. DOD MEMO—GUIDELINES FOR SCREENING OBJECTIONABLE LITERATURE

Department of Defense
Armed Forces Chaplains Board
Washington 25, D.C.

November 25, 1957

MEMORANDUM FOR ALL CHAPLAINS WITHIN THE MILITARY ESTABLISHMENT

SUBJECT: Protection of Moral Standards

SUGGESTED GUIDELINES FOR CHAPLAINS WHEN ADVISING COMMANDERS REGARD- ING SCREENING OF OBJECTIONABLE LITERATURE

1. Materials which are morally acceptable for sale and circulation throughout the Armed Forces are those which:

(a) tend generally toward helping create a favorable moral climate;

(b) encourage a realization of moral, spiritual and religious values;

(c) tend generally toward favorable treatment of marriage, a strong home life, patriotism, decency, honesty, integrity, and other virtues essential to the well being of individuals and of the nation;

(d) provide opportunity for wholesome recreational interests by promoting constructive use of free time, through suggesting the facilities for wholesome hobbies; and

(e) provide information generally considered useful to citizens of the nation and/or military personnel by encouraging valid educational achievement in worthwhile fields of endeavor.

2. Printed and pictorial materials not acceptable for sale or circulation within the Military Establishment are those which:

(a) are printed or circulated in violation of public or established law;

(b) impede the lawful execution of the mission of the Military Establishment, or encourage failure or irresponsibility in this regard;

(c) exploit indecent or undue exposure in such fashion as to inspire lust or likely to encourage lust particularly in the young by exaggerating sexual characteristics of male or female figures; showing suggestive posture which may reasonably be considered salacious appeal by presenting obviously passionate actions or poses pictorially or verbally;

(d) feature illicit acts, whether heterosexual or homosexual in such way as to create sympathy for such acts or encourage their practice;

(e) promote humorous or approving treatment of divorce, ridicule of marriage and home life; disrespect for moral civil and military law; and

(f) encourage or generally tend to promote violence crime, horror, sadism, masochism, or similar attitudes or acts.

Enclosure-1

APPENDIX 11. IN MEMORIUM—DECEASED CHAPLAINS

James G. Barrons, Un. Pres. USA, 1954
Leonard M. Barry, Cath., 1958
Charles D. Bayha, Un. Pres. USA, 1960
Albert E. Beasley, Bapt. N, 1949
George G. Bowser, AME, 1949
Evered D. Cagle, Bapt. S, 1958
Solomon L. Carpenter, Bapt. S, 1957
Peter Dunn, Cath., 1958
Carlos Gosnell, Meth., 1960
James H. Grady, Cath., 1953
Joseph M. Graeber, Cath., 1955
James K. Hargrove, Cath., 1952
Cornelius H. Henninger, Cath., 1955
Edward C. Johnson, Meth., 1960
Daniel B. Kilker, Cath., 1958

John T. Knight, Epis., 1956
William E. Maher, Cath., 1951
Charles W. Marteney, Bapt. Am., 1960
George E. Mattocks, Bapt. S, 1956
Wesley W. Pendleton, Meth., 1950
John F. Quinn, Cath., 1959
James W. Roberts, Meth., 1954
Samuel Rosen, Jewish, 1955
Solomon Rosen, Jewish, 1948
Verling R. Rugh, Meth., 1951
Charles E. Smith, Bapt. Am., 1958
John R. Stephens, Bapt. S, 1951
Charles W. Wakefield, Bapt. Am., 1960
Edgar H. Winn, Cong. Chr., 1956

APPENDIX 12. CHAPLAINS WHO SERVED ON ACTIVE DUTY, JANUARY 1947 TO DECEMBER 1960

Name, denomination and dates of service from 1947

* Served during World War II.

† Retired.

‡ Deceased.

The date "Jan 47" indicates the chaplain was on active duty at the beginning of this period.

- Abelson, Kassel E., Jewish, Sep 51-Sep 53
 Abercrombie, Leonard A., Cath., Mar 51-Dec 52
 Abernethy, Alfred J., So. Bapt., Jul 58-
 Abrams, Jerome, Jewish, Sep 53-Sep 55
 Adams, Benjamin H., Jr., Un. Pres. USA., Jul 52-Jan 55
 *Adams, Noel T., Disc. of Chr., Jan 47-Jul 54
 Adams, Robert B., Cath., Sep 51-
 *†Adams, Thomas E., Jr., Meth., Jan 47-Jul 58
 Adderholdt, Clarence C., Luth. NLC., Oct 51-Mar 53
 *Addington, Melvin J., Meth., Dec 51-
 Aders, William D., So. Bapt., Sep 51-Feb 58
 Adkison, Preston S., Meth., Jul 56-
 †Ahern, Patrick J., Cath., Feb 49-
 Akins, Gerald H., So. Bapt., Jul 55-
 *Albert, John F., Cath., Jan 47-
 Alewine, Francis T., So. Bapt., Feb 60-
 Allen, Edric D., Naz., Jul 52-Oct 54
 *Allen, Herschel H., So. Bapt., Jan 47-Feb 58
 Allen, Milton H., So. Bapt., Apr 56-
 Alley, Alfred L., Epis., Oct 50-
 Allison, Earl A., Meth., Jun 56-Jun 59
 Allison, William L., Ch. of God, Oct 55-Jan 58
 Allman, John H., So. Bapt., Jan 52-
 Alt, Eugene R., Am. Bapt., May 49-
 Anderson, Carroll N., Luth. NLC., Jun 52-Apr 59
 Anderson, Joseph W., Cath., Mar 57-
 Anderson, Stanley V. B., Am. Bapt., Oct 55-Feb 58
 *Anderson, Walter R., Bapt. Gen. Conf. of Am., Jun 51-
 Anderson, William H., Jr., Un. Pres. USA., Nov 50-Mar 52
 *Anderton, John L., Cath., Jan 47-
 Andresen, Andres W., Un. Pres. USA., Apr 52-Jul 58
 *Andrew, Joseph D., Ev. & Ref., Jan 47-
 Ansted, Harry B., Free Meth., Mar 52-
 *Anthony, Thomas M., Cum. Pres., Jan 47-
 *Appelgren, Walter N., Un. Pres. USA., Jan 47-Jun 56
 *Arant, Francis M., Disc. of Chr., Dec 51-
 *Archer, Russell C., Cong. Chr., Jan 47-
 Arendsee, Roger M., Cons. Bapt., Aug 53-
 Arinder, Robert N., Meth., Feb 56-
 *Armstrong, Floyd J., Disc. of Chr., Jan 47-
 *†Armstrong, Fred., Meth., Jan 47-Nov 57
 Arnold, Alfred C., Jr., Epis., Jan 51-Aug 56
 Arnold, Frank M., Jr., Am. Bapt., Mar 51-
 Arrendell, Cammid O., So. Bapt., May 59-
 Arrow, Henry D., Jewish, Feb 56-
 Aschoff, Ralph A., Cath., Mar 53-
 Atherton, Richard E., Meth., Jul 51-Jun 53
 *†Atkinson, Elbert L., Naz., Jan 47-Jul 53
 Auchter, John A., Cath., May 59-
 *Auer, Francis, Cath., Apr 51-Dec 53
 Auer, Robert F., Cath., Sep 57-
 Augsburg, Victor O., Un. Pres. USA., Jun 49-Feb 54
 Ause, Orval C., Luth. NLC., Jun 60-
 *Babbidge, Carlton M., Bapt. Gen. Conf. of Am., Jan 52-Mar 52
 Backman, Lee A., Meth., Jun 54-
 Backus, Aaron, So. Bapt., Oct 50-Jul 52
 Baechler, Ildephonse C., Cath., Jan 47-
 *Bagby, Charles L., Cong. Chr., Apr 51-Sep 52
 Baggett, Jimmie D., So. Bapt., Feb 60-
 *Bailey, Howard L., Un. Pres. USA., Nov 50-Jun 58
 *Bailey, Ralph R., Chr. Sci., Jan 47-Feb 58
 †Bailey, Wendell L., Am. Bapt., Sep 52-Jul 57
 Baker, Charles A., Meth., Jun 56-
 *Baker, John W., Cath., Jun 51-Nov 52
 Baldrige, Gale R., Am. Bapt., Nov 51-Sep 54
 *Baldwin, Conrad C., So. Bapt., Aug 47-
 Balkan, William H., Luth. NLC., Sep 50-Jul 58
 Ballantine, John O., Luth. NLC., Feb 56-
 Ballweber, Eugene L., Cath., Oct 60-
 *Baniak, Walter F., Cath., Jan 47-
 Barber, George R., Disc. of Chr., Jul 51-Jan 53
 Barcome, Earl W., Cath., Jan 59-
 *Barger, Lyman T., Meth., Feb 52-
 Barker, William H., So. Bapt., Sep 54-
 Barnes, Charles J., Jr., Am. Bapt., May 52-
 Barnett, Beverly J., Wes. Meth., Sep 53-
 Barnett, Ike C., Pres. US., Jun 53-
 Barrett, Bruce E., Meth., Jan 59-

- Barrett, Paul A., Cath., Nov 53–Nov 56
 Barrett, Ralph., Meth., Jul 51–Apr 55
 *Barringer, John D., Luth. NLC., Jan 49–
 *Barrons, James G., Un. Pres. USA., Jan 47–
 Jul 54
 Barry, Dominic J., Cath., Jan 53–Sep 56
 Barry, James P., Cath., Sep 58–
 †Barry, Leonard M., Cath., Aug 53–May 58
 Barstad, Stuart E., Luth. NLC., Jul 55–
 Bartee, Malcom L., Ch. of Chr., Feb 56–
 *Bartlett, Henry M., Cong. Chr., Jan 47–Feb 58
 Bartone, Donald E., Cath., Nov 57–
 Bartos, Francis J., Cath., May 59–
 Baskett, John C., Cath., Jul 55–
 Basteyns, John B., Cath., Sep 55–Jan 59
 Bates, Ralph F., Ind. Bapt., Sep 53–
 Bauer, Walter R., Luth. Mo., Oct 53–
 *Baumgaertner, Martin W., Luth. Mo., Jan 47–
 Bause, George H., Jr., Cong. Chr., Jan 59–
 †Bayha, Charles D., Un. Pres. USA., May 51–
 Nov 60
 *Bays, Samuel M., So. Bapt., Jan 47–
 *Beadle, Winans F., Meth., Jan 47–
 Bean, Curtis M., So. Bapt., Nov 52–
 Beane, Kenneth E., Meth., Jan 52–
 Beardsley, Whitmore E., Cong. Chr., Jun 51–
 Nov 52
 †Beasley, Albert E., Am. Bapt., Jan 49–
 Beasley, Derwood B., So. Bapt., Jan 51–Jan 53
 Beckley, Robert H., Meth., May 52–
 Bedingfield, Warren, So. Bapt., Feb 51–
 Beckley, Eugene J., Breth., Jun 53
 *Behnke, Albert A., Luth. Mo., Jul 51–
 *Behnken, John W., Jr., Luth. Mo., Apr 51–
 Bell, Francis R., Cath., Sep 51–Jan 58
 Bell, Morris H., Jewish, Sep 52–Sep 54
 Bell, Roscoe E., Free Meth., Dec 55–
 Bellingham, John C., Luth. NLC, Jun 56–
 Benda, John J., Cath., Feb 58–
 Bendernagel, Gabriel C., Cath., Dec 50–
 Bennett, James W., So. Bapt., May 53–May 58
 *Bennett, John S., Pres. US., Jan 47–
 *Bennett, William J., Cath., Jan 52–Jul 54
 Bensinger, Waymon M., Meth., Jan 57–
 Benson, Reed A., LDS, May 52–Jul 54
 Benson, Robert L., Meth., Feb 56–
 *Benson, William B., Cath., Jan 47–Nov 52
 Berger, Herbert I., Jewish, Sep 58–
 Berger, Philmore, Jewish, Jun 53–Jun 55
 Bergeron, Robert E., Cath., Feb 56–
 Berman, Myron, Jewish, Sep 53–Aug 55
 Bernatonis, John F., Cath., Jun 55–May 60
 Berry, John F., So. Bapt., Apr 56–
 Betzen, Justin H., Cath., Jun 60–
 *Biasiolli, Robert J., Cath., Jan 47–Jul 50
 Bieber, George S., Meth., Apr 51–
 Bielski, Henry C., Cath., Feb 52–
 Biggs, William H., Meth., Oct 50–
 Bingham, Darris Y., So. Bapt., Nov 51–
 Bird, Dallas A., Meth., Jul 50–
 *Birdsall, Bergen W., Free Meth., Jan–Jul 52
 Birnbaum, Leon L., Luth. Mo., Sep 53–Jun 57
 Bishop, George A., Am. Bapt., Mar 56–Mar 59
 Bizer, Waldemar A., Ev. & Ref., Jun 50–
 Black, Bobby C., Meth., Aug 59–
 Black, Ramon W., Cath., Nov 53–
 Black, Richard M., Meth., Nov 54–Nov 57
 *Blackburn, Russell H., Un. Pres. USA., May 51–
 Jul 58
 *Blackman, Fremont L., GARB, Jan 47–
 *Blackwood, James H., Un. Pres. USA., Jul 52–
 Aug 54
 *Blaisdell, Russell L., Un. Pres. USA, Jan 47–
 Blaisdell, Travis L., So. Bapt., Aug 53–
 Blasingame, Albert J., Jr., So. Bapt., Mar 55–
 *Blatz, Roman T., Cath., Jan 47–
 Blauvelt, Joseph G., IFCA, Oct 55–Aug 58
 Blitch, Eugene A., Jr., So. Bapt., May 53–
 Bloom, Paul I., Jewish, Aug 56–Jul 58
 *Blundon, Leslie W., Cong. Chr., Jan 47–Feb 58
 Boardman, William A., Epis., Apr 51–
 Boehlke, Melvin R., Luth. Mo., Sep 53–
 Boehm, Henry E., Luth. NLC., Nov 50–May 56
 Boeke, Richard F., So. Bapt., Nov 55–Dec 58
 Boelmke, August K., Luth. Mo., Oct 50–Sep 52
 Boettger, Robert A., Luth. NLC, Aug 51–Oct 53
 Boggs, William G., Luth. NLC, Aug 56–
 *Bohner, Russell H., Meth., Oct 50–
 Boice, William S., Disc. of Chr., Jan 47–Dec 51
 Bolick, Ralph W., Meth., Jul 51–Jun 53
 Bomar, Joseph W., So. Bapt., Apr 58–
 Bonami, David, Jewish, Jun 56–Jun 58
 *Bond, Claude, Cong. Chr., Feb 52–
 Bondi, Paul J., Cath., Apr–May 52
 Bonham, Robert A., Un. Pres. USA, Jul 53–Jul 56
 Bonner, Harold W., Ev. & Ref., Sep 49–
 Boor, Ralph H., Cath., May 58–Aug 60
 Bordelon, Vernon, Cath., Nov 48–Mar 57
 Borkowski, John A., Cath., Mar 58–
 Bowen, Vondell A., Am Bapt., Apr 56–
 Bower, Harold W., Disc. of Chr., Feb–Nov 51
 *Bower, St. Clair Hayden, So. Bapt., Jan–Jun 52
 Bowers, George P., So. Bapt., Mar 58–
 Bowler, Ward A., Cath., Mar 51–
 Bowman, Robert L., Un. Pres. USA, May 52–
 Mar 58
 †Bowser, George G., AME, Jan 47–Feb 49
 *Boyd, Archie N., Meth., Jan 47–Mar 53
 Boyd, William A., Un. Pres. USA., Sept 54–
 *Boyll, Lawrence R., Meth., Jan 52–
 Braafladt, Paul, Luth. NLC, Jun 56–Jun 59
 *Brach, Stanley C., Cath., Jan 47–Mar 50
 Bracy, Russell E., Meth., Jan 55–Mar 58
 *Bradbury, J. M., So. Bapt., Jan 51–

- Bradley, John J., Cath., Jun 53–Mar 58
 Braitmayer, William B., Cath., Oct 60–
 Braly, Edwin H., So. Bapt., Apr 59–
 Branham, Mack C., Jr., Luth. NLC, Oct 59–
 Brannan, James J., Cath., May 57–Apr 60
 Braun, Serran R., Cath., Aug 59–
 Breen, Mark D., Cath., Aug 56–
 *Brennan, George J., Cath., Jan 47–
 *Brenner, Arthur E. K., Am. Bapt., Jan 47–
 Brethauer, Herbert A., Ev. & Ref., Feb 56–
 Breunig, Robert L., Cath., Sep 58–
 Brewer, Charles D., Un. Pres. USA, Aug 52–
 *Brian, Sam E., So. Bapt., Nov 50–
 *Brickey, Riley A., So. Bapt., Jun 51–
 Brickman, Seymour H., Jewish, Dec 56–Dec 58
 Bridges, George C., So. Bapt., Nov 50–Sep 52
 Bright, Harry H., LDS, Sep 58–
 *Brimberry, Edgar H., Disc. of Chr., Sep 50–
 *Bristow, Henry C., Am. Bapt., Jan 47–
 *Brittain, Nathaniel H., So. Bapt., Aug 51–
 Britton, William J., Luth. Mo., Nov 52–Dec 54
 Bromberg, Kenneth, Jewish, Jun 56–Jun 58
 Bronson, David B., Epis., Jul–Nov 54
 *Brown, John K., Meth., Mar 51–Oct 52
 *Brown, John L., Meth., Jan 47–Feb 58
 *Brown, Ormonde S., Disc. of Chr., Jan 47–
 Brown, Preston C., Jr., So. Bapt., Jun 60–
 Browne, Clyde G., Pres. US, Jun 53–
 Browne, Vincent T., Cath., Jul 59–
 Browning, Roy W., Jr., Disc. of Chr., Feb 56–
 Jan 59
 Brucato, Robert A., Cath., Jun 60–
 *Bruce, Alexander D., Am. Bapt., Jun 51–Feb 58
 *Bruce, Charles F., Un. Pres. USA, Jan 52–Mar 53
 *Bruce, Leonard L., AME, Jan 47–
 *Bryan, Oscar E., Jr., So. Bapt., Jan 47–
 *Bryden, John E., Am. Bapt., Jan 47–Feb 58
 Bubb, Wilbur W., Pil Holiness, Oct 59–
 Buchanan, Hollis H., Epis., Jul 57–Sep 60
 *Buck, Charles M., Disc. of Chr., Jan 47–Jan 57
 Buck, Wesley J., Luth. NLC, Nov 50–
 Buckalew, Lester T., So. Bapt., Feb 60–
 Buckley, Harold D., Am. Bapt., Feb 56–Feb 59
 Buell, Ronald A., Un. Pres. USA, Jun 53–Jun 55
 Bumpus, Anthony J., Cath., Aug 60–
 *Burch, Loren W., Cong. Chr., Feb 48–
 *Burchell, Edson R., Cong. Chr., Oct 50–Oct 52
 *Burgess, John A., Disc. of Chr., Oct 50–
 Burkam, Dwight M., Meth., Jun 51–Oct 53
 Burke, Charles A., Cath., Mar 51–Oct 52
 Burke, John F., Cath., Apr 51–
 *Burke, Leroy D., Cath., Sep 48–Feb 59
 Burkey, Wayne L., Meth., Sep 55–
 *Burns, Gilbert J., Cath., Dec 50–Jul 54
 Butrner, Roger Q., Meth., Apr 53–Feb 58
 Butter, James J., Cath., Nov 51–
 Buttry, Lucas W., Am. Bapt., Jul 53–
 *Byrd, Charles E., Nat'l. Bapt. C. of Am., Jan 52–
 Byrness, Donald H., Cath., Jun 60–
 *†Cagle, Evered D., So. Bapt., Jun 53–Dec 58
 Cain, James J., Cath., Sep 57–
 Cain, Urban A., Cath., Mar 52–Dec 56
 Caine, Martin J., Cath., Dec 53–
 Caliendo, Bruno L., Meth., Aug 56–
 Calkins, Raymond J., Cath., Oct 55–
 *Cameron, George J., Meth., Jan 47–
 Campbell, Colvin H., Meth., Sep 53–
 *Campbell, Daniel V., Cath., Oct 50–Sep 55
 Campbell, John J., Cath., Sep 55–
 Campbell, Thomas M., Jr., Disc. of Chr., Jul 53–
 Campbell, William W., Cath., Apr 56–
 Cannon, William A., Ch. of Chr., Sep 55–
 *Carlberg, Theodore W., IFCA, Jan 47–
 *Carlin, John A., Cath., Jan 47–
 *Carlock, Freddie W., Disc. of Chr., Nov 50–
 Carlsen, Niels C., Luth. NLC, Dec 56–Oct 59
 Carlsen, Stanley L., Luth. NLC, Aug 56–Dec 59
 Carnes, Benis G., Meth., Aug 52–
 Carney, Ralph F., Cath., Apr 57–
 *†Carpenter, Charles I., Meth., Jan 47–Dec 60
 *†Carpenter, Solomon L., So. Bapt., Nov 48–Sep 57
 Carr, Richard, Cong. Chr., Dec 54–
 *Carriker, Elmer I., Meth., Jan 47–
 Carruth, Paul, Meth., Jan 51–Jun 53
 *Carter, Julius C., AME, Nov 50–Feb 58
 Carty, James W., Jr., Disc. of Chr., Apr 51–Jan 53
 Carver, Dale R., LDS, Sep 58–
 Casey, Guy D., Meth., Oct 50–Feb 52
 *Casey, Joseph P., Cath., Apr 51–
 Castellani, John J., Cath., Oct 56–
 Caudill, Charles C., Meth., Jun 56–
 Chambers, Floyd A., Un. Pres. USA, Feb 56–
 *Chandler, Chester E., Un. Pres. USA, Sep 51–
 Feb 53
 *Chant, George W., Meth., Oct 50–May 52
 Chapman, Billy G., So. Bapt., Jan 55–
 Chapman, James W., Cong. Chr., Nov 57–
 Charlton, John R., Bible Pres., Mar 53–Oct 55
 Charon, Joseph J., Cath., May 49–Sep 53
 *Chase, Aubrey B., Am. Bapt., Sep 51–
 *Chase, William J., Epis., Jan 47–Mar 48
 *Chess, Edwin R., Cath., Aug 48–
 *Chilton, Claude L., Nazarene, Sep 51–
 Chilton, Donald O., Epis., Jun 60–
 Chinitz, Sam Z., Jewish, Feb 51–Nov 52
 Chomyc, Vincent F., Cath., Nov 53–May 54
 Choquette, John P., Cath., Dec 53–Dec 56
 Christensen, Merton E. L., Luth. NLC, Jun 56–
 Jun 59
 Christensen, Morley W., Meth., Jun 53–
 Churchill, Verl L., Nazarene, Jun 53–Mar 58
 Clancy, John L., Cath., Mar 53–
 Clark, Ivor L., So. Bapt., Jan 51–Oct 52
 Clark, John P., Bible Pres., Nov 50–Aug 57

- Clark, Vance N., Meth., Feb 52–Jun 56
 *Clark, William L., So. Bapt., Jul 51–
 *Clasby, William J., Cath., Jan 47–
 Cleary, Edward J., Cath., Jun 49–Jan 54
 Clemens, Eugene M., Cath., Sep 49–
 *Close, Charles D., Un. Pres. USA, Sep 50–Oct 52
 Cmiel, John C., Cath., Jun 56–
 Coaker, George M., Jr., So. Bapt., Jul 53–Aug 57
 Coble, Harold H., So. Bapt., Apr 53–
 *Coburn, Jesse L., Jr., Disc. of Chr., Jan 47–
 Cockburn, Alton D., Meth., Oct 59–
 *Coffee, James R., Am. Bapt., Sep 50–Feb 58
 Coggins, Joseph H., So. Bapt., Jul 54–
 Cohen, Malcolm I., Jewish, Oct 52–Dec 54
 *Cole, Connor G., Cong. Chr., Jan 49–
 Cole, Newton V., So. Bapt., Jul 51–
 *Cole, Solon L., So. Bapt., May 47–Ma. 52
 *Coleman, Raymond F., Cath., Aug 48–
 Coley, Edward C., Meth., Mar 53–Dec 55
 Collins, Carl A., Jr., So. Bapt., Jun 51–Nov 52
 Collins, John A., Cath., Apr 60–
 Collins, John R., Cath., Aug 54–
 *Colloty, Ronald T., Cath., Jun 51–Jun 53
 Colson, James T., So. Bapt., Jul 53–
 Colson, Zack, Meth., Jun 56–
 Colvard, Francis T., Cath., Sep 55–Sep 58
 *Combs, Harold D., Disc. of Chr., May 47–
 *Comperry, William D., Meth., Sep 50–Jan 52
 Conaboy, Conan J., Cath., Jan 54–
 *Conard, Arlyn E., Meth., Jan 52–
 Condon, Thomas W., Jr., Cum. Pres., Apr 59–
 Conley, Joseph J., Cath., Jun 54–Dec 60
 Conmy, Raymond F., Cath., Jun 54–Jul 59
 *Connell, John R., Cath., Nov 48–May 49
 Connelly, George R., Cath., Jul 54–
 Connelly, William P., Cath., Nov 50–Aug 52
 *Conner, George, Un. Pres. USA, Apr 51–Oct 54
 *Connors, Vincent J., Cath., Aug 48–Sep 51
 Connolly, Fidelis T., Cath., Oct 56–
 *Connor, William P., Cath., Nov 48–Oct 54
 Conradson, Willard L., Luth. NLC, Feb 56–
 Coogan, Roch A., Cath., Nov 58–
 Cook, Calvin C., LDS, Jun 52–Aug 54
 *Cooley, William E., Meth., Oct 50–Feb 58
 Cooney, Jerald T., EUB, Oct 59–
 Cooper, Calvin C., So. Bapt., Jun 54–
 *†Cooper, Horace N., Cong. Chr., Oct 50–Jan 59
 Cope, Livy L., So. Bapt., Nov 50–Sep 52
 Copeland, Isaac M., Jr., So. Bapt., Oct 54–
 Corcoran, John F., Cath., Jul 49–May 53
 *†Cordill, Tunis S., Jr., Cong. Chr., Jan 47–Jun 60
 *Cormack, Everett H., Am. Bapt., Aug 48–
 Cornellier, Edmond V., Cath., Jun 55–
 Cortese, Patrick S., Cath., Oct 56–
 Cosgrove, James K., Cath., Sep 50–Apr 55
 Cosgrove, Thomas H., Cath., Jun 54–Jul 59
 Couhig, James K., Cath., Nov 49–
 *Coward, Robert D., Meth., Jan 47–
 *Cowder, Cecil C., EUB., Apr 48–
 Cowie, Alexander B., Four Sq. Gospel, May 51–
 Jan 53
 Cox, Porter B., Epis., Oct 56–
 *Crawford, Luke W., Cath., Jun 48–Aug 54
 Crea, Joseph F., Cath., Mar 58–
 Crosby, George K., So. Bapt., Feb 60–
 Crothy, John M., Cath., Aug 59–
 *Crowe, Earl, Disc. of Chr., Jun 48–
 Crowe, James R., Meth., Jun 51–Dec 54
 Cruze, James A., Cong. Chr., Feb 56–
 *Cuddy, Paul J., Cath., Jan 52–Jun 57
 Culver, Roland C., Meth., Apr 51–Feb 58
 *Cunningham, Thomas P., Cath., Oct 50–Jul 52
 Curran, John J., Cath., Dec 52–
 Curtis, William D., Cath., Jul 53–Apr 56
 *Curty, Gordon C., Meth., Jan 47–Feb 58
 Cuthriell, William M., Jr., So. Bapt., Dec 59–
 *Cutress, Albert L., Cath., Jan 47–
 Czarnota, Reynold A., Cath., May 59–
 Daehlin, Robert L., Luth. NLC, Feb 56–Feb 59
 *Dalin, William Z., Jewish, Jan 47–Apr 48
 *Dalton, Jack P., So. Bapt., Dec 52–Feb 58
 D'Angelo, Salvatore J., Cath., Aug 60–
 Daniels, Barnabus P., Cath., Sep 53–Jun 59
 *Daniels, John F., Luth. Mo., Jan 47–
 *Danielson, Eric L., Ev. Mis. Cov., Jan 52–
 *Danner, Bernard L., Luth. Mo., Jan 47–Feb 58
 *†Darling, Albert W., Free Meth., Jan 47–Aug 57
 *Davenport, Rowland A., Am. Bapt., Apr 51–
 Dec 52
 *†Davidson, James R., Epis., Jan 47–Mar 57
 Davidson, William D., So. Bapt., Sep–Nov 51
 *†Davis, Booker T., Un. Pres. USA, Jan 47–Dec 60
 Davis, James W., Am. Bapt., Apr 52–
 Davis, Jefferson E., Jr., Meth., Jun 55–
 Davis, Paul D., Meth., Jun 56–
 *Davis, Roy C., Meth., Feb 47–Feb 58
 *Davis, Willard G., Meth., Jan 47–
 *Davy, Joseph E., Cath., Jan 47–
 Dawe, Victor G., Un. Pres. USA, Feb 56–Feb 59
 *Day, Herschel H., So. Bapt., Mar 51–Feb 58
 Dean, James H., Un. Pres. USA, Mar 53–
 Dearing, Charles F., Cath., Apr 60–
 Dearstyne, Kenneth E., Meth., Jul 55–Jun 58
 Deery, James T., Cath., Jul 58–
 *DeLashaw, Fred A., So. Bapt., Jan 47–Feb 58
 Delos, Bernard M., Cath., Mar 49–
 Deming, Robert T., Jr., Un. Pres. USA, May 53–
 DeMott, James M., EUB, Jul 55–
 Denehy, John F., Cath., Nov 50–
 Dennis, Charles E., Meth., Jul 55–May 58
 *Dennis, Orville, Cong. Chr., Jan 57–Feb 58
 Derby, Matthew I., Jewish, Jun 60–
 Deutschlander, John H., Luth. NLC, Aug 51–
 *Dever, Charles A., Cath., Jan 47–Jun 57

- *Dever, Charles H., Meth., Jan 47–
 Dewald, Ernest O., Meth., May 52–Jun 54
 Dibble, John R., Meth., Jul 55–Jul 58
 *Dickason, Henry F., So. Bapt., Feb 49–Feb 58
 *Dickinson, James H., So. Bapt., Apr 51–
 *Dickson, Lawrence A., Jr., So. Bapt., May 51–
 Dickemper, Aloysius T., Cath., Aug 50–
 Dier, Blanch J., Jr., So. Bapt., Jul 54–
 Dier, John L., Chr. Sci., Feb 49–
 *Diggs, Harold C., So. Bapt., Aug 51–Feb 58
 DiLella, Mario, Cath., Nov 58–
 Dillard, Starke S., Jr., Epis., Jul 55–
 Dillenbeck, Robert C., Cath., Jul 55–
 Dinkel, Julian, Cath., Aug 60–
 DiTaddeo, Alessandro, Cath., Jun 60–
 Dokter, Gerrit B., Chr. Ref., Dec 56–Feb 60
 Domin, Augustine A., Cath., Jul 54–Jul 57
 Donaldson, Robert G., Epis., Mar 53–Aug 54
 Donnelly, John T., Nazarene, May 52–
 Donohue, Rowan J., Cath., Sep 57–
 Donovan, Francis A., Cath., Nov 53–Apr 54
 Doonan, John A., Cath., Apr 59–
 *Dorais, Lionel G., Cath., Jan 49–
 *Doran, Dennis J., Cath., Oct 50–Dec 54
 Dougherty, Victor A., Cath., Sep 57–
 Downing, Don, Disc. of Chr., Oct 60–
 Downing, Jerome R., So. Bapt., May 52–Jan 55
 Doyle, Donald L., Cath., Mar 53–Aug 56
 Drange, Arnold N., Luth. NLC, Jun 52–Feb 55
 Draovitch, Michael B., Russ. Orth., Nov 54–Jun 58
 Driscoll, James J., Cath., Aug 52–
 Drone, Raphael E., Cath., Jan 51–
 Drumheller, Clarence E., Meth., Jul 55–
 Drumheller, Paul S., Disc. of Chr., Jul 51–
 *Drury, Thomas J., Cath., Oct 50–Mar 55
 Dubose, Wilds S., Jr., Un. Pres. USA, Dec 48–
 Duff, Bernard, Jewish, Aug 53–Aug 55
 *Duggan, John P., Cath., Jan 47–
 *Duhan, Henry, Ev. & Ref., Jan 47–
 Duncan, Donald K., So. Bapt., May 52–Feb 58
 Duncan, Kenneth J., Un. Pres. USA, May 59–
 Dunigan, Vincent J., Cath., Oct 50–Mar 58
 Dunkel, Henry N., Cath., Aug 52–
 Dunlap, Lewis H., Un. Pres. USA, Feb 60–
 Dunn, Eldon K., So. Bapt., May 59–
 *Dunn, Peter, Cath., Jan 47–Feb 58
 *Dunn, Waldo A., Meth., Jan 47–Sep 54
 Dunstan, John H., Un. Pres. USA, Jun 53–Dec 56
 Durkee, Robert M., Meth., Jun 56–Apr 59
 Durkin, John R., Cath., Nov 48–
 Durney, Joseph, Cath., Jul 51–Jul 53
 Duryea, Robert F., Cath., Dec 51–Nov 53
 *Duvall, James T., Disc. of Chr., Jan 47–
 Dyer, Charles E., Disc. of Chr., Jun 51–Mar 53
 Dymmel, Elmer J., Am. Bapt., Nov 54–
 Eardley, Edward L., Cath., May 52–
 Eastland, James H., So. Bapt., Jun 52–
 Ebner, Frank H., Cath., Sep 51–Jun 57
 *Edmonds, Leonard S., Un. Pres. USA, Jan 54–
 Edmondson, Vernon R., Am. Bapt., May 53–
 Edwards, Charles S., Cong. Chr., Oct 60–
 Edwards, Micajah T., Jr., So. Bapt., Nov 50–
 Apr 52.
 Edwards, Oakley E., Meth., Jun 56–
 Edwards, Robert G., Meth., Oct 53–
 *Eeles, Justin A., Cath., Feb 49–Dec 56
 Egigian, Robert S., Open Bible Std. Ch., Sep 55–
 Einck, Gregory J., Cath., Jul 52–
 Eisenberg, Frederick A., Jewish, May 58–May 60
 Ellenbogen, Edward, Jewish, Jan 47–
 Eller, Robert M., Jewish, Jul 55–Jul 57
 Elliott, Francis L., Cath., Apr 59–
 Ellis, Frederick J., Epis., Jul 54–
 Ellis, John R., Jr., Cum. Pres., Jun 53–
 Ellison, Ervin D., III, GARB, Jun 55–
 Ellison, Joe M., So. Bapt., Jan 52–Jun 53
 Emerson, Stanley K., Ev. Luth., Feb 56–
 *Engelhardt, Herbert G., Cath., Sep 50–May 58
 *Engell, Arthur T., So. Bapt., Apr 51–
 Engelstad, Eugene H., Luth. NLC, May 53–Jun 55
 Engstrom, Leonard M., Un. Pres. USA, Nov 51–
 Engwall, Robert P., Luth. NLC, Nov 51–Aug 54
 *Enright, Neil F., Cath., Jan 47–
 Epps, Keith C., Am. Bapt., Feb 51–
 Erickson, Arthur E., Luth. NLC, Nov 55–
 Esch, George L., So. Bapt., Jun 52–
 Ethridge, Waller M., So. Bapt., Oct 50–Aug 52
 *Evans, John T., Jr., Meth., Aug 47–
 Evans, Lewis H., Jr., Meth., Dec 55–
 *Everts, Clinton R., Am. Bapt., Jan 47–
 Eves, Arthur L., Luth. NLC, Aug 56–
 Eyering, Phillip M., LDS, Sep 58–
 Fader, John J., Cath., Dec 52–
 Fagan, Christopher, Cath., Oct 50–Oct 52
 Fahey, Kevin C., Cath., Oct 60–
 Fairless, Mark W., So. Bapt., Jan 57–
 Fallon, Donald J., Luth. NLC, Jul 52–May 58
 Fandel, James A., Cath., Jan 51–
 *Fay, Thomas P., Cath., Aug 48–Sep 53
 *Feldheym, Norman F., Jewish, Nov 50–Apr 52
 Feldman, David M., Jewish, Sep 55–Aug 57
 *Fellows, John P., Meth., Jan 47–
 Fellows, Norris L., Jr., Un. Pres. USA, Dec 52–
 Jul 55
 Fenol, John C., Cath., Jul 57–
 Fensterer, William C., Luth. NLC, Jul 55–Feb 58
 Fenton, John J., Cath., Jan 54–
 *Fenwick, Lawrence M., Epis., Jan 47–
 *Ferguson, Roscoe S., Meth., Jul 47–
 *Ferguson, Warren E., So. Bapt., Jan 47–
 Fetherston, Richard J., Cath., Jul 57–
 Feuerman, Howard J., Jewish, Jun 53–Jun 55

Fiege, Calvin R., Luth. Mo., Aug–Nov 52
 Fike, Robert V., So. Bapt., Sep 54–Feb 58
 *Finke, Frederick K., Luth. Mo., Mar 51–
 *Finke, John P., Cath., Jul 51–
 Finkenstaedt, Harry S., Jr., Epis., Sep 57–Sep 60
 *Finnegan, Terence P., Cath., Jan 47–
 Finneran, Michael J., Cath., Feb 49–
 Firestein, Louis, Jewish, Jul 53–Jun 55
 *Fischer, Francis A., Meth., Jul 51–Oct 55
 *Fish, James T., Epis., Jan 49–Feb 58
 *Fisher, George C., Disc. of Chr., May 48–
 Fishhaut, Earl J., Jewish, Oct 59–
 *Fitzgerald, Edward R., Cath., Jan 47–
 Fix, Charles J., Cong. Chr., Mar 49–Feb 58
 Flanagan, Robert F., Cath., Feb 57–Jan 60
 Flattery, John J., Cath., Jun 60–
 *Fleming, Clyde A., Disc. of Chr., Feb 52–
 *Fleming, Edmund J., Cath., Feb 52–
 Fleming, William F., Jr., So. Bapt., Sep 51–Sep 56
 *Fletcher, Luther D., Pres. US, Jul 49–
 Flinn, James E., Epis., Jul 58–
 Flood, Patrick V., Cath., Sep 48–Dec 54
 Flood, William E., Am. Bapt., Jan 53–
 *Flowers, Elijah V., So. Bapt., Jan 47–
 Folsenbee, Rowland W., Un. Pres. USA, Nov 51–
 Folkers, Norman G., Luth. Mo., Oct 51–
 *Foran, Howard B., Pres. US, Jul 51–
 Forbes, Robert G., Cong. Chr., Apr 49–Jun 53
 *Ford, Drue C., N. Bapt. USA, Jan 47–
 Ford, Francis J., Cath., Nov 53–Mar 58
 *Ford, Walter H., Cath., Oct 50–Jan 54
 Formino, Salvatore F., Cath., Dec 55–Mar 57
 *Foss, Henry A., Am. Bapt., Apr 48–Feb 58
 Fountain, Charles E., Cath., Apr 51–Feb 53
 Foutz, Martin F., Jr., Luth. NLC, Oct 59–
 Fox, James L., So. Bapt., Nov 58–
 Fox, Winston P., So. Bapt., Jul 58–
 Francis, Donald K., Un. Pres. USA, May 59–
 Franklin, Charles R., Meth., Nov 53–
 *Franklin, Taft A., Pres. US, Jan 49–Oct 53
 Franks, William D., Meth., Aug 56–
 Franzen, Howard B., Luth. NLC, May 52–
 Jun 58
 *Frederick, Daniel H., Luth. NLC, May 51–
 Frederick, Howard N., Un. Pres. USA, Sep 50–
 Feb 52
 Freed, John W., Luth. Mo., Nov 51–Jun 60
 Freedman, Zuscha, Jewish, Dec 48–Apr 52
 *Fricke, Robert W., Luth. Mo., Apr 47–Feb 58
 Friske, John C., Wes. Meth., Feb 56–
 Frommeyer, James F., Cath., Dec 55–Jun 58
 Fruzia, Gerald O., Ch. of Chr., Apr 51–Feb 58
 *Fulford, John F., Cath., Jan 47–May 52
 *Fulkerson, Maurice D., Meth., Jan 47–
 *Fulmer, Wilmer P., Meth., Jan 47–
 Fulton, William F., Jr., Meth., Oct 53–
 Gabrielson, Luther F., Luth. NLC, Jun 53–

Gaertner, Robert C., Cath., Mar 50–
 *†Gaertner, George F., Jr., Ev. & Ref., Jan 47–
 Nov 58
 *Gaffney, Conrad J., Cath., Sep 51–
 Gallagher, Chester G., Cath., Aug 56–Aug 59
 Gallen, Francis H., Cath., Sep 52–
 Gallop, Walter L., Disc. of Chr., Oct 60–
 Gamble, Albert L., Nazarene, Jan 53–Dec 57
 Gant, Frederick D., So. Bapt., Sep 50–May 51
 Ganz, Morris, Jewish, Aug 56–Aug 58
 Gard, Edward L., Jr., Luth. NLC, Jul 52–
 Gard, Grant G., Luth. NLC, Sep 55–May 58
 Gardiner, Homer E., Meth., Mar 55–
 *Gardner, Marvin O., So. Bapt., Jan 47–
 *Garrenton, John S., So. Bapt., Jan 47–
 Garrett, Edward N., So. Bapt., Nov 50–Feb 52
 Garrett, Joel R., LDS, Nov 54–Nov 57
 Garrison, Carlton D., Disc. of Chr., Sep 50–Feb 52
 Garrison, Melvin H., Disc. of Chr., Feb 60–
 Garzione, Patrick A., Cath., May 59–
 *Gates, Edward P., Cath., Nov 50–Mar 53
 Gattinella, Joseph R., Cath., Sep 52–Dec 55
 Gaulin, Frederick J., Cath., Nov 58–
 *Geany, Nash P., Cath., May 51–
 *†Gerhard, Augustus F., Cath., Jan 47–Sep 53
 *Gebhard, Ralph E., Meth., May 49–Oct 54
 Gebhard, Wesley L., Meth., Jun 56–Jun 59
 *Geigel, Francis G., Cath., Jan 47–
 *Geiger, Robert G., Meth., Oct–Nov 50
 Geisler, Armin A., Ev. & Ref., Apr 51–
 Geist, Carl T., Luth. Mo., Jan 51–Jan 53
 Geller, Mitchell D., Jewish, Apr 48–Jan 53
 Geller, Selwyn G., Jewish, Oct 53–Oct 56
 Gentry, Robert J., Disc. of Chr., Jul 51–Aug 60
 *George, John L., Nazarene, Apr 51–
 Gerdes, Everett E., Luth. Mo., Apr 60–
 Gerhard, John J., Cath., Nov 53–Jul 57
 *Gerner, George B., Cath., Jan 52–Jan 58
 Gerstein, Lawrence J., Jewish, Jul 51–Jul 53
 *Gewirtz, Aaron, Jewish, Feb 51–Oct 52
 Gibson, Robert F., Luth. NLC, Oct 52–Mar 55
 Gibson, Vancil V., So. Bapt., Jul 58–
 *†Giegerich, Paul J., Cath., Jan 47–Mar 58
 *Gilbert, Norman M., So. Bapt., Mar 48–Sep 50
 Gilchrist, Frank J., Cath., Jan 49–
 *Giles, Phillip R., Univ., Sep 51–Feb 53
 Gilliam, Alvin J., Meth., Apr 53–
 Gilmore, Haydn L., IFCA, Feb 59–
 Ginter, Roger H., EUB, Mar 52–
 Girdley, James D., Ch. of Chr., Dec 59–
 Girse, Milton F., Cath., Jan 47–Sep 54
 *Glaize, Charles H., Meth., Jan 47–
 Gleason, James T., Cath., Nov 58–
 Glickman, Jack S., Jewish, Sep 58–Sep 60
 Gluck, Theodore, Jewish, Feb 56–Jan 58
 Goates, Leo W., LDS, Nov 58–
 *Gober, Hansford C., So. Bapt., Jan 47–

- *Godfrey, Clyde C., So. Bapt., Jan 48–Sep 53
 *Godfrey, George D., Un. Pres. USA, Aug 52–
 *Goebel, Luther C., Disc. of Chr., Nov 50–
 Goedert, Robert V., Cath., Apr 60–
 Goeres, Richard V., Luth. Mo., Jul 53–May 57
 Goetz, Charles T., Luth. NLC, Dec 52–
 Gondek, Valerian J., Cath., Apr 52–Apr 59
 *†Goodhand, Vernon M., Meth., Mar 47–Jul 59
 Goor, Joel S., Jewish, Jun 59–
 Gorday, Robert E., Meth., Apr 56–Jul 58
 Gordon, Charles W., Cath., Aug 51–Jul 53
 *Gordon, Grover B., Disc. of Chr., Sep 51–Mar 53
 Gordon, Solomon, Jewish, Feb 51–
 *Goshorn, Robert S., Cath., Jun 52–
 *†Gosnell, Carlos, Meth., Jan 47–Sep 60
 *Goss, Edward F., Cath., Oct 50–Mar 52
 Gottlieb, Morris, Jewish, Aug 56–Aug 58
 Gough, Thomas J., Cath., Jun 54–
 Gould Howard D., Cong. Chr., May 50–
 Gower, Robert G., Ev. Fr. Ch. AM., Aug 60–
 *†Grady, James H., Cath., Jan 51–Jul 53
 †Graeber, Joseph M., Cath., Nov 50–Oct 55
 *Graebner, Eugene J., Luth. Mo., Jan 47–
 Graf, John F., Cath., Oct 51–
 Graham, Randolph W., Pres. US, Jun 53–Jul 57
 *Graham, Richard M., So. Bapt., Jan 47–
 Graham, Walter F., Cath., Jan 53–Jun 58
 *Grandstaff, Earl C., Amer. Bapt., Jul 50–Jul 58
 *Grannan, Vincent R., Cath., Feb 51–
 *Gray, William R., Nat'l. Bapt. USA, Jul 49–
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 Greco, Amalio E., Cath., Jan 49–Oct 56
 Greeley, John H., Cath., Oct 59–
 Green, James A., Cath., Oct 50–Jul 52
 *Green, Philip L., Meth., Jan 47–
 Green, William M., Jr., Epis., Oct 48–
 Greenberg, Jacob J., Jewish, Apr 57–May 59
 Greenebaum, William A., II, Jewish, Feb 57–
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 Greenfield, Murray, Jewish, Jun 56–Jun 58
 Greenwalt, Arthur E., Sr., Luth. NLC, Sep 55–
 Greer, Arthur E., Jr., Ev. & Ref., Apr 56–
 Gregerson, Arnold A., Luth. NLC, Jun 56–Jun 59
 *Gress, Mark W., Meth., Oct 50–
 Gribbon, James F., Cath., Oct 48–
 Griffen, Walter A., Meth., Jun 56–
 *Griffin, Frank W., Disc. of Chr., Jan 47–
 Griffin, George D., Epis., Sep 55–
 *Griffin, James C., Nat'l. Bapt., Jan 47–
 Griffin, James H., Meth., Sep 55–
 Griffin, John R., Meth., Dec 55–Mar 58
 *Griffith, James W., Cath., Feb 51–Mar 58
 *Grimm, Herman J. C., Luth. Mo., Jul 48–Feb 58
 Grimmitt, Philip E., Jr., Meth., Jun 59–
 Grise, Joseph C., Cath., Feb 54–May 55
 Grissom, Thomas P., Jr., Meth., Oct 55–Jul 57
 Grodavent, Thomas F. J., Cath., Jan 53–May 55
 Groome, Thomas M., Jr., Ref. Ch. of Am.,
 Aug 51–
 Gross, Reuben E., Jewish, Oct 53–Oct 55
 Grossman, Herman E., Jewish, Sep 47–Aug 49
 *Grothe, Albert F., Luth. Mo., Jan 47–
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 *Grube, John W., So. Bapt., Apr 47–Feb 58
 *Guiler, Horace A., Meth., Apr 50–
 *Guin, Howell G., Meth., Jan 47–
 *Gumm, Robert K., Epis., Apr 52–
 Gunderson, Charles L., Luth. NLC, Jun 56–
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 Gunnison, Duane, Chr. Sci., Oct 60–
 *Gurley, Glenn A., So. Bapt., Jan 48–Feb 58
 Guthman, William E., Cath., Oct 60–
 Guthrie, Wiley C., So. Bapt., Feb 56–
 Guy, Myrwood K., Am. Bapt., Dec 55–Nov 58
 *Habetz, Leonard C., Cath., Jan 47–
 Hadlock, Charles E., Am. Bapt., Feb 56–
 Hafermann, Henry H., Luth. NLC, Aug 52–
 *Haggard, Russell C., Am. Bapt., Jan 47–
 *Haggerty, Gerard A., Cath., Jul 48–Mar 58
 *Hagood, Malcolm M., So. Bapt., Jan 47–
 Hahn, Harold D., Jewish, Jul 55–Jun 57
 Haley, Thomas J., So. Bapt., Jun 56–
 Haley, William J., Cath., Feb 57–
 Hall, Darrell E., So. Bapt., Nov 58–
 Hall, Douglas C., Un. Pres. USA, Apr 59–
 *Hall, Junious, Meth., Jan 47–Jan 51
 *Hall, Lewis F., Am. Bapt., Jun 51–Jan 52
 *Hall, Wilbur C., Meth., Dec 51–
 Hall, William S., 7th Day Adv., Jun 56–
 Halloran, Jerome D., Cath., Oct 59–
 *Halsell, Aubrey C., So. Bapt., Jun 51–Feb 56
 *Hamel, Henri A., Cath., Jan 47–
 *Hamer, Conrad, Meth., Jan 47–May 57
 Hamilton, Philip A., Cath., Apr 51–Sep 57
 Hammer, Robert A., Jewish, Jul 58–Aug 60
 Hammon, Wilson C., So. Bapt., Jan 47–
 Hampe, Philip R., Un. Pres. USA, Feb 56–
 Hampton, Andrew W., Luth. NLC, Jun 56–
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 Hamstra, Kenneth W., Un. Pres. USA, Sep 51–
 Hancy, Paul S., Cath., Oct 52–
 *Hankerson, Elijah H., Nat'l. Bapt. USA, Jan 47–
 *Hanks, Francis A., Un. Pres. USA, Jan 47–
 *Hanlon, Thomas C., Cath., Aug 47–
 Hannan, James E., Cath., Jul 51–Jun 53
 *Hannan, Leo J., Cath., Jan 47–
 Hanneemann, Eugene E., Luth. NLC, Jun 56–
 *†Hanner, James Z., Unit, Jan 47–Aug 59
 Harbour, Burness R., So. Bapt., Feb 60–
 Hardin, Newton R. N., So. Bapt., Sep 58–
 Hargraffen, John I., Cath., Oct 60–
 *†Hargrove, James K., Cath., Jan–May 52
 Harkness, Allen J., So. Bapt., Nov 52–
 Harlow, James D., Cath., Oct 56–

- Harms, Sudderth A., So. Bapt., Nov 50–
 Harper, Darrell A., LDS, Oct 59–
 Harper, John, Meth., Jun 51–Oct 53
 Harris, Douglas J., So. Bapt., Jun 51–Nov 52
 Harris, Oliver K., So. Bapt., Oct 50–Jul 52
 *Harrison, Ira A., So. Bapt., Nov 50–Dec 53
 Hart, Philip R., So. Bapt., Mar 53–May 55
 *Hart, Vincent F., Cath., Aug 48–
 Hart, William C., Cong. Chr., Apr 51–Sep 52
 Hartman, Ervin H., Luth. Mo., Jan 52–Mar 53
 Hartman, Kenneth E., Luth. NLC, Jan 47–
 *Harvey, Cecil E., Disc. of Chr., Jan 47–Jan 55
 Hass, Donald J., Cong. Chr., May 53–
 Hasselberg, Henry J., Cath., Apr 51–
 Hastings, Don D., Un. Pres. USA, Aug 53–Feb 58
 Hatch, Howard F., LDS, Oct 59–
 Hayes, Harold E., GARB, Jul 59–
 *Hayes, John A., Cath., Jan 47–
 Hayes, Joseph F., Cath., Sep 55–
 Hays, James L., So. Bapt., Jun 52–
 Hayward, Richard B., Un. Pres. USA, Jun 53–
 Heacock, Donald D., EUB, Aug 59–
 Healy, John P., Cath., Jun 60–
 Heffernan, David J., Cath., Oct 51–Jul 56
 Heffernan, John A., Cath., Apr 56–Apr 60
 Heide, Edwin G., Luth. NLC, Jun 55–
 *Heimsoth, Arnold E., Luth. Mo., Jul 51–Aug 55
 *Helland, Olaf C., Luth. NLC, Feb 52–
 Helmich, George F., Cath., Oct 60–
 Hemkens, Aloysius W., Cath., Jun 53–
 Hemkens, Edward B., Cath., Nov 57–
 *Henderson, Harry P., Un. Pres. USA, Jun 48–
 Henderson, James T., Meth., Aug 56–May 59
 Hendricks, Robert E., Meth., Jun 56–
 Henn, Carl W., Meth., Jun 56–
 Hennessey, John P., Cath., Apr 51–Jan 55
 *†Henninger, Cornelius H., Cath., Jan 47–Jun 55
 Henriques, Kenneth E., Cath., Nov 53–Sep 58
 Henry, LeRoy, Meth., Sep 50–
 *Hensley, Wilbur R., Disc. of Chr., Apr 51–Feb 58
 *Hepner, Thomas G., Ev. Cong., Jan 47–
 Herald, More R., Cath., Sep 52–
 Herman, Melvin B., Jewish, Apr 56–Apr 58
 Hermanson, Sheldon E., Luth. NLC, Jun 56–
 Herring, Ivan M., So. Bapt., Oct 52–Feb 58
 Hertsberg, Arthur, Jewish, Jul 51–Jul 53
 Hesseldenz, Clarence H., Cath., Nov 53–
 Hester, Seth W., Un. Pres. USA, Sep 50–
 *Hewitt, Thomas E., Cath., Apr 51–
 *Hewlett, Carl W., So. Bapt., Sep 47–
 Heyburn, Kevin J., Cath., Jun 52–Jul 57
 *Hickey, George M., Cath., Apr 51–
 Hickey, John M., Cath., Sep 53–
 Hiester, Richard C., Cath., Jun 51–Jan 53
 Higgins, Patrick O., Cath., Mar 53–
 Higgins, Thomas F., Cath., Oct 48–
 *Hill, Hilary E., Cath., Jul 48–
 Hill, Irving G., Meth., Apr 56–Apr 59
 *†Hill, Ralph A., So. Bapt., Jan 47–Jan 57
 Hill, Wayne C., 7th Day Adv., Feb 56–
 Hill, William B., Amer. Bapt. Cong., Sep 50–Dec 52
 *Hinckley, Christopher J., Cath., Jan 47–
 Hines, Dale A., Ev. Fr. Ch. Am., Mar 59–
 *†Hingson, John H., So. Bapt., Jan 47–Jul 55
 Hoar, Francis C., Cath., Mar 53–Mar 55
 *Hobgood, Clarence E., Epis., Oct 51–
 Hoffman, Sydney L., Jewish, Aug 56–Aug 58
 Hoffman, William F., Meth., Apr 56–
 *Hoffmann, Bernhardt G., Luth. Mo., Jun 51–
 Hofstad, Dean C., Luth. NLC, Jul 54–
 Hogan, Cornelius J., Cath., Nov 47–Jul 48
 Hogg, Thomas M., Un. Pres. USA, Jun 51–Jun 53
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 Holladay, Otis O., So. Bapt., Oct 50–Jan 53
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 Holland, Paul E., Meth., May 52–Dec 54
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 Hollenbeck, Donald G., So. Bapt., Aug 60–
 Holler, Adlai C., Meth., Jul 52–
 Holm, Leon A., Luth. NLC, Nov 50–Aug 52
 Holmes, James M., Meth., Jun 56–
 *Holt, Maurice R., Un. Pres. USA, Jan 47
 Holzheimer, Joseph A., Cath., Jul 51–Mar 54–
 Homco, Michael J., Cath., Aug 56–
 Honan, Bernard M., Jewish, May 53–May 55
 Hoogasian, Berge A., Bapt. Gen. Conf. of Am., Jun 58–
 Hoop, George E., Am. Bapt., Mar 49–
 Hopping, Thomas E., Cath., Oct 48–
 *Horner, Raymond A., Disc. of Chr., Jun 47–
 Horton, John W., Un. Pres. USA, Jun 56–May 57
 Houseman, Harry E., Meth., Sep 55–
 Hovenstine, John R., Meth., Jul 55–Aug 57
 *Howard, Harold B., Un. Pres. USA, Jan 52–
 Howard, John L., Cath., Nov 57–
 Howat, Jesse M., Un. Pres. USA, Sep 55–Nov 60
 Howell, Donald E., Meth., Nov 53–
 *Howell, William E., Meth., Sep 50–
 Howes, Carson T., Jr., Meth., Sep 55–
 Hoyt, John H., Free Meth., Feb 51–Feb 58
 Hrico, Bernard L., Cath., Jun 55–Apr 59
 Huber, Walter H., Luth. Mo., Nov 50–
 Huebner, Leslie W., Am. Luth., Sep 55–
 Hughes, David C., Meth., Jun 59–
 Hughes, James J., Cath., Sep 50–Sep 56
 *Hughes, John M., Un. Pres. USA, Sep 47–
 Hughes, Richard B., Meth., Oct 55–Aug 58
 Huhn, Donald W., Cath., Sep 55–
 *†Hulse, Virgil P., Am. Bapt., Jan 47–Feb 56
 *Huneycutt, Wilbur A., So. Bapt., Feb 51–Apr 52
 Hunt, Asa E., III, So. Bapt., Mar 58–
 Hunt, Crandall M., Meth., Apr 51–
 Hunt, Mansfield E., Meth., Aug 55–Jun 60

- *Hunt, William T., Un. Pres. USA, Jan 52–
 Hurley, John D., Cath., Feb 49–May 58
 Hutcheson, Kenyon, So. Bapt., Jul 53–Jun 55
 Illingworth, Ralph S., Un. Pres. USA, Sep 55–
 Ingram, George S., Meth., Sep 55–
 Ingvolstad, Stephen, Luth. NLC, Nov 51–Nov 53
 Isaacs, Henry J., Jewish, Sep 58–Nov 60
 Israel, Kenneth R., So. Bapt., May 52–
- *Jackson, Ben W., Am Bapt., Jan 47–
 Jackson, Thomas C., Un. Pres. USA, Jul 52–
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 Jacob, Walter, Jewish, Jul 55–Jul 57
 Jacobovitz, Arthur A., Jewish, Feb 56–Feb 58
 Jacobs, William H., Meth., Apr 56–
 Jacobson, Erling A., Luth. NLC, Jun 52–Oct 56
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- *James, Joseph W., So. Bapt., Jan 47–Feb 58
 *Jameson, Ashley D., Meth., May 51–
 *Jank, Max T., Luth. Mo., May 48–Feb 58
 *Janto, Stephen A., Cath., Mar 49–Mar 52
 Jarrett, Tally H., Epis., Jul 55–Jul 58
 Jasinski, Anthony J., Cath., Jan 55–
 Jay, Mearle H., Meth., Jun 60–
 Jeffery, Francis E., Luth. NLC, May 52–
 Jellico, Thomas M., Cath., Jan 50–
- *Jenkins, Warren J., AME, Jan 47–
 Jennings, Richard P., Epis., May 57–Apr 60
 Jensen, Donald A., Chr. Sci., Aug 56–Aug 60
 Jentsch, Theodore W., Luth., NLC, May 52–
 May 54
 Jernigan, Julius O., Meth., Jun 56–Jun 59
 Jester, Harold D., Meth. Ev., Jan 53–
- *Johansmann, Urban F., Ev. & Ref., Feb 52–
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 *Johns, Earl F., So. Bapt., Feb 48–Feb 58
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 Johnson, Arthur C., Luth. Mo., Jun 53–Jun 56
 Johnson, Bernard W., Luth. Mo., Apr 51–Sep 54
 Johnson, Carrol L., So. Bapt., Dec 58–
 Johnson, Curtis G., Luth. NLC, Jun 56–Jun 60
 Johnson, David R., So. Bapt., Oct 59–
- *†Johnson, Edward C., Meth., Jan 47–May 60
 *Johnson, E. V., So. Bapt., Sep 51–
 Johnson, Ferdinand, EUB, Jun 53–
 Johnson, Harry W., Meth., Jan 52–
 *Johnson, James W., Jr., Am. Bapt., Oct 49–
 Johnson, John B., Meth., Oct 59–
 Johnson, John C., Meth., Jun 52–
 *Johnson, L. A., So. Bapt., Aug 48–
 *Johnson, Maurice A., Am. Bapt., Apr 48–
 Johnson, Mervin R., Ev. Fr. Ch. Am., Jun 52–
- *†Johnson, Norman J., Cath., Feb 52–Mar 56
 *Johnson, Simeon T., AME, Feb 49–
 Johnston, Alfred T., Epis., Oct 47–
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 Jolly, Joseph L., Jr., So. Bapt., Dec 52–
 *Joly, Gerard J., Cath., Jan 48–Feb 50
- Jones, Donald N., Am. Bapt., Feb 56–
 Jones, Douglas O., As. Ref. Pres., Feb 60–
- *†Jones, Fred P., Meth., Jan 47–May 57
 Jones, Henry D., Meth., Apr 56–
 Jones, James L., So. Bapt., Jun 60–
 Jones, Joseph H., Meth., Jun 51–Apr 54
 *Jones, Robert L., Disc. of Chr., Nov 50–Apr 52
 *Jones, Robert W., Unit., Jan 47–Feb 58
 Jones, William R., Jr., So. Bapt., Oct 60–
 Jordan, David P., Pres. US, Mar 59–
 Jordan, Francis W., Cath., Sep 55–
- *†Jordan, Galine, Disc. of Chr., Jun 48–Feb 54
 Jordan, James E., So. Bapt., Aug 60–
 *Jorgensen, Daniel B., Meth., Nov 51–
 *Joynt, Robert R., Cath., Feb 52–Jun 55
 Jude, Glenn, So. Bapt., Jan 58–
 *Jung, Johann K., Luth. NLC, Jan 47–
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 Kaiser, Richard L., Cath., Jul 52–May 55
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 Kantor, Shamaï, Jewish, Nov 55–Nov 57
 Karff, Samuel E., Jewish, Aug 56–Aug 58
 *Karnell, Albert G., Un. Pres. USA, Jan 47–
- *Karpowicz, Boleslaus P., Cath., Feb 52–
 Katsman, Philip, Jewish, Nov 55–Nov 57
 *Katt, Alvin A., Luth. Mo., Jan 47–
 Kearney, Thomas L., Cath., Feb 60–
 Keegan, Morton B., Chr. Sci., Oct 50–Mar 52
 Keen, William L. S., So. Bapt., Jan 53–
 Keeney, Charles D., Un. Pres. USA, Jul 55–
 *Kehrii, Donald E., Meth., Jan 47–Aug 58
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 Kelley, Leonard D., Meth., Feb 56–
 Kelly, Frank G., Meth., May 52–Feb 58
 †Kelly, James J., Cath., Feb 52–Dec 59
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- *Kelsey, Alfred A., Un. Pres. USA, Jun 51–Oct 53
 Kendrick, William T., Jr., So. Bapt., Jan 51–
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 Kennedy, Michael J., Cath., Dec 56–Jun 60
 Kennickell, Herman M., Epis., Jun 60–
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 Kerr, Russell N., Cong. Chr., Aug 51–May 53
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 *Kessler, John N., Cath., Jan 47–
- *Kester, Harvey R., Am. Bapt., Apr 51–Jun 52
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 Kevetter, Frederick J., So. Bapt., Apr 53–
 Kilde, Paul R., Luth. NLC, Jun 52–
 †Kilker, Daniel B., Cath., Apr 51–Feb 58
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 *King, Raleigh A., Am. Bapt., Jan 47–Feb 58
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 *Kingen, Winfred L., Disc. of Chr., Jan 47–
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- Kingsley, Ralph P., Jewish, Aug 60—
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 *Kliwer, Lee V., Un. Pres. USA, Sep 51—May 53
 *Kmiciek, Joseph A. M., Cath., Feb 52—
 *†Knies, Herman E., Luth. NLC, Jan 47—Jul 57
 *†Knight, John T., Epis., Jan 47—Jul 56
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 *†Knoebel, Russell P., Luth. NLC, Jan 47—Sep 57
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 *Koch, John I., Cath., Jan 47—Mar 52
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 Koedel, Robert C., Un. Pres. USA, Apr 53—
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 Krieger, Wilfred L., Cath., Apr 54—
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 Krueger, Franklin W., Luth. NLC, Jun 56—
 *Kucharski, Joseph J., Cath., Jan 47—
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 *Kuhns, Harold W., Cath., Oct 50—
 *Kullowatz, Vernon F., Disc. of Chr., Jun 50—
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 Kvamme, Rodney A., Luth. NLC, Jun 56—Dec 60
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 †LaBonte, Bernard H., Cath., Feb 57—Oct 58
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 *Lacasse, Lorenzo J., Cath., Jan 47—Feb 55
 *Lack, Charles L., Luth. NLC, Jan 47—Jun 60
 *Ladd, James M., Am Bapt., May 51—Feb 53
 Laderman, Paul S., Jewish, Aug 60—
 *Lamb, Eugene L., Cath., Jan 47—
 *Land, Henry B., Jr., So. Bapt., Dec 52—Feb 58
 Landers, Allen G., So. Bapt., Jan 59—
 Landis, Homer W., Meth., Sep 55—Jun 59
 Landman, Nathan M., Jewish, Jun 56—Jun 58
 Lane, Edward L., So. Bapt., Sep 52—Sep 54
 *Lanford, Conway B., Un. Pres. USA, Nov 50—
 Lang, Marcus T., Luth. Mo., Sep 51—Sep 53
 Lang, Neunert F., Epis., Jan 55—
 Langoehough, John O., Luth. NLC, Sep 55—
 Oct 58
 Langenauer, Arthur A., Jewish, Jul 58—
 *Lanning, Murphy A., So. Bapt., Jan 47—
 *Lansford, William H., So. Bapt., Jul 48—Aug 53
 Larche, Lucien E., Jr., Meth., Jun 56—
 *Larkin, Timothy J., Cath., Jul 48—
 Lau, Dale R., Luth. NLC, Dec 55—Feb 58
 Lauriola, Francis J., Cath., Feb 51—Oct 50
 LaVoie, David W., Cath., Mar 53—
 Lawler, Edward R., Cath., Mar 52—Sep 58
 Lawler, John T., Cath., Mar 49—Sep 56
 *Lawrence, William R., So. Bapt., Feb 50—Jul 53
 Lawson, Donald W., Univ., Sep 53—Feb 58
 Leath, James E., So. Bapt., Jan 59—
 Ledbetter, Curtis E., Meth., Nov 54—
 LeDoux, Louis V., Cath., Oct 56—
 Lee, Joseph L., Pres. US., Apr 53—Feb 58
 Leeman, Albert J., Jewish, Feb 51—Nov 52
 Leffel, Robert, Jr., Meth., Aug 52—
 LeFrois, Christian G., Cath., Aug 52—
 Lehman, John J., Cath., Jul 59—
 Lenahan, Hugh H., Cath., Oct 53—
 Lengel, Stuart H., Jr., Luth. NLC, Oct 59—
 Lennon, Joseph L., Cath., Jan 51—
 Leonard, Arlice B., Meth., Jun 56—
 Leonard, John F., Cath., May 59—
 *LeRoux, Arthur W., Am. Bapt., Oct 52—
 *Lesch, Albinus R., Cath., Jan 47—Jun 56
 Lesch, Howard J., Cath., Nov 51—
 Lesko, John P., Luth. NLC, Feb 56
 Letchworth, Clarence F., Meth., Oct 53—
 LeVay, Raymond J., Cath., Aug 60—
 Levinson, Nathan P., Jewish, Jan 55—
 Levitan, Kalman L., Jewish, Nov 49—
 Levy, Morton, Jewish, Jul 53—Jul 55
 *Lewandowski, Chrysostom, Cath., Jan 47—Sep 58
 *Lewis, Estes L., So. Bapt., Jan 47—Feb 58
 Lewis, LeRoy H., EUB, Feb 52—
 Lewis, Robert C., Chr. Sci., Jul 59—
 *Lewis, Willis M., Am. Bapt., Oct 50—
 *Lichtenberg, Leo, Jewish, Jun 51—Nov 52
 Lieber, David L., Jewish, Sep 51—Aug 53
 *Liles, Lester R., Am. Bapt., Jun 51—Jun 53
 *Lindemann, Albert H., Luth. Mo., Apr 47—
 *Lindstrom, Carl E., Am. Bapt., Jun 51—Oct 53
 Liner, Paul, Jewish, Apr 51—Jan 53
 *†Linsley, John C. W., Epis., Jan 47—Sep 59
 Little, John C., Sr., Am. Bapt., Apr 52—Jun 58
 Llewellyn, Stanley A., So. Bapt., Jul 53—
 Lochr, Alfred M., Cath., Oct 50—Jul 52
 Logan, Richard A., Pres. USA, Oct 51—Sep 58
 *Long, John J., Cath., Aug 47—
 *Long, Raymond, So. Bapt., Feb 52—Jul 53
 Lorge, Felix P., Cath., Oct 56—
 Lougen, Gerard M., Cath., Dec 56—Oct 59

- Lowe, Robert B., Meth., Feb 51–Nov 52
 Luce, William L., So. Bapt., Jul 52–
 Ludlum, William J., Cath., Aug 53–
 Ludwig, Paul W., Jr., Luth. Mo., Nov 58–
 Lumpkin, Doyle L., So. Bapt., Jul 53–Jun 57
 Lund, Conrad E., Luth. NLC, Jun 52–Aug 54
 *Lunday, George A., So. Bapt., Feb 52–Jul 53
 *Lyerly, Arnold A., Meth., Jan 47–
 Lyles, James V., Meth., Apr 56–
 *Lynes, William W., So. Bapt., Jan 47–
 Lyngdal, Lloyd W., Luth. NLC, Aug 56–
 Lyon, Philip J., Un. Pres. USA, Jun 53–Mar 60
 Lyons, Leo J., Cath., Oct 56–
 Lytle, Tobey D., Luth. NLC, Sep 55–Apr 59
 Lyznicki, Edmund F., Cath., Feb 54–
 Maase, Robert L., Am. Bapt., Nov 52–
 *Mabra, Carl L., So. Bapt., Jan 47–Feb 58
 *Mack, Earl A., Am. Bapt., Oct 50–
 *Mack, William E., Cong. Chr., Sep 50–Feb 58
 MacKenzie, Charles S., Jr., Cong. Chr., Sep 51–
 Sep 53
 MacKinnon, John R., Pres. US, Jun 52–Oct 53
 *MacLeod, Roy M., Un. Pres. USA, Jan 47–
 Madden, Wayne S., Meth., Aug 59–
 *†Madore, Lucien A., Cath., Jan 47–Jul 60
 *Mages, Mark C., Cath., Nov 49–Feb 57
 Magura, Paul, Un. Pres. USA, Sep 55–Jul 58
 *†Maher, William E., Cath., Oct 48–Oct 51
 Mailloux, George L., Cath., Jan 53–
 *Makepeace, Roger E., Meth., May 51–
 Malek, Eugene F., Cath., Feb 57–
 Malinsky, Walter G., Luth. Mo., Apr 51–Jan 53
 Malone, Robert A., Am. Bapt., Feb 56–
 Mandel, Julius H., Jewish, Aug 60–
 Mann, Glenn M., Disc. of Chr., Jun 52–
 Mann, Grant E., LDS, Jan 47–Feb 56
 Mansfield, John L., Cath., May 59–
 Margitich, Micheal, Russ. Orth., Nov 54–
 Markey, Francis L., Cath., Jan–Aug 47
 Markland, Arne K., Luth. NLC., Jun 55–Jun 59
 *Marler, Charles H., Disc. of Chr., Jan 47–
 Marley, Thomas J., Jr., Cath., Jul 56–Jul 59
 *Marrs, George H., Am Bapt., Jan 47–Feb 58
 *†Martenezy, Charles W., Am. Bapt., Jan 47–Oct 59
 Martenisi, Arnold J., Cath., Feb 53–May 56
 *Martin, Clyde M., Cong. Chr., Jan 47–
 *Martin, Hal H., Disc. of Chr., Jan 47–
 Martin, Jerome J., Cath., Jul 51–Jul 54
 *Martin, Paul D., Jr., Meth., Apr 51–Sep 52
 *Martin, Rowland J., Meth., Oct 48–Aug 51
 *Martin, William E., So. Bapt., Nov 50–Nov 52
 *Matineau, Charles D., Cath., Jan 47–
 Masalewicz, Edward A., Cath., Oct 50–May 53
 Mathis, Marion, Disc. of Chr., Jul 53–
 Mathre, Paul G., Luth. NLC, Jun 56–
 *Mattheis, Albert H., Luth. NLC, Aug 48–
 *Mattheson, Raymond T., Meth., Jan 47–
 *Matthews, Thomas S., Epis., Oct 50–Jul 52
 Mattimore, William F., Jr., Cath., Feb 57–
 Mattison, Walter H., Meth., Jun 56–
 *†Mattocks, George E., So. Bapt., Jan 47–Jul 56
 Matz, Milton, Jewish, Sep 52–Sep 54
 Maurath, Justin E., Cath., Nov 57–
 Maxfield, Don R., Disc. of Chr., Sep 50–Feb 58
 Maxwell, Alphonse, Meth., Feb 48–Sep 60
 May, Carl, Pres. US, Oct 50–Jul 52
 *Mayer, Stephen T., Cath., Jan 47–
 *Mayfield, Guy W., Ch. of Chr., Aug 51–Jan 53
 *Mayo, James A., Epis., Jan 47–
 *McAnulty, Henry J., Cath., Jan 47–Sep 58
 *McArthur, Luther W., Meth., Dec 47–
 *McBride, James W., Am. Bapt., Jan 47–Feb 58
 *McCahan, George R., Meth., Jan 47–
 McCall, Thomas D., Cath., Nov 57–
 McCallum, Herbert M., Pres. US, Jul 53–Feb 58
 McCalmont, Daniel W., Un. Pres. USA, Jun 53–
 *McCandless, Paul C., Un. Pres. USA, Jan 47–
 *McCann, Lee J., Cath., Nov 48–Sep 57
 McCarthy, Gerald F., Cath., Apr 49–Jan 54
 *McCarthy, James T., Cath., Oct 52–Jan 56
 McCaughan, Charles E., Cath., Jun 55–
 McCausland, Joseph E., Cath., Jun 60–
 McClatchy, John P., Meth., Oct 54–
 *McClelland, Chester R., So. Bapt., Jan 47–
 McCleskey, Archie H., Jr., Meth., Jan 55–
 *McClurg, William H., Disc of Chr., Mar 51–Mar
 53
 McConnell, Francis P., Cath., Feb 57–
 *McConnell, James N., Bible Pres., Jan 47–
 McConnell, Ronald D., As. of God., Jun 59–
 McCormack, Charles E., Cong. Chr., Apr 60–
 McCormack, Orville L., As. of God., May 53–
 McCoy, Paul E., Meth., Oct 48–May 50
 *McCullough, Francis G., Cath., Aug 50–
 *McDaniel, Wilbur J., So. Bapt., Jan 52–
 McDevitt, Vincent J., Cath., Jul 51–Feb 53
 McDonald, Edward J., Cath., Oct 48–Oct 53
 McDonald, Eustace J., Cath., Jun 51–
 McDonald, Paul F., Cath., Sep 59–
 McDonald, Ralph W., So Bapt., Jan 59–
 McDonald, Thomas A., Cath., Jun 53–
 McDuffy, Walter N., Jr., N. Bapt. C. of A.,
 Jul 53–
 McElyea, Lemul D., As. of God, Feb 56–
 McFarland, Cecil L., Meth, Sep 59–
 McGahren, Joseph J., Cath., Apr 60–
 *McGarity, John E., Cath., Oct 48–Apr 53
 *McGeheon, Carl W., Un. Pres. USA, Dec 51–
 McGirr, David D., Epis., Mar 57–
 *McGladrey, Merlin W., Meth., Jul 48–
 McGowan, John J., Cath., Sep 55–
 McGrory, John R., Jr., Epis., Sep 57–
 *McGuire, Eugene C., Cath., Jan 47–
 *McHugh, Thomas P., Cath., Jan 47–

- McInlay, Richard B., Meth., Jun 56–
- *McInnis, William M., Pres. US, Feb 52–
- McIntyre, Thomas, Cath., Oct 52–
- McKenna, Sebastian A., Cath., Jan 52–Dec 55
- *McKinnon, Neil, Jr., Meth., Jan 47–Mar 50
- *McKnight, Harry A., Jr., So. Bapt., Nov 50–Sep 55
- McLaughlin, Cornelius F., Cath., Jul 52–
- McLean, Andrew J., Cath., Jul 53–
- *McLeroy, James B., So. Bapt., Jan 47–
- *McLoraine, John A., Cath., Jul 51–Aug 53
- McManus, Robert T., Cath., Jul 59–
- McMillan, Whitfield M., Luth. Mo., Jul 53–Jul 58
- *McMullen, William P., Cath., Jul 51–
- †McMurry, George J., So. Bapt., Jan 47–Sep 49
- McNamara, Philip D., Cath., Oct 54–Oct 57
- *McNeil, William, Meth., Jan 47–Feb 58
- McNicholas, Michael T., Cath., May 49–Apr 53
- McPeak, William J., Cath., Nov 48–Apr 56
- *McQueen, Spencer D., Meth., Jun 51–
- McRae, Leslie, Meth., Feb 56–
- *McRaney, Julius A., Meth., Mar 48–Nov 55
- *McWilliams, Alfred E., Chr. Meth. Epis., Jan 47–
- *Meacham, Benjamin F., Meth., Dec 51–
- *Meade, Francis E., Cath., May 48–Jul 49
- Meade, Henry J., Cath., Feb 57–
- Means, Robert T., Meth., Jul 55–Feb 58
- †Meckel, Silas A., Cong. Chr., Oct 50–Oct 59
- Meddock, William D., Meth., Jul 51–Sep 53
- *Meder, Lambert F., Cath., Apr 51–Oct 52
- Meerdink, Vernon J., Ref. Ch. in Am., May 50–
- Meffen, James D., Jr., Cong. Chr., Jan 52–Jan 54
- *Mehring, William G., Luth. Mo., Mar 49–Sep 53
- *Melican, Thomas J., Cath., Sep 50–Feb 51
- *Mcenarik, Aloysius H., Cath., Mar 51–Jan 53
- *Mengel, Dwayne H., Meth., Jan 47–
- *Mennen, George E., Luth. Mo., Nov 50–
- Merchant, James W., Meth., Feb 51–Oct 52
- Merchard, Vincent C., Cath., Apr 51–
- *Merwick, Jerome R., Cath., Mar 51–
- Meskenas, Vincent A., Cath., Oct 56–
- Metsy, Norman G., Cath., Oct 52–
- Meyer, Arthur W., Luth. Mo., Sep 51–Nov 56
- Meyer, Daryl G., Luth. Mo., May 52–
- Meyer, Gabriel J., Cath., Sep 55–Sep 58
- Meyer, Richard D., Chr. Sci., Sep 52–
- Meyer, Robert K., Luth. NLC, Feb 56–
- Meyer, Walter H., Luth. Mo., Sep 51–Sep 53
- Mickovic, George J., Cath., Sep 58–
- †Midura, Anthony S., Cath., Jan 47–Aug 59
- *Mignery, Emile F., Jr., Meth., Nov 50–
- *Mignery, Lloyd B., EUB, Jan 47–Oct 53
- Mikesell, Verlin E., EUB, Oct 55–
- Milbrath, Earl W., Luth. NLC, Nov 55–
- †Miller, Clarence D., IFCA, Jan 47–Jul 59
- Miller, James H., Epis., Dec 56–Oct 57
- *Miller, John H. K., Luth. NLC, Nov 48–
- *Miller, John J., Cath., Dec 50–
- Miller, Lewie H., Jr., So. Bapt., Apr 51–
- Miller, Melvin R., Meth., Jan 47–
- *Miller, Randall T., So. Bapt., Apr 51–Jun 52
- Miller, Raphael M., Jewish, Jun 56–Jun 58
- Miller, Richard D., Un. Pres. USA, Jul 53–
- Miller, Wayne M., Un. Pres. USA, Oct 54–Oct 57
- *Miller, William M., Meth., Jun 51–Jul 55
- Millian, Ronald A., Meth., Jun 56–Jun 59
- Mills, William W., Un. Pres. USA, Jul 53–Jan 54
- Milner, Jeremias F., Cath., Sep 57–
- *Milner, Leon F., Meth., Jun 50–
- Mincy, Rabun H., So. Bapt., Jul 53–Dec 55
- Mineau, David W., Cath., Mar 53–
- Minor, Earl W., So. Bapt., Sep 48–
- *Minton, Chester G., Epis., May 51–Jan 53
- Mitchell, Glenn C., EUB, Jan 47–Feb 58
- Mitchell, Ray M., Meth., Apr 56–
- Mitchell, Thomas J., Cath., Jul 49–Oct 51
- *Mitzner, Theodore B., Meth., May 52–
- Mock, Benjamin R., Meth., Jun 56–Jan 59
- Moczarny, Chester B., Cath., Nov 50–Aug 55
- Moe, Jerry E., Luth. NLC, Oct 53–Oct 55
- Moegling, Virgil G., Cath., Sep 51–Sep 56
- Moeller, George E., Luth. NLC, Feb 52–Feb 58
- *Moews, Guy A., Cath., Nov 48–
- *Molloy, Martin B., Cath., Oct 48–
- Mond, Bertram, Jewish, Jan 55–Jan 57
- *Monroe, Irel T., So. Bapt., Jan 47–
- Monsen, Ralph R., Con. Bapt., May 52–
- *Montcalm, Rosario L. U., Cath., Jan 47–
- Montgomery, Paul A., So. Bapt., Nov 51–
- Montgomery, William F., So. Bapt., May 52–
- Mooney, Donald J., Cath., Dec 56–
- †Mooney, John P., Cath., Oct 56–Dec 59
- Mooney, Robert M., Cath., Apr 51–
- Moore, Jack T., Meth., Aug 56–
- Moore, Robert M., Un. Pres. USA, Nov 52–
- Moore, William P., So. Bapt., Aug 53–
- *Moonshead, Carl D., So. Bapt., May 51–Feb 58
- *Moran, James J., Cath., Jul 48–Jul 52
- Moran, Thomas J., Cath., Jul 54–
- Moreau, Ernest P., Cath., Mar 59–
- Morelle, Edmund J., Cath., Dec 56–Oct 59
- Morgan, Dale L., Meth., Jun 56–Dec 59
- Morgan, Guy, Cath., Oct 60–
- Morgan, Ladell H., Nazarene, Jun 53–Apr 56
- *Morgan, Paul L., So. Bapt., Sep 50–Nov 57
- Morgan, William H., Cath., Jan 55–
- Moriarty, James J., Cath., Nov 51–Nov 53
- Morr, Harold F., Breth., Aug 53–Feb 58
- Morrill, Robert L., So. Bapt., May 49–
- Morris, Joe L., So. Bapt., May 52–
- *Morris, Marlin B., So. Bapt., Jul 51–

- *Morrison, Murdoch D., Am. Bapt., Feb 52–Feb 58
- *Morse, Bradley T., Cong. Chr., Nov 50–
- *Morton, Norris T., Cong. Chr., Jan 47–
- *Moses, Jack, So. Bapt., Jan 47–
- *Moss, George E., Cath., Sep 50–Feb 52
- Mossey, Robert E., Cath., Feb 53–
- *†Mouw, Gerritt E., Un. Pres. USA, Jan 47–Feb 58
- Muir, Edmund D., Cath., Sep 58–
- *†Mulcahy, Turibius G., Cath., Jan 47–Jan 56
- Muldoon, Thomas J., Cath., Oct 56–
- Mullen, John A., Cath., Jan 54–Dec 56
- *Mullet, Owen L., Free Meth., Mar 51–
- Mulligan, Edward B., Cath., Feb 49–
- Mullin, Hugh J., Cath., Sep 55–Jun 60
- *Mumford, Karl L., Luth. NLC, Jan 51–Mar 54
- Mundinger, Carl S., Jr., Luth. Mo., Nov 59–
- *Murdoch, Henry C., So. Bapt., Nov 50–
- *Murdock, Reynolds C., Meth., Apr 48–May 52
- *Murphy, Francis X., Cath., Jan 47–
- Murphy, John B., Cath., Jul 49–Nov 53
- Murphy, Malachy P., Cath., Jan 53–Apr 57
- Murphy, Terrence J., Cath., Feb 49–Aug 54
- Murphy, Warren E., Un. Pres. USA, Oct 48–
- Murray, Eugene, Disc. of Chr., Jan 47–Feb 58
- Murtagh, George O., Cath., Jul 58–
- Muschinske, George W., Luth. NLC, Sep 55–
- *Myers, George R., Cong. Chr., Jan 52–Mar 53
- Myers, James T., Meth., Oct 59–
- *Myers, Thomas E., Pil. Holiness, Jan 47–
- *†Myers, William H., Bible Pres., Jan 47–Feb 58
- Narron, John B., Fr. Will Bapt., May 57–
- Nason, Howard E., Cong. Chr., Mar 59–
- Naughton, John T., Cath., Oct 56–
- Nebiolo, Emile, Cath., Aug 60–
- Nelson, Elmore P., Ev. Mis. Cov., Jan 52–
- Nelson, James A., Cath., Aug 51–Oct 53
- Nelson, John F., Cath., Nov 50–
- *Nelson, Marion L., Meth., Aug 48–
- *Nelson, Norman A., Luth. NLC, Jan 52–May 53
- Nelson, Robert G., Luth. NLC, Jul 55–
- Nelson, Sigurd J., Luth. NLC, Jul 59–
- Nelson, Walderman, Luth. NLC, Oct 60–
- Nerge, Lowell T., Luth. NLC, Aug 56–Sep 60
- Nesbitt, Charles B., Meth., Jun 56–
- Nesvig, Arnold T., Luth. NLC, Nov 55–
- Nettles, Kenneth J., So. Bapt., Jul 53–
- Neuenswander, Val J., LDS, Aug 58–
- Neumann, Thomas J., Cath., Dec 55–
- Nevitt, Benjamin W., Epis., Nov 51–Feb 58
- *New, John W., So. Bapt., May 51–
- Newbern, William C., Am. Bapt., Dec 52–
- Newhouse, Gilford, Luth. NLC, Oct 60–
- *Newman, Charles W., Epis., Aug 53–May 54
- *Newman, Daniel L., EUB, Apr 48–
- Newton, Willis H., Jr., Un. Pres. USA, Sep 53–
- Nichols, Garry D., Chr. of Chr., Dec 55–
- *†Nicholson, Lester E., So. Bapt., Jan 47–Apr 59
- Nida, Clarence R., GARB, Apr 51–Oct 52
- *Niedhammer, Damien A., Cath., May 48–Jun 53
- Nielsen, David, Cong., Jan 51–Nov 52
- Nielsen, Luther M., Luth. NLC, Apr 56–
- *Nolan, Edward P., Cath., Jan 52–Mar 53
- *Nolan, John F., Cath., Jan 47–
- Noll, Frank H., Pres. US, May 51–
- Nordstrand, Henry A., Luth. NLC, Aug 56–
- Norman, Jefferson D., III, So. Bapt., Sep 59–
- *Normile, James F., Cath., Jan 47–
- Norsworthy, George C., Meth., Jun 56–
- Northrop, Albert H., Meth., Jan 47–
- O'Brien, James F., Cath., Sep 55–
- O'Brien, James J., Cath., Mar 51–Aug 52
- O'Brien, Joseph A., Cath., Oct 59–
- *†O'Brien, Joseph T., Cath., Jan 47–Feb 59
- O'Brien, Joseph T., Cath., Aug 52–
- O'Brien, Thomas G., Cath., Feb 52–
- *O'Connell, John G., Cath., Jul 51–Apr 56
- O'Connell, Thomas J., Cath., May 58–
- *O'Connor, Cornelius T., Cath., Jan 47–Nov 60
- *O'Connor, James C., Cath., Jan 47–
- O'Connor, Maurice J., Cath., Jul 59–
- O'Connor, Robert T., Cath., Nov 57–May 58
- *O'Connor, Stephen J., Cath., Jan 49–
- *O'Donnell, Austin P., Cath., Jan 47–
- *O'Donnell, Thomas V., Cath., Apr 51–Jul 52
- *O'Donnell, William J., Cath., Nov 57–
- *O'Gorman, James A., Cath., Sep 48–Sep 51
- O'Grady, James M., Cath., Apr 53–
- O'Hara, Lawrence F., Cath., Jul 54–
- *O'Laughlin, John C., Cath., Oct 48–
- Oldham, Robert B., Jr., So. Bapt., Mar 53–Dec 53
- O'Leary, Cornelius P., Cath., Sep 55–
- Olivier, Stephen J., Cath., Jun 60–
- Olubowicz, Kazimier, Jr., Epis., Jun 56–Mar 58
- O'Malley, James G., Cath., Jul 58–
- O'Neal, Edward W., So. Bapt., Feb 51–
- O'Neil, William L., Cath., Oct 56–Sep 60
- Oringerderr, Shelby B., So. Bapt., Jun 52–Feb 58
- Ortiz, Onesimus G., So. Bapt., Aug 53–
- *Osborn, Walter J., Am. Bapt., Jan 47–
- Oser, Marcellus C., Cath., Oct 56–
- O'Shea, Clement J., Cath., Apr 49–Jun 58
- O'Shea, William G., Cath., Jan 47–Apr 50
- Ostlin, Melvin T., Luth. NLC, Nov 52–
- *Ott, Harold F., So. Bapt., Feb 49–Sep 51
- Overman, Robert F., Cath., Apr 53–
- *Pace, Ralph R., Am. Bapt., Apr 52–
- Page, Hubert E., Disc. of Chr., Jan 51–Jul 56
- Palmer, James R., LDS, Jul 59–
- Panitz, Seymour M., Jewish, Apr 51–Jan 53
- *Paquette, Louis J., Cath., Feb 52–Jan 53
- Parker, Archie R., Jr., Meth., Jul 55–

- *Parker, Earl C., Meth., Oct 51–
- Parker, Earl H., So. Bapt., Jun 52–Sep 54
- Parker, James P., Meth., Jun 60–
- Parker, Morris W., LDS, Sep 58–
- *Parks, Kenneth G., Cong. Chr., Oct 48–
- *Parry, Hugh V., Un. Pres. USA, Jan 47–
- Parsons, Albert B., Jr., So. Bapt., Nov 52–
- Partin, Delbert C., So. Bapt., Jan 47–
- *Patrick, Maurice C., Cath., Dec 51–
- Patterson, Allen J., Un. Pres. USA, Jan 58–
- *Patterson, Elmer L., Meth., Jan 47–Dec 49
- *Patterson, Floyd M., Meth., Apr 51–
- *Patterson, George C., Sr., So. Bapt., Sep 48–
- *Patterson, James F., Luth. NLC, Jan 47–
- *Patton, John H., Un. Pres., USA, Sep 50–Feb 52
- *Paulk, Ivan L., So. Bapt., Jul 48–
- Paulson, Wayne E., Luth. NLC, Jun 56–
- Pawelski, John E., Cath., Mar 57–Apr 59
- Payne, Swayne J., So. Bapt., Oct 60–
- *Peacock, Alfred G., Cong. Chr., Jan 47–Sep 53
- Peaden, Carroll H., So. Bapt., Jun 48–
- Peake, Thomas B., Jr., Disc. Of Ch., Sep 50–
- Jun 52
- Pearson, Jack R., LDS, Feb 52–Oct 53
- Pearson, Roger H., Luth., Oct 60–
- *Pearson, William E., Cath., Jul 51–Jan 53
- Peden, Earl C., Cons. Bapt., Apr 56–
- Pedigo, Merle F., So. Bapt., Jul 53–
- Pegues, David K., III, Meth., Nov 52–
- Penaluna, Richard E., Un. Pres. USA, Jan 53–
- Aug 57
- *†Pendleton Wesley W., Meth., Jan 47–Feb 50
- *Pennekamp, Victor F., Luth. Mo., Jan 47–
- *Pennington, Henry C., So. Bapt., Jan 47–
- *Penrod, Everett D., Nazarene, Apr 51–
- *Penticoff, Prentiss C., Meth., Sep 47–Feb 58
- Penton, Gary E., So. Bapt., Feb 60–
- *Peoples, Joseph W., Epis., Aug 50–Jul 52
- *Perkins, William M., Nat'l Bapt. USA, Sep 48–
- Dec 53
- Pernaski, George A., Cath., Dec 56–Dec 60
- *Perry, Foster B., Meth., Jan 47–
- Perry, James E., Meth., Apr 51–Apr 55
- Pesek, Leo E., Cath., Nov 52–
- *Peters, August J., Cath., Jun 48–Oct 57
- Peterson, Glenn A. P., Am. Bapt., Sep 50–Jun 52
- Petrich, William H., Luth. Mo., Nov 50–Feb 58
- Petrowsky, Arthur E., Luth. Mo., Feb 60–
- Phillips, Admiral N., Meth., Dec 52–Jul 59
- Piazza, Salvatore J., Cath., Jun 51–Jul 53
- Pickering, John E., Jr., Disc. of Chr., Dec 53–
- Jun 60
- *Pickhardt, Roland C., Am. Bapt., Jun 51–May 57
- *Pierce, Palmer P., Luth. NLC, Jan 47–
- *Pietrek, Alfred P., Luth. NLC, Jan 47–Feb 58
- Pike, Joseph E., Epis., Mar 51–Jul 52
- Pike, Paul H., EUB, Feb 60–
- *Pincus, Philip, Jewish, Jan 47–
- *Pine, Ernest F., Breth., Jan 47–
- *†Poch, Martin C., Luth. Mo., Feb 50–Sep 59
- *Pohl, Joseph N., Cath., Jun 48–Mar 57
- Pollack, Joseph J., Cath., Jul 52–
- *†Polsgrove, Almus B., So. Bapt., Jan 47–Jul 60
- Pooch, Richard F., Am. Luth., Jan 53–
- Poorman, J. Walter, Am. Bapt., Feb 52–
- Pope, John M., As. of God, Apr 52–Oct 57
- Porter, Bruce C., EUB, Jan 59–
- Porter, Charles C., So. Bapt., Nov 54–
- Porter, Edwin A., Disc. of Chr., Jul 52–
- *Pos, Walter H., Pres. US, Mar 47–Aug 48
- Posey, Charles R., Meth., May 52–
- *Potter, Richard R., Pres., US, Jan 51–Jun 52
- Powell, Fred J., Jr., Pres. US, Sep 59–
- Powell, Omer T., Cum. Pres., Aug 52–
- Powell, Samuel G., Meth., Mar 54–
- *Power, Richard W., Cath., May 51–May 53
- *Powers, Stanley M., Cath., Jan 47–
- *Powers, William E., Cath., Jan 47–
- *Poynton, Walter J., Cath., Feb 52–Jul 53
- Press, Samuel B., Jewish, Aug 60–
- *Preston, Robert A., Disc. of Chr., Oct 50–
- Mar 52
- Preston, Thomas J., Cath., Dec 59–
- Pridgen, Joseph W., Meth., Sep 51–
- *Priest, Leroy R., So. Bapt., Jan 47–
- Pritz, Raymond, GARB, Mar 53–
- Prokopovitch, John E., Cath., Feb 49–
- Proodian, Carl P., Cath., Dec 55–
- *†Propst, Cecil L., Luth. NLC, Jan 47–Oct 60
- *Pullen, Oden M., Meth., Feb 49–
- Purcell, William F., Cath., Oct 53–Aug 54
- *Purdy, Travis, Meth., May 52–Apr 53
- Puseman, Edmund A., Luth. Mo., May 49–
- Quartermann, George H., Jr., Epis., Jun 60–
- *Quatannens, John C., Cath., Sep 48–Aug 57
- Quigg, Robert E., So. Bapt., May 53–Jun 60
- *Quinn, Charles W., Cath., Jul 51–Dec 52
- *Quinn, Francis J., Cath., Oct 48–Jun 60
- †Quinn, John F., Cath., Apr 51–Jun 59
- Raab, Robert A., Jewish, Jun 51–Mar 53
- Radtke, Ralph R., Luth. Mo., Jun 51–
- Raines, William H., Meth., Jan 55–Apr 58
- Rasberry, John E., So. Bapt., Sep 58–
- Rathjen, David E., Bapt. Gen. C. of A, Oct 53–
- *Ray, Erwin R., Free Meth., Apr 51–
- Reather, Howard W., Disc. of Chr., Jun 52–
- Rechtschaffen, Manfred M., Jewish, Nov 57–Nov
- 59
- Record, James D., Ch. of Chr., Jun 56–
- Reed, William H., So. Bapt., Nov 58–
- Reed, William P., Cath., Apr 60–
- Reese, Charles T., Cath., Aug 56–
- Regan, John J., Cath., May 59–
- Reger, Paul E., EUB, May 59–

- Reich, Joseph M., Jewish, Sep 51–Sep 53
 Reider, Charles W., Luth. NLC, Jan 55–
 Reilley, Bernard R., Cath., Jan 59–
 *Reilly, Francis J., Cath., Apr 51–
 *†Rein, Edward A., Luth. NLC, Jan 47–Oct 53
 *†Reinke, Hellmuth W., Luth. NLC, Jan 47–Dec 60
 Reiter, Carl C., Luth. Mo., Nov 58–
 Renner, Herbert L., Cath., Oct 51–Apr 56
 *Reny, Roland C., Cath., Jan 47–
 *Ressel, Delvin E., Luth. Mo., Jan 47–
 Reuter, Arnold F., Cath., Dec 55–
 *Rex, Wendell F., Meth., Jan 47–
 Reynolds, John H., Am. Bapt., Jul 52–Sep 55
 Reynolds, Pius T., Cath., May 51–Feb 58
 *Reynolds, Roy F., So. Bapt., Sep 47–Oct 53
 *Rhomberg, Elvan M., Cath., Jun 48–
 Ribner, Herbert, Jewish, Oct 50–Jul 52
 Rice, Frank A., So. Bapt., Mar 59–
 Rice, Jerry L., Un. Pres. USA, Feb 60–
 Richards, Byron L., Jr., Meth., Aug 59–
 *Richards, James, Epis., Jan 52–Mar 53
 Richards, John F., Meth., Jun 56–
 Richardson, Thomas E., Meth., Aug 56–Aug 59
 Richtman, Herbert D., Jewish, May 59–
 Rickards, James P., Meth., Dec 55–
 Riddle, Ray, So. Bapt., Jul 53–
 Riechers, Donald F., Luth. NLC, Jul 55–
 Riedel, Gerald H., Luth. NLC, Nov 54–Jul 58
 Riedesel, Ralph H., Luth. NLC, Jul 52–Sep 54
 Rienstra, Andrews R., Chr. Ref., Oct 59–
 Riggs, Carl B., EUB, Oct 55–
 Riley, LeRoy F., Disc. of Chr., Sep 50–Sep 52
 Ringdahl, Paul G., Cong. Chr., Jan 47–Apr 58
 *Rinkowski, George M., Cath., Jan 47–Oct 56
 Rinnert, Willard C., Luth. Mo., Mar 59–
 Robbins, Sheridan J., Un. Pres. USA, Jan 53–
 Jun 55
 Roberts, Geran C., Naz. Oct 50–May 52
 *†Roberts, James W., Meth., Sep 50–Jul 54
 Roberts, John B. B., Jr., Epis., Mar 59–
 Robins, Paul L., Meth., Dec 55–
 Robinson Elliott H., Am. Bapt., Dec 52–
 Robison, Dan R., Meth., Jul 55–
 Rodell, Jeremiah J., Cath., Dec 55–
 Roe, Edward D., Luth. NLC, Jun 56–
 Roe, Paul A., Luth. NLC, Jul 55–Feb 58
 Roetzel, Calvin J., Meth., Jun 55–Jun 58
 *Rogan, Mark J., Cath., Jan 47–
 *Rogers, Frederick M., Meth., Jun 51–Mar 53
 *Rogers, Vernon O., EUB, Jan 47–
 Rohner, Clason L., Free Meth., Aug 52–
 Rollman, John F., Epis., Nov 58–Apr 59
 Romney, Keith B., LDS, Dec 55–Nov 58
 *†Rone, William E., Meth., Jan 47–
 Ronne, Lowell A., Free Meth., Jun 54–
 Roohr, Quintin P., Cath., Oct 50–Jul 52
 Rooks, Charles E., So. Bapt., Oct 60–
 Rorapough, Albert C., Meth., Jan 47–Apr 48
 Rose, David H., Jewish, Jun 55–Jun 57
 Rose, Herbert H., Jewish, Jun 55–Jun 57
 *†Rosen, Samuel, Jewish, Jan 47–May 55
 *†Rosen, Solomon, Jewish, Aug–Nov 48
 Rosenblatt, Morris L., Jewish, Mar 53–Mar 55
 Ross, Chester W., Meth., Feb 55–
 *Ross, Joel E., Luth. Mo., Sep 51–
 Ross, Willis M., Luth. NLC, Mar 52–Dec 53
 Roth, Gordon L., Epis., Nov 53–
 Roth, Richard C., Luth. NLC, Jun 53–Sep 59
 Rothman, Robert C., Ch. of God, Jan 53–
 *Rowland, Wayne E., As. of God, Jan 52–
 Roy, Calvin W., Cons. Bapt., Dec 55–
 Rubenstein, Jacob T., Jewish, Jun 53–Jun 55
 Rubinstein, Morris L., Jewish, Aug 59–
 Rudin, Arnold J., Jewish, Aug 60–
 Ruef, John J., Cath., Jul 57–
 *†Rugh, Verling R., Meth., Mar 48–Feb 51
 *Rumney, George R. M., So. Bapt., Jan 52–Mar 53
 *Ruschhaupt, William F., Un. Pres. USA, Jan 52–
 Jun 53
 Rushe, George M., Luth. NLC, Jun 60–
 Russell, Fred A., Jr., Univ., Sep 58–
 Russert, Martin L., Luth. Mo. Jul 51–Jun 57
 *Rutan, Robert M., Meth., Jan 47–
 Rutchik, Allen I., Jewish, Mar 53–Mar 55
 Rutland, Joseph N., Jr., Meth., Jul 55–Nov 56
 Ryan, Charles C., Meth., Mar 53–May 55
 Ryan, Francis P., Cath., July 54–Feb 60
 Saathoff, Ray H., Luth. NLC, Oct 53–
 Sabastian, Dillard S., So. Bapt., Oct 52–Nov 60
 Sable, Jack M., Jewish, Nov 51–Nov 53
 Saethre, Roland A., Luth. NLC, May 53–Feb 58
 Saffer, Robert C., Jewish, Sep 55–Sep 57
 Saffran, George C., Luth. NLC, Jun 52–Aug 54
 Samson, Benjamin A., Jewish, Aug 60–
 Sanders, John S., Am. Bapt., Feb 51–
 Sanderson, William L., Jr., Epis., Sep 57–Nov 60
 Sandrock, Hans E., Luth. NLC, Sep 50–
 Sauer, Harold R., Meth., Aug 56–
 Sauer, Robert C., Luth. Mo., Jul 53–Jun 55
 Saul, Lawrence E., So. Bapt., Mar 49–
 Saunders, George E., Un. Pres. USA, Feb 56–
 Feb 59
 Savage, Edmund F., Jr., So. Bapt., Jul 51–Jul 53
 Scahill, John J., Cath., Feb 51–
 *Scannell, Leonard W., Cath., May 51–
 *Schade, Paul G., Am. Bapt., Feb 51–
 *Schaefer, Roman J., Cath., Jan 47–
 Schaefer, Walter E., Luth. NLC, Feb 56–May 60
 Schaeffer, Henry P., Luth. NLC, Aug 50–Dec 56
 Schahrer, Irl C., Luth. NLC, Jun 56–Jan 58
 *Scharleemann, Martin H., Luth. Mo., Jan 47–
 Jul 52
 Schechter, Philip E., Jewish, Aug 60–
 Schenck, Mills, Jr., Epis., Oct 59–

- *Schiff, Albert C., Jr., Luth. NLC, Oct 48–
- Schilling, Russell W., Luth. NLC, Feb 56–Oct 59
- *Schmidt, Carl T., Luth. Mo., Jul 51–
- Schmidt, Cyril A., Cath., Nov 57–
- Schmidt, Hugo G., Jr., Luth. NLC, Jan 50–
- Schmidt, Stanislaus A., Cath., Mar 52–Aug 55
- Schneider, Edward L., Luth. Mo., Aug 59–
- Schoewe, Theodore M., Luth. Mo., Mar 52–
- *Schofer, Karl F., Luth. NLC, Nov 50–
- *Scholten, Howard B., Epis., Jul 51–
- Schoning, John B., Cong. Chr., Mar 53–
- Schroeder, Peter C., Luth. NLC, Dec 55–
- Schroeder, Duane E., Luth. NLC, Aug 52–Feb 57
- Schroeder, Victor H., Luth. NLC, Aug 50–
- Schuck, David B., Cath., Apr 50–
- Schudrich, David, Jewish, Jul 55–Jul 57
- *Schuler, Joseph L., Disc. of Chr., May 53–
- *Schumacher, Bernard F., Cath., Aug 48–
- Schwartz, Arthur N., Luth. Mo., Mar 53–Nov 56
- Schwartz, Frederick C., Jewish, Jun 55–Jun 57
- Schwartzkopf, Elmer J., Luth. Mo., Jul 51–
- Scobey, James R., Cum. Pres., Oct 51–
- Scoffman, Edwin, Jewish, Sep 51–Sep 53–
- *Scott, Francis P., Cath., Feb 49–Aug 54
- Scott, Robert H., Meth., Aug 59–
- Scott, Simon H., Jr., Un. Pres. USA, Jul 51–
- Scullin, Charles J., Cath., Jun 49–
- Seamans, Theodore C., Meth., Jul 55–May 58
- Seastrand, James K., LDS, Jan 55–Jan 58
- Sebastian, Dillard F., Jr., So. Bapt., Jan 53–
- Segal, Lester A., Jewish, Aug 53–Aug 55
- Seiber, Richard A., Meth., Aug 60–
- Seidman, Emanuel, Jewish, Nov 54–Nov 56
- *†Selzler, Norbert E., Cath., Jan 47–May 54
- *Sessions, Girard F., AME, Mar 49–
- *Sessions, Marc H., LDS, Sep 50–Mar 51
- Sevier, Fred M., Un. Pres. USA, Sep 53–Sep 55
- Sfikas, John S., Russ. Orth., Mar 59–Nov 60
- Shaddox, Thomas N., Jr., So. Bapt., Aug 51–
- *Shaffer, Glen C., EUB, Jan 47–
- *Shallow, Joseph D., Cath., Nov 49–Oct 53
- *Shaner, Martin L., Luth. NLC, Jan 47–
- Shannon, Robert J., Cath., Sep 55–
- *Sharbaugh, Cornelius A., Cath., Jan 47–
- *†Shay, Russell L., EUB, May 51–Mar 57
- *Shea, Richard G., Cath., Jun 51–Jun 56
- *†Shea, Thomas F., Cath., Jan 47–Apr 59
- Sheehan, Robert L., Cath., Nov 51–Jul 55
- Sheingold, Abraham, Jewish, Sep 55–May 59
- Shelley, Patrick J., Cath., Aug 60–
- Shelton, Arthur E., Meth., Oct 50–Oct 53
- *Shelton, David K., So. Bapt., Apr 49–
- *Shepherd, John L., III, Chr. Sci., Aug 52–May 56
- Sheppard, Henry S. G., Luth., Jul 55–
- Shinn, Benjamin J., Meth., Sep 49–
- Shirley, Robert E., So. Bapt., Mar 53–Oct 56
- Shively, Deane S., Luth. NLC, Jul 53–
- *Shoemaker, Harold D., EUB, Mar 47–
- Shoemaker, William L., Epis., Apr 49–
- Shoupe, Edward E., Ch. of God., Jul 58–
- Sides, Jack K., Meth., Sep 53–Feb 57
- *Sides, Joseph C., Meth., Jan 47–
- *Sieberg, David V., Luth. NLC, Sep 51–Feb 58
- Siebs, Robert L., Cath., Jul 57–
- Siegel Paul R., Jewish, Jul 53–Jul 55
- Siegel, Stanley Z., Jewish, Jun 55–Jun 57
- Sievers, Vincent D., Cath., Mar 59–
- Sigliano, Edward, Am. Bapt., Dec 52–Feb 55
- Silverstein, Harry A., Jewish, Aug 53–Aug 55
- Silverstein, Philip, Jewish, Sep 55–Sep 57
- Simmerson, William M., So. Bapt., Aug 53–
- Oct 57
- Simon, Herman, Jewish, Apr 49–
- *†Simpson, Curry O., So. Bapt., Jan 52–Jan 54
- Simpson, Russell W., Meth., Jul 50–
- Sims, Glennon F., Cath., Jul 51–Apr 54
- Sims, Melvin T., So. Bapt., Apr 60–
- Singer, Howard, Jewish, Nov 51–Nov 53
- *Sink, Voight M., Luth. NLC, Jan 47–
- Sirles, James W., LDS, Jan 59–
- Sise, John R., Cath., Mar 53–Jun 56
- *Sissel, William W., Un. Pres. USA, Jan 47–
- *Siwinski, Clement A., Cath., Jan 47–Aug 51
- Slagle, Lester E., Luth. NLC, Dec 54–Jan 58
- *Slawson, Merritt O., Meth., Jan 47–
- *Slivinski, Alphonse B., Cath., Jan 47–
- *Sloan, John W., Pres. USA, Oct 49–Oct 53
- Sloan, Robert A., Epis., Sep 55–
- Slotnick, Fred, Jewish, Nov 54–Nov 56
- *Smales, Clarence P., As. of God, Jan 47–Jun 58
- Smart, John L., Un. Pres. USA, Jun 56–
- *Smeltzer, John F., Ev. & Ref., Mar 51–
- *Smith, Charles E., Am. Bapt., Jan 47–Feb 58
- Smith, Chester L., So. Bapt., Jul 51–
- *Smith, Cortland V., Am. Bapt., Jan 47–
- Smith, Eldon R., Jr., Meth., Jul 59–
- *Smith, Floyd S., Disc. of Chr., Jan 47–
- Smith, Frank W., As. of God, Dec 47–Oct 55
- Smith, Herbert F., Cath., Feb 54–Aug 58
- Smith, James W., Ev. Luth., Jul 55–Aug 58
- Smith, Jasper J., Luth. NLC, Aug 56–
- *Smith, Kenneth L., Disc. of Chr., Dec 48–
- Smith, Malcom E., So. Bapt., Jan 59–
- Smith, Mark L., Meth., Jul 55–Jul 58
- *Smith, Meredith P., Meth., Sep 50–
- Smith, Philip N., Cons. Bapt., Feb 56–Feb 59
- Smith, Robert W., LDS, Jan 55–Jan 58
- Smith, Rufus G., Pres. US, Jul 58–
- *Smith, Theodore R., N. Bapt., USA, May 51–
- Sobieck, Elmer J., Cath., Dec 52–Feb 55
- Sokelis, David Z., Cath., Nov 51–Mar 56
- Soklic, Sebastian F., Cath., Apr 52–
- Solomon, Wilfred, Jewish, Jul 56–Aug 58
- *Son, Thadieth E., Meth., Jan 47–Feb 58

- Speese, James S., Am. Bapt., Oct 50–Feb 58
- *Speicher, Thoburn, Meth., Apr 48–
- Spencer, Henry L., Disc. of Chr., Oct 55–
- Spiwak, Stanley W., Cath., Feb 49–
- Spiro, Jack D., Jewish, May 58–
- Sponberg, Edward G., Jr., Pres. USA, Feb 60–
- Sprowl, Richard E., Wes. Meth., Apr 59–
- Squires, Donal M., Meth., Jun 54–
- Stack, Philip D., Cath., Oct 53–
- *Stadta, Raymond M., Cath., Oct 47–
- Staff, Myron H., So. Bapt., Nov 50–Sep 52
- Stanley, Paul L., So. Bapt., Feb 60–
- Stawasz, John B., Cath., Oct 56–
- Steege, Mark W., Luth. Mo., Feb 60–
- Steen, John W., Luth., Jul 53–May 56
- *Steffens, Albert C., Cath., Aug 48–
- *Steffes, Joseph X., Cath., Nov 50–May 54
- *Stein, Frederick C., Luth. Mo., Mar 51–Feb 58
- *Stein, Martin J., Luth. Mo., Apr 51–
- Stein, Sherman, Jewish, Jun 55–Jun 57
- Steinhart, Stanley B., Jewish, Aug 56–May 58
- Stelling, Thomas O., Luth. NLC, Apr 51–Jan 53
- *Stemple, Earl C., Am. Bapt., Apr 48–Jul 49
- *†Stephens, John R., So. Bapt., Nov 50–Oct 51
- Stevens, Leland R., Luth. Mo., Aug 53–
- Stevenson, James P. F., Pres. US, Oct 50–Oct 52
- Stewart, Dale F., Meth., Jun 56–
- Stewart, John R., Epis., Mar 51–Aug 52
- *Stillwagon, Grover E., So. Bapt., Jan 47–
- Stilwell, Arnold B., Jr., Luth. NLC, Jul 55–Jan 58
- Stipek, Charles W., Cong. Chr., Jan 47–
- *St. John, John D., Cath., Jan 49–
- Stockham, Hartley H., Pres. USA, Feb 52–
- Stolarik, Cyril M., Cath., Sep 57–
- *Stowers, Willis L., Un. Pres. USA, Mar 51–
- Strader, Val B., Meth., Jun 51–Sep 52
- *†Strait, Claude E., Meth., Nov 56–
- Straner, Edward M., So. Bapt., May 53–Aug 55
- Strausser, Charles W., Luth. NLC, Jul 55–
- Strigas, Vincent, Jr., Un. Pres. USA, Mar 53–
- May 55
- *Strippy, Clarence G., Am. Bapt., Jan 47–Mar 53
- *Strom, Kenneth R., Ev. Mis. Cov., Apr 51–
- Jun 53
- *Strowe, Clayton H., Cong. Chr., Jan 47–Feb 58
- Stroyen, William B., Russ. Orth., Nov 53–Jun 59
- Stuller, Joseph F., Meth., Sep 55–
- *Stump, Eugene F., Disc. of Chr., Jul 48–Feb 58
- *Sturdy, Charles C., Ev. Mis. Cov., Jul 51–
- Styles, James R., Meth., Sep 54–
- Sullivan, George F., Cath., Oct 53–Sep 56
- Sullivan, James R., Cath., Jun 51–
- *Sullivan, Jeremiah E., Cath., Jan 47–
- *Sullivan, Walter J., Cath., Feb 52–Feb 55
- *Sumerlin, Oliver W. So. Bapt., Jun 51–Jul 53
- Summy, Kenneth D., Meth., Jun 53–
- Sundloff, Frederick D., Un. Pres. USA, Sep 52–
- Sutton, John M., Meth., Nov 51–Sep 53
- *Svedas, Anthony M., Cath., Jan 51–Jun 56
- Swaffar, Ersmund, So. Bapt., May 52–
- Swain, Karl L., Meth., Jul 53–
- Swanson, Edward E., Luth. NLC, Jul 55–Apr 58
- *Swartz, Arthur G., Cong. Chr., Nov 50–Apr 52
- *Swenson, Maurice L., Luth. NLC, Oct 50–Feb 52
- Sylwester, Oscar L., Luth. Mo., Nov 53–
- Symes, David L. A., Cath., Jan 51–Dec 55
- Szabo, Eugene Z., Ev. & Ref., Apr 56–
- Tabb, Robert W., So. Bapt., Nov 58–
- Tagg, Lawrence V., Meth., Apr 56–
- *Talbot, Raymond L., Cath., Sep 50–Mar 53
- Tang, Theodore M., Un. Pres. USA, Feb 56–
- Targovnik, Herbert, Jewish, Nov 55–Nov 57
- *Tashnick, Walter, As. of God, Jan 47–
- *†Tatar, Stephen A., Cath., Jan 47–May 58
- Tatum, Elmo C., Meth., Jun 49–Jan 51
- Taylor, Christy M., 7th Day Adv., Oct 53–
- *Taylor, James D., So. Bapt., Feb 49–
- *Taylor, James E., Un. Pres. USA, Jan 52–
- Taylor, James R., So. Bapt., Jul 58–
- *Taylor, Robert P., So. Bapt., Jan 47–
- Taylor, Wayne L., Meth., Nov 53–
- *Taylor, William F., Jr., Pres. US, Jan 47–
- Taylor, William W., So. Bapt., Mar 53–
- Tegels, Aelred H., Cath., Apr 51–Oct 55
- Teicher, Paul, Jewish, Jul 55–Jul 57
- Telkowski, John A., Cath., May 52–Oct 52
- *Terbush, Graydon E., Disc. of Chr., Jun 51–
- Terry, Charles E., Un. Pres. USA, Jun 51–Nov 52
- *Terry, Roy M., Meth., Jan 47–
- *Teska, Glenn F., Meth., Feb 48–
- *Teyssier, Emil C., Un. Pres. USA, Jan 47–Feb 58
- Thearle, Christian J., Luth. NLC, Jun 56–
- Theiss, William F., Ev. & Ref., Jul 53–
- *Thistle, Daniel L., Cath., Aug 48–Aug 51
- Thomas, Barry W., Cons. Bapt., Aug 60–
- Thomas, John P., Ev. & Ref., Jun 51–
- *Thomas, Martin L., Bible Pres., Jan 47–
- Thomas, Richard H., Meth., Oct 55–Jun 58
- *Thompson, Charles E., Meth., Nov 50–Feb 58
- *Thompson, Ralph A., Cath., Nov 50–Jun 55
- *Thompson, Rex M., So. Bapt., Jun 51–
- Thoms, Robert D., Luth. NLC, Jul 55–Jul 58
- Thoresen, William A., Luth. NLC, Jul 53–
- Tietjen, Melvin E., LDS, Jul 52–Sep 54
- Till, Jacob E., Pil. Holiness, Jan 51–
- Timmons, Francis E., Cath., Apr 51–Sep 52
- *Tindall, Robert W., Disc. of Chr., Jan 47–
- Tinsley, Raymond E., AME Zion, Nov 50–
- Tollett, Vaughn H., So. Bapt., Jun 49–
- *Tomasovic, Paul, Luth. Mo., Mar 47–
- *Tomme, Wade K., Meth., Sep 50–
- *Toomey, Patrick J., Cath., Apr 51–Sep 52
- Townsend, James E., Meth., Jun 56–
- Trapp, Richard D., Luth. NLC, Jan 54–

- Travers, William L., Cath., Mar 49—
 Travis, Dan E., Disc. of Chr., Jun 52—Feb 58
 *Traylor, Frank, Ch. of Chr., Sep 50—Feb 58
 Treat, Kenneth R., Epis., May 57—Apr 60
 *Treese, George W., Ev. & Ref., Jan 52—
 *Tremblay, Eugene A., Cath., Apr 51—
 *Trent, B. C., So. Bapt., Jun 51—
 Troutman, Lloyd B., Meth., Mar 53—
 Trump, Paul A., Luth. NLC, Nov 50—Oct 53
 *Turnage, Jephthah E., So. Bapt., Jan 47—Feb 58
 *Turner, John A., Cong. Chr., Jan 47—
 Turner, Sidney, Cath., Nov 48—
 Turner, Wallace W., So. Bapt., Sept 52—Feb 58
 Turner, Warren H., Chr. Miss. All., Sep 53—
 *Tuttle, Wildan R., Disc. of Chr., Jul 48—Jul 49
 *Ufer, Karl A., Luth. NLC, May 51—May 53
 Ullrich, Donald W., Cong. Chr., Aug 60—
 *Unger, Orvil T., Am. Bapt., Nov 50—
 Updegrave, George, H., EUB, Jun 60—
 *Upton, Lawrence M., Cong. Chr., Oct 50—Jul 52
 Utrup, Robert J., Cath., Oct 59—
 Utzinger, Harold E., EUB, Jul 55—Jul 58
 Vajda, Edward M., Luth. Mo., Sep 51—Oct 53
 *†Van Artsdalen, George C., Un. Pres. USA, Jan 47—Apr 58
 Vanderark, Jay C., Chr. Ref., Aug 56—Jan 60
 Van Landingham, Ralph V., Meth., Jun 56—
 Van Sickle, Lee Roy, Meth., Sep 50—Mar 52
 Vardiman, Boyce A., Meth., Jun 56—Jun 59
 Vashro, Robert A., Cath., Mar 51—Nov 52
 Vaughn, Earl F., Meth., Jan 59—
 Vaughn, William J., Disc. of Chr., Jan 53—
 *Veatch, Ellis R., Disc. of Chr., Jan 47—
 Venters, Douglas A., So. Bapt., Jan 59—
 Verbeke, Robert H., Cath., Jan 51—Jun 59
 Verbrugge, Emile A., Cath., Sep 57—
 Verran, Kenneth C., Meth., Jun 60—
 *Versailles, Edward P., Cath., Jun 51—Sep 58
 Viise, Michael G., Luth. NLC, Jun 55—
 Vincent, Arthur M., Luth. Mo., Nov 50—Feb 55
 Vint, Raymond E., Cath., Jul 50—Jan 53
 Vittoria, Theodore J., Cath., May 53—Jun 56
 *Voelke, Oscar W., Luth. NLC, Jul 48—
 Vogel, Herbert P., Luth. Mo., Apr 51—Mar 53
 *Volk, John F., Cath., Oct 48—Nov 52
 Wachtfogel, Joshua B., Jewish, Nov 57—Aug 59
 *Wade, Harry F., Cath., Oct 50—
 *†Wakefield, Charles W., Am. Bapt., Mar 48—Jan 60
 *Waldon, George L., Disc. of Chr., Jan 52—Apr 53
 Walker, Hugh T., Meth., Jun 55—Jun 58
 Walker, Hugie B., Epis., Apr 56—
 Walker, Jan C., Luth. NLC, Aug 56—
 *†Walker, Jared A., So. Bapt., Jan 47—Jul 59
 Walker, Willie L., Meth., Jun 55—
 Wallace, John L., Un. Pres. USA, Dec 55—Aug 58
 Wallack, Morton A., Jewish, Aug 56—Jul 58
 *Walley, Aubrey C., Meth., Jan 52—Feb 53
 Wallman, Robert C., Un. Pres. USA, Nov 55
 Walma, Albert, Chr. Ref., Jan 54—Dec 55
 *Walsh, John J., Cath., Feb 52—
 *Walsh, John M., Cath., Jul 51—
 Walsh, Thomas F., Cath., Aug 52—Oct 56
 *Walter, Victor E., EUB, Jul 48—Feb 58
 Walters, Benjamin H., So. Bapt., Apr 51—
 Wantz, Earl B., Luth. NLC, Aug 60—
 Ward, Lawrence E., Cath., Sep 57—
 Warner, Carroll G., Jr., Meth., Jun 56—May 59
 *Warner, Verne H., Ev. & Ref., Jan 47—
 Wasinger, Francis R., Cath., Oct 56—
 Waterhouse, Sidney L., So. Bapt., Sep 52—Oct 54
 Waugh, Earl E., As. of God, Oct 50—
 Wawrzyn, Gilbert A., Cath., Mar 49—Dec 52
 Way, Robert B., Meth., Aug 60—
 Wayne, Robert J., Luth. NLC, Jan 55—
 Weatherford, John G., Jr., So. Bapt., Jun 53—
 Weber, Andrew G., Cath., Nov 58—
 Weber, Irvin J., Cath., Jul 53—
 Webster, Stanley B., Un. Pres. USA, Dec 52—
 Wedde, Alton H., Luth. NLC, Jul 55—Apr 58
 *Wehking, Elmer E., Meth., Jan 47—
 Weiblen, William H., Luth. NLC, Oct 50—Mar 53
 Weiler, Robert, Jewish, Nov 58—
 Weisenbach, Raphael A., Cath., Apr 48—Jan 58
 Weizenbaum, Joseph S., Jewish, May 58—May 60
 *Welch, Edmund J., Cath., Oct 48—Dec 59
 Welch, Jack L., So. Bapt., Jun 52—
 Welz, Carl J., Chr. Sci., Apr 51—Aug 56
 Wendland, Clinton E., EUB, Apr 51—
 Werr, Donald F., Cath., Jul 51—Jun 55
 West, Johnson E., Epis., Jan 56—
 Westhoff, Donald F., Cath., Jun 49—Jul 59
 *†Westlake, MacDonald H., Am Bapt., Jan 47—
 Dec 58
 Whalen, Robert B., Cath., Jun 60—
 Whipple, Charles H., Meth., Sep 54—
 *Whistler, Clark S., Am. Bapt., Jan 47—Aug 56
 White, Francis J., Cath., Dec 51—Apr 54
 *White, Frank L., Nat'l. Bapt. USA, Jan 47—
 White, Job B., Meth., Jun 56—Jul 59
 White, Robert M., So. Bapt., Aug 53—
 Whitehouse, Donald S., So. Bapt., Jul 59—
 Whiteside, Robert R., So. Bapt., Nov 52—
 *Whitlock, Harold T., Meth., Jan 47—
 *Whitt, Joseph P., Un. Pres. USA, Jan 51—
 *†Wicher, Herbert, Un. Pres. USA, Jan 47—Nov 60
 Wiederholt, Clarence E., Cath., Jun 59—
 Wild, Philip T., Cath., Nov 57—
 *Wilde, Fred D., Meth., Apr 48—Oct 53
 *Wiley, Frank E., Un. Pres. USA, Jan 47—Feb 58
 Wilhelm, Norman E., Pres. US., Apr 56—
 Wilkens, Charles H., So. Bapt., Jul 54—
 Wilkie, Francis, Am. Bapt., Aug 53—May 54
 Willard, Kenneth V., Meth., Jul 55—Jul 58
 *Wilhoite, Fred H., So. Bapt., May 51—Feb 53

- *Williams, Alfred A., Cath., Nov 47–Nov 51
- Williams, Billy M., So. Bapt., Mar 59–
- Williams, Charles W., Epis., Aug 50–Dec 52
- Williams, David J., 7th Day Bapt., Jul 53–Jun 59
- *Williams, Eugene F., Disc. of Chr., Jan 47–
- *†Williams, George B., Pres. US, Apr–Sep 53
- Williams, James L., Disc. of Chr., Jan 52–
- Williams, Robert O., So. Bapt., May 52–May 54
- Williams, Thomas M., Meth., Sep 55–
- Williams, William N., So. Bapt., Oct 60–
- Willming, Charles O., Un. Pres. USA, Apr 56–
Feb 59
- *Wills, Charles F., Am. Bapt., Jan 47–
- *Wilson, George S., Meth., Jun 51–
- Wilson, James F., Jr., Luth. NLC, Jul 55–
- Wilson, Robert R., Un. Pres. USA, Jun 53–
- *Wilson, Ross S., Un. Pres., Aug 48–Feb 58
- Wilton, Clyde C., So. Bapt., Jan 51–
- Wingo, Arthur W., Luth. Mo., May 52–
- Winklemann, Thomas J., Cath., Feb 51–Nov 52
- *†Winn, Edgar H., Cong. Chr., Jan 51–Sep 56
- Wise, Francis H., Cong. Chr., Sep 50–Feb 57
- *†Witherspoon, Glenn J., Cong. Chr., Jan 47–Jun 58
- Withington, Laurence H., Bible Pres., Feb 52–
- Witt, Melvin E., Luth. Mo., Jul 52–
- Wittrup, Glenn E., Meth., Sep 52–Mar 59
- Wojtanowski, Elmer J., Cath., Jan 52–
- Wolf, Dean H., Un. Pres. USA, Jun 56–
- Wolf, Max H., Luth. NLC, Oct 60–
- Wolfe, Neil F., So. Bapt., Mar 55–
- *Wolk, Henry C., Jr., Luth. Mo., Sep 51–
- *†Wolverton, Wallace I., Epis., Jan 47–Apr 52
- Wood, Fletcher P., Epis., Sep.50–May 53
- *Wood, Hoyt H., Meth., Jun 51–
- *Wood, John J., Cath., Jan 47–
- *Woodruff, James R., Meth., Jul 50–
- *Woods, Ransom B., Jr., Am. Bapt., Jan 47–
- *Woods, William G., Cath., Jan 47–
- Worner, George J., EUB, Jul 59–
- Wozny, William J., Cath., Dec 56–
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- Wurst, Rodney C., So. Bapt., Aug 60–
- *Wyckoff, Edward B., Am. Bapt., Jun 51–Nov 52
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- *Zellner, Aubrey A. J., Cath., Nov 51–Mar 53
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- *†Zielinski, Constantine E., Cath., May 51–Aug 59
- *Zielinski, John L., Cath., Apr 51–Sep 52
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- *Zimmerman, Leslie F., Disc. of Chr., Jan 47–
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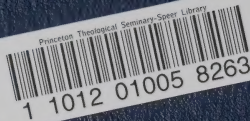
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